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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1r. J. BARTON AND J. MUDDIMAN (EDS.), *The Oxford Bible Commentary* [*NTA* 46, p. 355].

J. I. H. McDONALD, "A Comprehensive Commentary," *ExpTimes* 113 (11, '02) 388-389.—At the beginning of the new millennium, this comprehensive exposition of the Bible enhances the genre of the one-volume commentary. Like the best of its kind, it draws on a broad spectrum of critical scholarship to provide an authoritative guide to reading the books of the Bible and is likely to dominate this section of the market for a long time to come.—D.J.H.

2r. IBID.

P. SEDDON, "Review Article," *Anvil* 19 (3, '02) 209-213.—This 1400-odd page volume now almost replaces the old "new" *Peake's Commentary on the Bible* (1962). New are various alternative approaches to the text (e.g. final form, literary, sociological), eighteen female contributors, and the amount of attention given to the Apocrypha and postbiblical Jewish literature. Absences include the lack of scholars outside the western European, Israeli, and American domain; the correspondingly small number of contributors with evangelical sympathies; and the omission of any serious discussion of the concept of "Scripture."—C.R.M.

3. M. BOUTTIER, "Qu'est-ce que le Nouveau Testament?" *ÉtudThéolRel* 77 (3, '02) 313-328.

This article first treats the NT as a book: its title, dates and places, language, and text. Then it considers the books in the NT: the canon, Revelation, the Epistles, Acts, and the Gospels. It compares the Epistles and the Gospels to ensembles and Revelation and Acts to soloists in a musical orchestra. A postscript (pp. 327-328) deals with the Sayings Source Q.—D.J.H.

4r. B. D. EHRMAN, *The New Testament. A Historical Introduction to the Early Christian Writings* [*NTA* 41, p. 344; § 46-751r].

R. W. YARBROUGH, "The Power and Pathos of Professor Ehrman's New Testament Introduction," *PerspRelStud* 27 (4, '00) 363-370.—After noting the strengths of the textbook, the article focuses on Ehrman's atheological "history" that is unwilling to acknowledge the possibility of the existence of theologically grounded facts. It concludes that savvy Christian students will feel attacked by this book, those convinced by Ehrman's low view of NT veracity may learn to dismiss or despise Christians, and all will imbibe a style of historiography that many will not endorse as sound for use in other domains of historical inquiry. [In the same issue (pp. 371-373) Ehrman responds to Yarbrough's review.]—C.R.M.

5r. B. D. EHRMAN, *The New Testament. A Historical Introduction to the Early Christian Writings* [*NTA* 41, p. 344; § 46-751r].

W. A. ELWELL AND R. W. YARBROUGH, *Encountering the New Testament. A Historical and Theological Survey* [*NTA* 43, p. 150].

S. R. GARRETT, "Bridging a Chasm or Burning Bridges? Criticism vs. Confessionalism in Beginning New Testament Study," *PerspRelStud* 27 (4, '01) 375-382.—Each of these textbooks has conversion as its chief pedagogical aim. Elwell and Yarbrough aim to convert students to a life of Christian discipleship, or to enrich their present discipleship. Ehrman aims to convert students to "the way"—the historical-critical way of reading ancient texts. The two books operate out of such vastly different worldviews that it would take something like a Damascus Road experience to move a person from one perspective to the other.—D.J.H.

6r. W. A. ELWELL AND R. W. YARBROUGH, *Encountering the New Testament. A Historical and Theological Survey* [*NTA* 43, p. 150].

B. D. EHRMAN, "A Critique of *Encountering the New Testament,* by Walter A. Elwell and Robert W. Yarbrough," *PerspRelStud* 27 (4, '00) 353-358.—Elwell and Yarbrough have gone out of their way to make this an attractive, fast-paced, graphically pleasing, user friendly, pedagogically solid introduction. But the question that needs to be asked is how the book's attempt to deal with the range of historical subjects involved in the study of the NT has been affected or even compromised by its evangelical theological commitments. [In the same issue (pp. 359-362) Yarbrough responds to Ehrman's review.]—C.R.M.

7r. J. HAYES (ED.), *Dictionary of Biblical Interpretation* [*NTA* 43, p. 572].

E. E. ELLIS, "Perspectives on Biblical Interpretation: A Review Article," *JournEvang TheolSoc* 45 (3, '02) 473-495.—This two-volume dictionary is a notable achievement and the most extensive English work of its kind in over a decade. After a general description, the article considers its treatments of OT issues, NT issues (Gospels, Acts and Letters), confessional and hermeneutical traditions, and methodology. It concludes that this dictionary is a very important resource for pastors and rabbis, faculty and students, a resource that will put at their finger tips an immense amount of information on the Bible and its interpreters, ancient and modern.—D.J.H.

8r. K. VAN DER TOORN, B. BECKING, AND P. W. VAN DER HORST (EDS.), *Dictionary of Deities and Demons in the Bible (DDD)* [*NTA* 44, p. 159].

V. A. HUROWITZ, "Review Essay," *JewQuartRev* 92 (3-4, '02) 497-505.—This volume is an encyclopedia of all the divine, semidivine, deified, hypostasized, and no-longer-divine beings mentioned in the Bible. Its Bible consists of the Jewish canon, the complete Septuagint including apocryphal and pseudepigraphical books, and the NT. The second edition has twenty-one more entries than the first edition [*NTA* 40, p. 332], and many entries have been revised, corrected, and updated. The article discusses some shortcomings that fall into the two categories of general conception and details (e.g. a one-sided view of biblical religion—monotheism as a superficial veneer, an over-inflated biblical pantheon, omissions). It suggests that a third edition should be illustrated and arranged by a hierarchical scheme reflecting the level of divinity under discussion rather than alphabetically. *DDD* is extremely informative and useful, but it is a pioneering effort that still has a long way to go.—C.R.M.

Canon

9. M. BARKER, "The Bible Jesus knew," *Priests & People* 16 (8-9, '02) 322-326.

The canon of the Hebrew Scriptures was not fixed at the time of Jesus. By the 3rd century A.D. the text of the Hebrew Scriptures was different from the one known in the 1st century A.D. The Dead Sea scrolls have raised important questions about the Hebrew texts that Jesus could have known. The Hebrew Scriptures in the 1st century were "living Scripture." Justin refers to Jews making new Greek versions of the Scriptures, refusing to accept the accuracy of the Old Greek (LXX). Much is being discovered about the Bible as Jesus knew it that illuminates his life and teaching in their original context.—C.R.M.

Canon, § 47-412.

Interpretation

10. W. J. ABRAHAM, "The Offense of Divine Revelation," *HarvTheolRev* 95 (3, '02) 251-264.

Taking Paul's claims about how he received the gospel in Gal 1:6-12 as its starting point, the article considers his appeal to a robust conception of divine revelation and the way it functions as a threshold concept. It examines the reasons for an aversion to revelation today, revelation as a pivotal epistemological concept, and its character as a threshold experience. [The same issue contains responses by F. Schüssler Fiorenza (pp. 265-271) and D. Lamberth (pp. 273-276).]—D.J.H.

11. A. W. ALUMKAL, "The Scandal of the 'Model Minority' Mind? The Bible and Second-Generation Asian American Evangelicals," *Semeia* 90-91 ('02) 237-250.

Second-generation Asian American evangelicals have adopted the same problematic thinking regarding the Bible as their white counterparts. They seem unaware of the Anglo-American roots of evangelical hermeneutics and treat these beliefs as essential parts of Christianity. The fact that many of these individuals have had university-level training in scientific fields does not lead them to read the Bible more critically, but rather seems to reinforce biblical literalism by encouraging them to treat the Bible as a scientific text.—D.J.H.

12. C. AMOS, "Text, Tribulation and Testimony: The Bible in the context of the current Middle East," *EpworthRev* 29 (3, '02) 33-41.

After surveying the different NT approaches to whether Christianity has superseded Judaism, the article focuses on narratives about the patriarchs in Genesis that promote a vision of justice not confined by national or tribal boundaries and support the divine dispensation of duality.—D.J.H.

13. C. M. BECHTEL, "Teaching the 'Strange New World' of the Bible," *Interpretation* 56 (4, '02) 368-377.

After suggesting that the key to success in teaching the Bible both in and out of the classroom is to strike a balance between taking the task too seriously and taking it too lightly, the article presents reflections on the fun and serious nature of Bible study (using examples from the OT) under the following headings: entering the strange new world of the Bible, finding our way through the facts, from information to formation through imagination, and some last lessons.—C.R.M.

14. J. D. BEDUHN, "The Historical Assessment of Speech Acts: Clarifications of Austin and Skinner for the Study of Religions," *MethTheorStudRel* 12 (4, '00) 477-505.

The article assesses the usefulness of Q. Skinner's form of speech act theory for those engaged in the historical study of religions and seeks to resolve certain tensions and ambiguities in speech act theory in general that impact upon historical research. It discusses the speech act theories of J. L. Austin and Skinner, Skinner's account of the role of conventions in interpreting speech acts, speech acts and authorial intention, Austin's treatment of "infelicities" and "perlocutions," and the interpretive dilemma—"What is truth?" (with attention to D. Patte's grafting of the inference of intentions onto speech act theory). It concludes that if for its application speech act theory depends upon knowing what the speaker is thinking when he or she makes an utterance (rather than knowing simply what the utterance means or effects by its mere performance), then speech act theory will not work—but this does not seem to be the case.—C.R.M.

15. G. BENZI, "L'esegesi figurale in Paul Beauchamp," *Teologia* 27 (1, '02) 35-51.

With reference to the Italian version (2001) of the second volume in Beauchamp's *L'un et l'autre Testament,* the article notes that while patristic symbolical/allegorical exegesis solved some hermeneutical problems posed by Scripture, the patristic use of Plato's theory of ideas exposed the OT to the risk of depreciation into a "shadow of reality." Then after reflecting on the literary dimension of *figura,* it considers Beauchamp's proposals about the literal dimension interpreted as an allegorical and spiritual meaning and as encompassing the *figura,* repetition as a characteristic of the *figura* in that it aims to fulfill the narration, and the principles that characterize the biblical *figura.*—D.J.H.

16. J. BERLINERBLAU, "'Poor Bird, Not Knowing Which Way to Fly': Biblical Scholarship's Marginality, Secular Humanism, and the Laudable Occident," *BibInt* 10 (3, '02) 267-304.

This "preliminary contribution to a sociology of knowledge of modern Hebrew Bible scholarship" argues that there may be a correlation between biblical scholarship's irrelevance in the academic and public eye and its strikingly unusual historical, demographic, professional, and ideational features. It observes that the encounter between biblical research and the secular ethos of the modern academy is more momentous than most have realized. That a scholar could openly criticize the reigning interpretation of his or her own Scripture and live to tell about it is, historically speaking, not an unremarkable feat. The routinization and institutionalization of this activity in the guise of 20th-century biblical scholarship is one of the truly distinct and laudable features of the modern Occident. For it has developed an eminently functional mechanism that effectively prevents particular social groups from channeling the word-and-thought-defying energy of this text into their arsenals of power.—C.R.M.

17. A. BERTULETTI, "Tra l'esegesi e la teologia: l'antropologia," *Teologia* 27 (1, '02) 11-19.

Basic to P. Beauchamp's biblical theology project was the unity of the two Testaments as expressing the indivisibility of God's truth. For him, the question of methodology was the epistemological side of anthropology, which Scripture indicates as the essential milieu in which God's truth can be approached.—D.J.H.

18. C. C. BLACK, "Exegesis as Prayer," *PrincetonSemBull* 23 (2, '02) 131-145.

When proceeding in alignment with the same Spirit that animated Scripture's creation and canonization within the church, exegesis is an expression of prayer. The glorification of God and the sanctification of life constitute the ultimate reason for Scripture's interpretation, as for everything else that Christians are and do. Three dispositions of prayer that are essential for the proper exegesis of Scripture are a capacity for holiness, a transfigured affection, and thankful praise.—D.J.H.

19. P. Bovati, "Deuterosi e compimento," *Teologia* 27 (1, '02) 20-34.

As an introduction to P. Beauchamp's theological work, the article discusses the principle of *deuterosis* (the "refolding" of discourse upon itself) in the context of twofold repetition in the Hebrew Scriptures. It notes that repetition confirms all that has been said previously, implies some sort of rupture and its overcoming, and bestows on the final rewriting the character of one's last words and the fulfillment of the word.—D.J.H.

20. W. Brueggemann, "That the World May Be Redescribed," *Interpretation* 56 (4, '02) 359-367.

The article first discusses a pedagogical approach to the biblical text that pushes beyond historical explanation, focuses on the text itself, and utilizes the rudiments of exegesis. Then it applies a three-step interpretive procedure (rhetorical analysis, linguistic analysis, identifying the ideology of the text) to Jer 5:14-17 as a "text case." It concludes that if interpretation is formed around what the text "means," students are willing and able to let the text guide a redescription and reimagination of the public world in which they practice faith.—C.R.M.

21. S. A. Butler, "*Lectio Divina* as a Tool for Discernment," *SewaneeTheolRev* 43 (3, '00) 303-308.

The article shows how to appreciate and apply the rhythms and structures (read, reflect, respond, rest) of *lectio divina* to the process of spiritual discernment.—D.J.H.

22. L. Caesar, "Hermeneutics, Culture, and the Father of the Faithful," *JournAdvent TheolSoc* 13 (1, '02) 91-114.

The paper examines the relation between sound biblical hermeneutics and societal norms of conduct in the hope of demonstrating how salvific outcomes are possible from the interaction of the two. It attempts to show how a valid interpretation of Scripture may be accessed and effectively transmitted across cultures with attention to the example of Abraham.—C.R.M.

23. B. H. Carroll, "Our Articles of Faith: Article 1—The Scriptures," *SWJournTheol* 44 (3, '02) 4-13.

The reprint of an article published in 1921, this essay notes the biblical texts that bear witness to the inspiration of the Bible (OT and NT), explains the role of the Holy Spirit in producing the Bible, discusses various aspects of the inspired word, and reflects on God's care in the handing on of the true text of the Bible.—D.J.H.

24. L. Cheung, "A Preliminary Study on Pentecostal Hermeneutics," [in Chinese] *CGSTJourn* 33 ('02) 97-118.

The presuppositions of Pentecostal hermeneutics include a worldview of spiritual warfare, eschatological tension, the experience of supernatural gifts, and the prominence of Lukan theology. The new generation of Pentecostal biblical scholars seems to be more willing to engage in dialogue with noncharismatic evangelicals on the basis of the historical-critical method. The article concludes with reflections on the ultimate purpose of biblical interpretation, as well as the role of the Holy Spirit and personal experience in hermeneutics.—D.J.H.

25. S. CLARKE, "Viewing the Bible through the Eyes and Ears of Subalterns in India," *BibInt* 10 (3, '02) 245-266.

After situating the concept of "subalterns" (Dalits and Adivasis) in the Indian context, the article argues that subalternity is characterized by the primary interplay of domestic, local, and particular mechanisms of power, and that this location must be the starting point for interrogating the Bible from the subalterns' viewpoint. Then it notes that the Bible entered into a subaltern world that already had a long history of iconizing material objects of sacred power, that the Bible was an important instrument for expounding and expanding colonial mission activity, and that the Bible functioned as an alternate canon within the worldview of Hinduism. Finally it discusses three aspects of subaltern biblical hermeneutics in India: the Bible as "canon" for recovering universal human values and for subverting local forms of subjugation and alienation, the search for transformation rather than understanding, and moving from the invitation of the multiscriptural context to the demands of the multimodel and multimedia one.—D.J.H.

26. C. CLAUSSEN AND R. ZIMMERMANN, "Wie kann ich (verstehen), wenn mich niemand anleitet? (Apg 8,31). Neuere Methodenbücher zur neutestamentlichen Exegese," *TheolBeitr* 33 (5, '02) 290-301.

After introductory comments, the article describes and evaluates recent publications on methodology in NT exegesis by T. Söding, W. Fenske, H.-W. Neudorfer and E. J. Schnabel (eds.), M. Meiser, R. Heiligenthal, and M. Reiser. Then it offers general observations on the status of the primacy of historical-critical exegesis, the methodological canon and methodological pluralism, hermeneutics, and so forth.—D.J.H.

27. B. E. DALEY, "Is Patristic Exegesis Still Usable?: Reflections on Early Christian Interpretation of the Psalms," *Communio/IntCathRev* 29 (1, '02) 185-216.

After noting similarities and differences between modern and ancient approaches to interpreting the Christian Bible, the article discusses six characteristics of patristic exegesis: conviction of the present reality of God, presumption of a unified narrative, the "rule of faith," Scripture as a diverse but unified whole, Scripture texts as having their own "historical" meaning and yet "meant for us," and the scriptural text as mystery. Then it considers exegetical problems and possibilities raised by the Psalms for the ancients and for us, and concludes that patristic biblical interpretation can contribute to fulfilling the need for theological exegesis and exegetical theology.—D.J.H.

28. K. A. FARMER AND R. W. DALTON, "Using Multimedia Resources in Teaching the Bible," *Interpretation* 56 (4, '02) 387-397.

Although multimedia is often viewed as a resource for individual use or for distance education, the two projects described in this article—the United Theological Seminary (in Dayton, OH) project, and the American Bible Society's New Media Bible (www. NewMediaBible. org)—illustrate multimedia's value for face-to-face teaching of the Bible. The simultaneous sights and sounds of multimedia seem particularly effective at breaking through preconceptions, creating disequilibrium, and making learners receptive to new possibilities.—D.J.H.

29. G. F. FINDLEY, "Bridges or Ladders?" *Kerux* [Lynnwood, WA] 17 (2, '02) 3-21.

In approaching biblical application, bridge-builders promote some farfetched notion of crosscultural alienation between Scripture and people today, while ignoring the chasm of spiritual alienation that separates and divides and is the product of human sin. Legitimate sermonic application of Scripture must cause people today to identify with biblical history, join them to it, and connect them with God's visitation to earth throughout history (see Gen 28:12-13; Jn 1:51).—D.J.H.

30. J. D. GORDON, "Where to Lay Their Heads? Gender, Anthropology and New Testament Interpretation," *TorontoJournTheol* 18 (1, '02) 115-128.

After noting current methodological challenges to the conceptualization and practice of biblical criticism (particularly from feminist and non-Western interpreters), the article reflects on a social-science approach and considers anthropology's ongoing self-critique with particular attention to its bias against women and conceptualization of gender. Then it focuses on the work of the feminist anthropologist S. Ortner and her proposals for how anthropology might move forward in addressing critical issues associated with gender analysis. Finally it suggests how work within feminist and subaltern anthropology might guide the gender analysis of 1st-century biblical texts.—C.R.M.

31. A. GUGGENHEIM, "Mission, dialogue interreligieux et salut. Pour une lecture historique et spirituelle de l'Écriture," *NouvRevThéol* 124 (3, '02) 415-434.

Reading Scripture as a historical and spiritual memorial of God's universal salvific will (H. de Lubac) can illuminate the relationship between Christian mission and interreligious dialogue today. The relationship between Israel and the nations in the Bible throws light on the relationships between Christ, the church, and humankind (religious or secularized).—D.J.H.

32. G. HARRIS, "The Heritage of Narrative Preaching," *LuthTheolJourn* 36 (2, '02) 84-88.

Story not only played a significant part in Jesus' ministry (especially in his parables) but also was integral to the kerygmatic preaching of the apostles. Effective storytelling will continue to be integral in relating God's story with the story of humankind.—D.J.H.

33. H. HEMPELMANN, "Plädoyer für eine Hermeneutik der Demut. Zum Ansatz einer Schriftlehre, die von der Schrift selbst zu lernen sucht," *TheolBeitr* 33 (4, '02) 179-196.

The article describes the contours of a hermeneutic that derives its methodology from the Bible, understands the Bible as the word of the living God, and does not patronize it. It offers five thesis statements that characterize a hermeneutic of humility as an attitude rather than a position, clarify its relation to the authority of Scripture (acceptance of the historical form of the Bible as an expression of the will of God), and specify its scholarly consequences.—C.R.M.

34. D. B. HOWELL, "'For the Bible Tells Me So': Using Developmental Theory to Teach the Bible," *PerspRelStud* 27 (4, '00) 399-411.

Developmental theory can help professors to understand the different responses that students might be having to the academic study of the Bible and to teach responsively to different ways of knowing. After summarizing the four major stages of cognitive development (absolute, transitional, independent, contextual), the article suggests some ways of using developmental theory in teaching about the NT and in assessing students' work in a class on the NT.—D.J.H.

35. L. T. Johnson, "Renewing Catholic biblical scholarship," *Priests & People* 16 (8-9, '02) 297-301.

Catholics need to restore something of the spirit of "both/and" to biblical studies. This means a concern not only for the time of origins but also the stages of development, a commitment to church life and its living tradition, a pedagogy that will begin to create genuine levels of biblical literacy among the laity and clergy alike, and rejoining the longer conversation concerning the meanings of Scripture that extends from the 2nd to the 16th century.—D.J.H.

36. L. Jonker, "Social transformation and Biblical interpretation: A comparative study," *Scriptura* 77 ('01) 259-270.

With reference to four case studies, the article examines the relationship between social transformation and biblical interpretation. It notes how social transformation influences the way in which the Bible is interpreted by faith communities and how biblical interpretations influence society. [Seven other articles in the fascicle explore this reciprocal relationship with reference to the case studies and to related matters.]—D.J.H.

37. A. Kattan, "Hermeneutics: A Protestant Discipline for an Orthodox Context?" *NESTTheolRev* 23 (1, '02) 47-57.

After tracing the emergence of modern hermeneutics from a German Protestant theological milieu in the 19th century, the article attempts to follow out some of the hermeneutical traces in modern Orthodox theology and exegesis as illustrated by the writings of G. Khodr and P. Tarazi, respectively.—D.J.H.

38r. D. A. Kille, *Psychological Biblical Criticism* [*NTA* 45, p. 372].

J. B. Green, "Review Essay," *LexTheolQuart* 36 (4, '01) 247-252.—Kille's well crafted and timely introduction to psychological biblical criticism will be useful to a wide range of students of the Bible. How readers will respond to the whole enterprise will depend largely on their commitments regarding the relation of psychology to theology. Kille has presented a nuanced argument, though more attention might have been given to the potential role of psychological biblical criticism in shaping our theological imagination and to his own interdisciplinary reading of Genesis 3.—D.J.H.

39. D. A. Kille, "Psychology and the Bible: Three Worlds of the Text," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 125-134.

After noting some directions of development within psychology that bear on the significance of psychological biblical criticism, the article considers recent attempts at applying psychology explicitly to interpreting the Bible and to bringing a new level of coherence and methodological self-awareness to the task. Then it shows how psychological biblical criticism can enrich interpretation of the world behind the text, the world of the text, and the world in front of the text, respectively.—D.J.H.

40. N. KING, "Interpreting in our own context," *Priests & People* 16 (8-9, '02) 317-321.

Those who are best equipped to read Scripture do so with a living faith or least an openness to believe in God. Everyone reads Scripture within a context (e.g. South Africa, women's liberation, prison). There is need to read the text, to reflect, and to pray.—D.J.H.

41. U. H. J. KÖRTNER, "Der fehlende Mut, von Gott zu reden," *ZeitZeichen* 3 (7, '02) 48-50.

Good theology is "evangelical" theology. Its two basic criteria are conformity to Scripture and conformity to the time and situation. In the hermeneutical circle between Scripture and situation the meaning of the so-called Reformation Scripture principle becomes manifest.—D.J.H.

42. J. K. KUNTZ, "*'And They Let You Do That?'*: Teaching the Bible At a Public State University," *PerspRelStud* 27 (4, '00) 383-397.

On the basis of thirty-four years of teaching Bible courses (chiefly OT) on the School of Religion faculty at the University of Iowa, the author reflects on his institutional context, the predominant ideas in student expectations and outcomes, his own agenda in the biblical studies classroom, and how his research program and interaction with colleagues at learned society meetings enhance his endeavors in the classroom.—D.J.H.

43. P. M. LEGG, "Understanding Bible Study Curricula. Theology, Hermeneutics, and Education in the Congregation," *Interpretation* 56 (4, '02) 398-409.

A schema for understanding and evaluating Bible study curricula must address at least three areas: theological view of Scripture, methods of biblical criticism, and educational approach. Applying this schema to the *Kerygma* Bible study program as a case study, followed by a shorter summary of the *Disciple* Bible study program in comparison, illustrates how the analytical schema can be used to understand any Bible study curriculum.—D.J.H.

44. A.-J. LEVINE, "Is the New Testament Anti-Jewish?" *Trinity Seminary Review* [Columbus, OH] 23 (3, '02) 131-141.

Various approaches to explaining anti-Judaism in the NT (distinguishing between text and reception, appealing to the Jewishness of the authors, labeling the anti-Jewish material as reactionary in character, condemning the Jewish leaders rather than the Jewish people) actually amount to excuses and do not get us anywhere. Instead we need to get on with making sure that our readings do not hurt by our misrepresenting Judaism in Jesus' time and today.—D.J.H.

45. D. L. LITTLE, "The Aversion to Biblical Interpretation in the Thought of David Lipscomb and Tolbert Fanning," *RestorQuart* 44 (3, '02) 159-164.

The paper examines some ideas of two early leaders in the Restoration Movement, Fanning (1810-74) and Lipscomb (1831-1917), who along with S. Hauerwas assert that the key to Christian unity may very well be to remove the Bible—thus biblical interpretation—from the hands of the individual reader.—C.R.M.

46. D. MARTENS, "Comment lire la Bible en catéchèse?" *LumVit* 57 (3, '02) 317-326.

A catechesis that did not take account of the Bible would be a disaster, since the memory of the church and the identity of revelation are at stake. While acknowledging the distance from the cultural world of the Bible to our own and the problems inherent in understanding revelation, the article suggests that new methods and approaches (especially narrative analysis) can help to reduce the gap between our western culture and the biblical world. Then it illustrates how a believer might appropriate a biblical text with reference to the call of Moses in Exod 2:23–4:17.—D.J.H.

47. L. H. MARTIN, "On Religious Syncretism, Comparative Religion and Spiritual Quests," *MethTheorStudRel* 12 (1-2, '00) 277-286.

Comparative religion as exemplified by W. C. Smith and J. Wach, but also as it has been practiced in the academy generally, is largely indistinguishable from the historical syncretisms of religious practice. What is required in the study of syncretistic formations are historical investigations of local and particularized religious practices (as in W. Bauer's *Orthodoxy and Heresy in Earliest Christianity*) without reference to some allegedly universal standard—whether that canon is imagined by the participant or by the scholar.—D.J.H.

48. T. MEURER, "Bibeldidaktik als ästhetische Erfahrung. Zu einem exegetisch und religionspädagogisch verantworteten Umgang mit der Bibel im RU," *Orientierung* 66 (15-16, '02) 167-172.

After surveying approaches to the Bible's role and function in religious education today, the article discusses the possibility of using aesthetic experience as a didactic principle, considers the consequences for religious education, and reflects on "aesthetic experience" as something between a worldview and a concept. It concludes that with this approach it is possible to take seriously the Bible first of all as literature.—D.J.H.

49. P. S. MINEAR, "Wanted: An Exegetical Realism," *TheolToday* 59 (2, '02) 178-189.

Exegesis is the effort to understand the meanings of a text in the mind of its original author(s). Exegetical realism is exegesis that seeks to understand what it was that the author(s) considered the primary reality. The article offers a brief analysis of four texts (Hebrews 1–2, 12; Revelation 4–5; 2 Corinthians 10–13; Matthew 11) to illustrate this objective and comments in each case on the current academic situation. It is with the "time-grid" that is wholly integral to the texts evocative of the new creation that exegetes have the greatest difficulties, yet that is precisely the reality they are expected to interpret.—C.R.M.

50. L. ØSTNOR, "Om begrunnelse og argumentasjon i kristen etikk. Et svar til professor Jan-Olav Henriksen (On Justification and Argumentation in Christian Ethics. An Answer to Professor Jan-Olav Henriksen)," *TidsTeolKirk* 73 (2, '02) 121-142.

This response to Henriksen's critique [§ 46-1439] denies that Østnor tends to make biblically based ethics both irrational and incommunicable, and criticizes Henriksen for limiting valid argumentation to what serves the values to which we are giving priority. It contends that Henriksen does not adequately use the unique ethical material in the Bible, rejects the formal authority of the Bible within Christian ethics, and reduces the Bible's authority to a function of its usefulness for solving current ethical problems.—D.J.H.

51. M. M. PAZDAN, "Developing a Wisdom Community as a Feminist Hermeneutic: Pedagogy for a New Millennium," *PerspRelStud* 27 (4, '00) 413-425. [See § 43-1545.]

After reflections on the personal context for the author's teaching and learning, the article considers the relationship between biblical interpretation and the development of a wisdom community, describes the development of a wisdom community for teaching online, explores how the characteristics of developing a wisdom community constitute a feminist hermeneutic, and invites readers to consider Lady Wisdom and teaching biblical studies differently.—D.J.H.

52. J. Punt, "The call to rewrite the Bible: Some perspectives," *Scriptura* 77 ('01) 303-324.

After questioning the legitimacy of appeals to the Jewish "rewritten Bible" or innerbiblical exegesis, the article considers contemporary calls for rewriting the Bible from African, feminist and womanist, open-canonical, and literary perspectives. Then it discusses various strategies for rewriting the Bible: historical-ideological, functionalist-liberative, literary-aesthetic, universalist, and essentialist.—D.J.H.

53. J. Punt, "Enscripturalised identity: Scripture and identity in Christian communities," *Ned Geref Teologiese Tydskrif* [Stellenbosch] 43 (1-2, '02) 83-93.

Enscripturalized identity is a helpful heuristic device to deal with the investigation of Scripture's contribution to the hybridity or hyphenated nature of identity primarily in Christian communities but to some extent also in its role in broader socioreligious patterns and constellations. It requires one to comprehend the others on their own terms, to interact with the others and their interpretation of the same or another text. The text as the other also contributes to identity, at times perhaps a "new" identity.—D.J.H.

54. I. N. Rashkow, "The Hermeneutical Agenda: Between Text and Reader," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 151-155.

Chapter six in W. G. Rollins's *Soul and Psyche* (1999) examines three aspects of the interrelated interpretive process of biblical texts from a psychological perspective: the biblical text and its effect on a reader, the reader and his or her effect on the biblical text, and the psychology of biblical effects. Rollins has given the academic community a set of tools and a blueprint. He has provided us with enough background material and historical framework to situate the Bible in a psychological perspective and at the same time points us in the direction of how far we have to go.—D.J.H.

55. G. Reyes, "Poética del texto narrativo (Primera de dos partes)," *Kairós* [Guatemala City] 30 ('02) 33-56.

With reference to OT stories and to Mark's Gospel, the article shows how narrative structure may be analyzed at the verbal level (repetition of words or phrases), in terms of variations in narrative technique, and in light of the narrative world (interaction of characters, plot development). It contends that exploration of narrative structure not only reveals the text's artistic devices but also illuminates its world and message.—D.J.H.

56. G. Reyes, "Poética del texto narrativo (Segunda de dos partes)," *Kairós* [Guatemala City] 31 ('02) 7-25.

The second installment [see § 47-55] explores the poetics of OT narrative discourse, with particular attention to personification and point of view. It notes that personification may be direct (through explicit evaluations) or indirect (through the narration of the words, attitudes, and actions of the character). It also observes that the narrator may employ various literary techniques in order to communicate a point of view (whether it be the writer's own or an adopted one).—D.J.H.

57. P. RICHARD, "Interpreting and Teaching the Bible in Latin America," *Interpretation* 56 (4, '02) 378-386.

Today the Christian Base Communities are structured by solidarity, the word of God, and spirituality. Reading the Bible in community is tied to a liberating spirituality oriented toward solidarity with the poor and excluded. Such a hermeneutic contributes toward constructing a society that offers life to all and exists in harmony with nature.—D.J.H.

58. W. G. ROLLINS, "The Bible in Psycho-Spiritual Perspective: News from the World of Biblical Scholarship," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 101-118.

This introduction to psychological biblical criticism surveys the history of psychological approaches to Scripture from Tertullian to the 20th century, assesses the contributions of S. Freud and C. G. Jung as forerunners of psychological biblical criticism, sketches how psychological biblical criticism understands itself and its mission today, and describes the revisioning of the Bible as a "soul book."—D.J.H.

59r. W. G. ROLLINS, *Soul and Psyche. The Bible in Psychological Perspective* [*NTA* 44, pp. 374-375].

J. H. ELLENS, "Wayne G. Rollins' *Soul and Psyche*: An Appreciation," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 119-123.—This book is carefully focused in its unwavering development of the hermeneutical approach to texts, which arises from viewing them through the lens of scientific psychology. After highlighting the general accomplishments of the volume, the article notes how a psychological perspective can address the pathogenic character and effect of some aspects of the biblical text and its interpretations.—C.R.M.

60r. IBID.

R. L. UNDERWOOD, "*Soul and Psyche*: A Critical Assessment," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 135-149.—The article first summarizes the content of Rollins's book with attention to 20th-century psychological biblical criticism and the agenda for psychological biblical criticism. Then it presents a critique that considers omissions, reviews strengths, proposes an agenda parallel to what Rollins proffers, and reflects on psychological biblical criticism and faith.—C.R.M.

61. R. I. SANO, "Shifts in Reading the Bible: Hermeneutical Moves among Asian Americans," *Semeia* 90-91 ('02) 105-118.

Asian American Protestant Christians changed their reading of the Bible as they became aware of changes in their contexts. The article describes these changes under the following headings: from the personal to the social; from universality to particularity; from the prophetic to an apocalyptic vision; from covenant to exodus before covenant; from exodus from, to exodus for; from exodus for, to exodus with; from old particularity to new particularity; and naming issues, offering responses.—D.J.H.

62. P. SCHRODT, "Christian Reading: *Lectio Divina, Lectio Excelsior,*" *Journal of Theology* [Delaware, OH—Dayton, OH] ('02) 55-68.

Lectio divina is a type of reading that is specific to Christian tradition. After sketching the early history of Christian reading, the article considers reading and writing in antiquity, the theoretical basis of *lectio divina, lectio divina* as a distinctive Christian form of reading, and spiritual reading in the age of computers.—D.J.H.

63. C. SKINNER, "Where's the Beef? Reciprocal Dynamics Between the Art Appreciation of Paintings and Biblical Exposition," *Journal of the American Academy of Ministry* [Jackson, TN] 5 (3-4, '97) 46-57.

In the history of art appreciation those viewers who discerned clear meaning in W. H. Hunt's *Light of the World* (1853) based their interpretations upon the explicit quotation of Rev 3:20 that he appended to the painting. Those who did not grasp this connection remained mystified. Similarly in biblical exposition unless our hermeneutical focus regards the scriptural content primarily as revelation, we may well do violence to its nature.—C.R.M.

64. M. H. SMITH, "In Quest of Insight. A Rationale for Westar's Research," *The Fourth R* [Santa Rosa, CA] 15 (4, '02) 9-11, 15-16.

The article first sketches an epistemology involving information overload, knowledge, understanding, insight, and genius. Then against this background it describes the genesis and current state of the Jesus Seminar and the Westar Institute.—D.J.H.

65. B. STYPUŁKOWSKA, "Zagadnienie krytyki tekstu pisma świętego w katechezie biblinej (The Problem of Biblical Criticism in Scriptural Catechesis)," *Studia Bobolanum* [Warsaw] 2 ('02) 157-166.

The paper discusses what information about biblical criticism should be included in catechesis, and what attitudes and techniques pertaining to biblical criticism should be required of catechists.—D.J.H.

66r. G. THEISSEN, *Der Religion der ersten Christen* [*NTA* 45, p. 154; § 46-1456r].

R. REINL AND H.-J. VENETZ, "Die semiotische Kathedrale. Zu Gerd Theissens Theorie des Urchristentums," *Orientierung* 66 (18, '02) 193-196.—After summarizing the five main parts of the book, the article calls it fascinating and convincing, and suggests that it will remain a standard work for many years. Then it offers some critical comments about the appropriateness of Theissen's terms "theory" and "cathedral."—D.J.H.

67. T. TSENG, "Second-Generation Chinese Evangelical Use of the Bible in Identity Discourse in North America," *Semeia* 90-91 ('02) 251-267.

Second-generation Chinese evangelical biblical interpretation has been bound by (1) the European immigrant experience as the model for identity discourse and (2) a white American "evangelical universalism" that subordinates racial identities. Consequently there is a subtle "orientalism" implicit in second-generation Chinese evangelical discourse that needs to be critically engaged and eventually excised.—D.J.H.

68. H. B. URBAN, "Making a Place to Take a Stand: Jonathan Z. Smith and the Politics and Poetics of Comparison," *MethTheorStudRel* 12 (3, '00) 339-378.

For Smith comparison is best done in the "playful" modes of metaphor, irony, and comedy. While Smith has persuasively deconstructed virtually all past models, he has not yet given us any kind of well developed new method of comparison to take their place. The essay argues that there are at least two lingering problems or uncertainties in Smith's work. The first is that his notion of "metaphor" is surprisingly undeveloped. Although Smith has adopted M. Black's notion of metaphor, the understanding of D. Davidson offers a more useful model for comparative study of religions. A more troubling issue lies at the heart of Smith's work—namely the question of his own normative commitment or his "place on which to stand." The comparative study of religion should be—and in fact always already is—an interested comparison, one which is always rooted in the scholar's own political interests and normative commitments.—C.R.M.

69. G. VALL, "Psalm 22: *Vox Christi* or Israelite Temple Liturgy?" *Thomist* 66 (2, '02) 175-200.

This analysis of Psalm 22 explores how it is possible to integrate the theological-spiritual approach characteristic of patristic-medieval exegesis and the modern historical-critical method. For this integration to occur, the NT's own christological interpretation of the OT must be regarded as the hermeneutical key that discloses the inspired "logic" of the OT. The OT is to be read on its own terms but also under the guiding light of Christ.—D.J.H.

70. J. J. VINCENT, "Outworkings: Gospel Practice Today," *ExpTimes* 113 (11, '02) 367-371. [See § 46-743.]

In the actual usage of the Gospels in our time, the emphasis has moved from the historical and literary to the imaginative and practical. The emphasis now emerging is not so much on the events behind the story or on the literary aspects of the story's written forms, but on the way the story has a life and a reality precipitating further events. This is precisely to return the stories to the place they occupied in the NT communities.—D.J.H.

71. A. WÉNIN, "Des livres pour rendre la Bible à la culture," *RevThéolLouv* 33 (3, '02) 408-413.

In recent years the French university world has shown a new interest in the Bible as one of the basic sources of western culture and its understanding. The article discusses four recently published books that take a cultural, historical, and literary approach to the Bible: D. Fouilloux et al. (eds.), *Dictionnaire culturel de la Bible* (1990; 2nd ed., 1999); A.-M. Pelletier, *Lectures bibliques. Aux sources de la culture occidentale* (1995; 2nd ed., 2001); M. Quesnel and P. Gruson (eds.), *La Bible et sa culture* (2000); and O. Millet and P. de Robert, *Culture biblique* (2001).—D.J.H.

72. A. WILLS, "A journey into the Scriptures," *Priests & People* 16 (8-9, '02) 302-306.

The first concern of the teacher is to help people to see that the Scriptures have some connection with their own experience. The article offers advice about teaching the Scriptures and about using the Scriptures in the pastoral life of the church.—D.J.H.

73. D. WOOD, "The Place of Theology in Theological Hermeneutics," *International Journal of Systematic Theology* [Oxford—Malden, MA] 4 (2, '02) 156-171.

The article analyzes the recent theological interest in special hermeneutics by tracking the place that it accords to Christian doctrine when construing the context of scriptural interpretation. It develops a typology that both takes up and relativizes the distinction between general and special hermeneutics, and argues that while the church may welcome the renewed interest in its own peculiar reading practices, it need not lean too heavily on the philosophical and sociological commitments that underlie much of the interest in special hermeneutics. Theological hermeneutics will best serve the church when it attends to the divine grace that establishes and limits the church's interpretation of Scripture.—D.J.H.

Textual Criticism

74. P.-M. BOGAERT, "Bulletin de la Bible Latine. VII. Cinquième série," *RevBén* 112 (1-2, '02) 152-175.

This fifth installment of Tome VII in the ongoing survey of research on the Latin Bible [see §§ 40-63; 41-1462; 43-825; 45-72] provides bibliographic information and summaries for eighty-five recent books and articles. [To be continued]—D.J.H.

75. D. J. A. CLINES, "What Remains of the Hebrew Bible? Its Text and Language in a Postmodern Age," *StudTheol* 56 (1, '02) 76-95.

(1) The existence of variant parallel texts, i.e. texts in double transmission, such as 2 Samuel 22 and Psalm 18 in the Masoretic text and in the versional and Qumran texts, is solid evidence for textual instability in what remains of the Hebrew Bible. Textual criticism in the postmodern age might involve deprivileging the Masoretic text, recognizing the necessity of emendation, and deconstructing the opposition between "attested reading" and "conjectural emendation." (2) The outcome of philological research in the 20th century has been to increase the Hebrew vocabulary by 50%. While the quest for "new words" was often motivated by an aversion to textual emendation and a reverence for the Masoretic text, uncovering the interests behind this movement in Hebrew philology does not exhaust its significance and does not negate its impact.—D.J.H.

76. J. DELOBEL, "The Achilles' Heel of New Testament Textual Criticism," *Bijdragen* 63 (1, '02) 3-21.

In the discipline of NT textual criticism the term "eclectic" mainly indicates two competing methods for the reconstruction of the original text. Radical eclecticism emphasizes the importance of internal criticism but is reproached by its critics as "unhistorical." Reasoned eclecticism suffers from the risk of excessive trust in the external evidence. But the Achilles' heel common to both methods is the fundamental fact that our Greek manuscripts can only bring us back as far as the 3rd century. The textual situation before A.D. 200 might be illuminated by E. J. Epp's proposal about textual clusters and trajectories starting from the early manuscripts (with ancestors in the 2nd century). A prudent use of 2nd-century indirect evidence may complete and possibly refine this picture.—C.R.M.

77. T. NICKLAS, "Zur historischen und theologischen Bedeutung der Erforschung neutestamentlicher Textgeschichte," *NTStud* 48 (2, '02) 145-158.

While research on the history of the NT text has generally been concerned with establishing the *Urtext,* the study of the ancient texts in themselves, with particular attention to their links between form and content and to their histories, can do much to illuminate early Christian theology and social history. This thesis is illustrated with reference to several manuscripts (e.g. P. Oxy. lxvi 4500 [= 0308], xxxiv 2684 [P^{78}], and viii 1077; P. Vindob. G 2312 and L 91; O. Sarga 5).—D.J.H.

78. K. Ritmeyer, "How an American Coal Miner Acquired Sacred Biblical Papyri," *BibRev* 18 (4, '02) 33-37.

The Chester Beatty Library in Dublin (see www.cbl.ie) and its papyri, a collection of Greek biblical manuscripts dating as early as the late 2nd and 3rd centuries A.D., are named for the American mining millionaire A. C. Beatty (1875-1968). The papyri were discovered in the 1920s among a hoard of Egyptian medical and literary texts from Dishna, Egypt (near Nag Hammadi) and purchased by Beatty in 1928 to keep the entire collection intact.—C.R.M.

Textual Criticism, §§ 47-137, 170, 223, 240, 387.

Biblical Linguistics and Philology

79. P. Arzt-Grabner, "'Brothers' and 'Sisters' in Documentary Papyri and in Early Christianity," *RivistBib* 50 (2, '02) 185-204.

Throughout Greco-Roman antiquity the terms ἀδελφός ("brother") and—less often by far—ἀδελφή ("sister") were used not only in a literal sense but also metaphorically. The article calls attention to different metaphorical uses of "brother" in Greek documentary papyri with reference to officials, friends, and business partners, and notes the lack of clear evidence for a metaphorical use for members of Roman guilds and mystery cults, respectively. It concludes that some Christians already used the terms "brother" or "sister" metaphorically before they became Christians.—D.J.H.

80. S. G. Daitz, "Further Notes on the Pronunciation of Ancient Greek," *ClassWorld* 95 (4, '02) 411-412.

The Erasmian pronunciation was indeed a great step forward and away from the erroneous Byzantine-Modern Greek pronunciation of Classical Greek. But M. Dillon's statement [§ 46-72] that the Erasmian pronunciation is not very different from the restored pronunciation found in W. S. Allen's *Vox Graeca* is arguable. Modern linguistic research has given us much more accurate knowledge concerning the pronunciation of Classical Greek and Latin. With the use of the restored pronunciation, which will give a good approximation of the original sounds of Greek from Homer to Demosthenes, all sorts of literary qualities such as alliteration, assonance, onomatopoeia, chiasmus, and rhythmic differences, previously obscured, can now clearly be heard.—C.R.M.

81. I. Larsen, "Word Order and Relative Prominence in New Testament Greek: A New Look," *NotesTrans* 15 (2, '01) 13-27.

The basic principle about how NT Greek uses word order to show emphasis is that "the more to the left an item occurs, the more prominent it is." The article investigates NT Greek word order first within the phrase (noun plus adjective, numeral, demonstrative, etc.), then within the clause, and finally within the sentence.—D.J.H.

Biblical Translation

82. J.-M. Babut, "La Traduction par Équivalence dynamique," *FoiVie* 101 (4, '02) 19-30.

After explaining the approach to translation known as dynamic equivalence in terms of semantic and expressive equivalence, the article discusses some problems confronting the

Bible translator: ways of expressing emphasis, stylistic features, poetic rhythm, and metaphors. At each point it provides examples from the OT and NT.—D.J.H.

83. R. Brown, "A Brief History of Interpretations of 'the Kingdom of God' and Some Consequences for Translation," *NotesTrans* 15 (1, '01) 3-23.

The article provides a brief history of kingdom interpretations and examines the ways in which G. Dalman's view that kingdom when applied to God always means "kingly rule" and never "kingdom" continues to influence Bible translators today. It argues that to interpret kingdom as Dalman did blinds translators to the breadth of meaning that the kingdom terms have in their many different contexts.—C.R.M.

84. T. J. Chakkuvarackal, "Important Issues in the Translation of the Bible in the Indian Context," *BangalTheolFor* 34 (1, '02) 163-175.

The article first considers problems confronted by modern Indian Bible translators under four headings: linguistics and translation, the uses of the source text for translators, the uses of principles in translation, and the postcolonial strategy of translation. Then it discusses problems of interpretation on the basis of these considerations, and offers ten suggestions for translators.—D.J.H.

85. B. Combrink, "The Afrikaans translation of the Bible for the deaf," *Scriptura* 77 ('01) 297-302.

After describing the need for an Afrikaans translation of the Bible for the deaf, the article describes some points of departure for such a translation: Sentences should not be too long; shorter and better known words are to be preferred; passive constructions are to be avoided; and so forth.—D.J.H.

86. J. Dart, "Gender and the Bible," *ChristCent* 119 (14, '02) 11-13.

Today's New International Version (TNIV) of the Bible offers English usage updated from the New International Version (NIV), notably with gender-inclusive choices. The article surveys reactions to the TNIV among evangelicals and compares its translations of certain NT texts with those in other versions.—D.J.H.

87. C. Dieterlé, "La Bible au Risque des Traductions," *FoiVie* 101 (4, '02) 31-40.

The article reflects on some problems encountered in translating the Bible: translation as loss and as gain, whether priority should be given to the source-language or to the target-language, the diversity of translations of the Bible, ideological presuppositions and influences in translation of the Bible, and the need for ongoing dialogue with the texts.—D.J.H.

88. D. Fougeras, "Nommer Dieu en Traduction biblique—quelques réflexions autour de la *Nouvelle Bible Segond*," *FoiVie* 101 (4, '02) 41-52.

The article discusses the issue of "naming God" that faces all biblical translators and illustrates the theological and ideological dimensions of the choices that they make with reference to the *Nouvelle Bible Segond.* It treats the issue of God or god(s) in the Hebrew Bible (especially in the case of *ʾĕlōhîm*); use of the Eternal, the Lord, or YHWH; and the Bible as a book about the birth of God.—C.R.M.

89. S. GUILMIN, "D'une Bible à l'Autre," *FoiVie* 101 (4, '02) 79-84.

The article discusses the issues raised by A. Chouraqui's "Hebraic" translation of the Bible with particular attention to the critique by H. Meschonnic, who claimed that although Chouraqui's work was presented as the most modern and poetical translation of the Bible linguistically guaranteed by a Hebrewphone, it should rather be seen as a linguistic regression, poetic forgery, and betrayal of the Jew.—C.R.M.

90. D. HEKMAN, "Translating the Lectionary," *NotesTrans* 15 (2, '01) 3-12.

After explaining the nature and use of lectionaries in the churches, the article considers the advantages and difficulties in translating lectionaries, consultant checking of lectionary readings from Deuterocanonical books, and the printing and use of the lectionary.—D.J.H.

91. J. JOOSTEN, "Lire la Bible en Traduction: Une perspective historique," *FoiVie* 101 (4, '02) 3-11.

The article describes three approaches to or models of biblical translation: the translation as a substitute for the original text, the translation as standing over against the original text and having no independent existence, and the translation as having an independent status but furnished with an apparatus of notes that send the reader back to the original text.—D.J.H.

92. I. LARSEN, "The Fourth Criterion of a Good Translation," *NotesTrans* 15 (1, '01) 40-53.

T. D. Andersen [see § 43-1580] has proposed "perceived authenticity" as the fourth criterion of a good translation (besides accuracy, naturalness, and clarity). This article suggests that "acceptability" would be a better term than "authenticity" for the fourth criterion.—D.J.H.

93. D. LYS, "La Bible en Quête de Langage(s)," *FoiVie* 101 (4, '02) 65-78.

After a description of the principles guiding the production of *La bible. Nouvelle traduction* (Paris: Bayard—Montreal: Médiaspaul, 2001), the article discusses the new translation's aesthetic impression, plays on words and sounds, unusual and repetitive words, semantic coherence, and exegetical precision. Finally it inquires whether an ideology or a theology stands out in this translation's watermark.—C.R.M.

94. B. M. NEWMAN, "Mother Goose and Poppa Gander. Gender Faithfulness in Bible Translation," *NotesTrans* 15 (4, '01) 3-16.

Gender faithfulness—the expression of inclusion in the receptor language where signaled by the source language—is a necessary component in a faithful translation of the Bible. Only then does a translation of the biblical text truly become the word of God. To avoid dealing with issues arising from gender is to abrogate our responsibility as translators and to heap insults upon the God in whose likeness all races and both genders were created.—D.J.H.

95. E. A. NIDA AND D. NEFF, "Meaning-full Translations," *ChristToday* 46 (11, '02) 46-49.

Nida, who has taught at the Summer Institute of Linguistics and served as executive secretary for translations at the American Bible Society, responds to Neff's questions concerning the development of his ideas about Bible translation, the NT cultural context, footnotes in translations to explain cultural differences, the treatment of gender in meaning-based translations, the treatment of poetry and rhetorical elements, etc.—C.R.M.

96. C. NORD, "Bridging the cultural gap: Bible translation as a case in point," *ActaTheol* 22 (1, '02) 98-116.

After explaining the meaning of the term "cultural gap," the article considers Bible translation as a case in point and offers suggestions about bridging this gap by defining the translation's purpose, understanding otherness, and dealing with cultural knowledge and text functionality. It concludes that the appropriate translation type for the NT is a documentary-exoticizing translation that respects the culture-specific features of both the text world and the communicative intentions of the author(s) and tries to make them seem coherent and comprehensible to a target-culture audience.—D.J.H.

97. V. S. POYTHRESS, "Systematic Pattern in TNIV," *WestTheolJourn* 64 (1, '02) 185-192.

The central problem with Today's New International Version (TNIV) lies in a pattern or systematic policy, namely that it avoids using a male representative or example to communicate a general truth. After citing four examples of meaning changes (1 Jn 2:10; 1 Cor 14:28; Heb 12:7b; Rev 22:18), the article considers responses from defenders of gender-neutral translations, the TNIV's pattern of deleting male representatives, and the restraints on freedom in translation.—D.J.H.

98. V. S. POYTHRESS AND M. STRAUSS, "The TNIV Debate: Is this new translation faithful in its treatment of gender?" *ChristToday* 46 (11, '02) 36-43, 45.

Poythress contends that Today's New International Version (TNIV) gives in to political correctness and so threatens the vital doctrine of the plenary inspiration of Scripture in its references to God and in eliminating generic masculine pronouns. Strauss argues that much of the negative press concerning the TNIV comes from a misunderstanding of Bible translation and a misrepresentation of the TNIV, and observes that the TNIV does not eliminate gender distinctions (as some critics claim) but rather clarifies them. On pp. 43 and 45 the authors reply to one another.—D.J.H.

99. T. RÖMER, "Traductions et Paratexte: Sur le problème des annotations dans les Bibles modernes," *FoiVie* 101 (4, '02) 53-64.

The presence of marginal comments, notes, and titles in most modern Bibles poses an interesting problem regarding the relationship between the translation and the accompanying commentary ("paratext"). The article illustrates these problems with reference to the case of the Pentateuch (especially Genesis 12) in the Traduction Œcuménique de la Bible (TOB) and points out the need for ongoing revisions of the "paratext."—D.J.H.

100. J.-P. STERNBERGER, "Les Bibles pour Enfants ou les Aventures de Targoum et Midrach," *FoiVie* 101 (4, '02) 85-95.

The article discusses eleven Bibles for children and three illustrated Bibles, all in French, published between 1952 and 2001, with reference to their presentation, how they are to be used, their illustrations, how they treat various figures (evildoers, angels, Jesus, Mary), and the texts.—D.J.H.

101. R. S. SUGIRTHARAJAH, "Marketing the Testaments: Canongate and Their Pocket-sized Bibles," *BibInt* 10 (3, '02) 221-244.

Recently the Edinburgh-based publishing firm Canongate has brought out the Bible in the form of single books in the King James Version, with an introduction by a writer not necessarily associated with the Christian tradition who encourages readers to approach the biblical books as literary works in their own right. This article considers the potential of this "pocket canon"; the role of the interpreter's personal voice within the process of discovering meaning in a narrative; the marketing of the Bible and appropriation of religious themes by secular marketers; the re-iconization of the Bible through the King James Version; the colonial parallels in the investment, promotion, and dissemination of the Bible; and the challenge of personal-voice criticism to biblical studies. It explores whether this disparate group of essayists can rescue the Bible, which is fast losing its grip and importance in the West, and discover fresh significance in it.—D.J.H.

102. T. Wardlaw, "Translating 'Sin': What Does the Old Testament Have to Say?" *Notes Trans* 15 (4, '01) 17-36.

After discussing current methods for handling the terms for "sin" in the OT, the article presents an overview of G. Lakoff's work on metaphor and idealized cognitive models, discusses the metaphors behind OT terms for sin (*ḥṭʾ*—"miss the mark or way"; *pšʿ*—"rebel"; *rʿʿ*—"break"; *ʿwh*—"bend, twist"), considers the implications for translation, and reflects on the relationship between the OT and NT terms.—D.J.H.

Computer-Assisted Research

103. E. R. Keown, "Hebrew alphabets, symbols and computer codes: history and preliminary tabulation," *RevÉtudJuiv* 161 (1-2, '02) 235-240.

After tracing the history of the computerization of the Hebrew alphabet from 1956 through the 1990s, the article offers a preliminary tabulation of symbols for Hebrew scripts. It notes that today the Hebrew script family is at the stage that the complete Roman alphabet family was ten to fifteen years ago: partially computerized, with a need for greater study of the symbol set and its collation issues.—D.J.H.

104. D. A. Rech, "Bible Study Software. What's Right for You?" *BibArchRev* 28 (5, '02) 60, 62-63.

The article describes and evaluates five of the leading Bible study programs: *Bible Explorer* 3, *BibleWorks* 5, *Logos Scholar's Library, PC Study Bible,* and *WORDsearch/BART* (Biblical Analysis Research Tool). All of them run on Microsoft Windows, and are readily available and user-friendly. Each program is evaluated on ease of installation and navigation, usefulness as a study aid, and how helpful each is to someone interested in biblical archaeology.—D.J.H.

Computer-Assisted Research, § 47-28.

Scholars

105. P. Abadie, "La Bible à l'épreuve de la culture: quelques jalons dans notre Faculté, passés, présents et à venir," *Revue de l'Université Catholique de Lyon* [Lyon] 1 ('02) 12-14.

After setting the context within biblical studies over the past 125 years, the article discusses the contributions made by some professors at the Université Catholique de Lyon: E. Podechard (1866-1951), A. Gelin (1902-60), J. Chaine (died 1948), P.-É. Bonnard (died 1978), J. Delorme (1902-), L. Vaganay (1882-1969), A. George (1917-77), P. Gibert (1936-), and H. de Lubac (1896-1991).—D.J.H.

106. J. ADLER, "Dans l'absence de Dieu: isolement, sionisme et angoisse de Gershom Scholem," *Istina* 47 (2, '02) 117-123.

The translation of an essay published in English in *The Economist* in January 2000, the article discusses what Scholem's letters and journals reveal about his life (1897-1982), political and intellectual convictions, and relationships with famous figures of the 20th century.—D.J.H.

107. ANON., "In memoriam. Le P. Dominique Barthélemy (1921-2002)," *Istina* 47 (2, '02) 196-197.

In his scholarly work Barthélemy combined an inexhaustible and creative imagination with great rigor of analysis. He made important contributions to research on the Dead Sea scrolls, OT textual criticism, biblical translation, Jewish sources, and several other areas.—D.J.H.

108. ANON., "Michael L. Klein, 1940 – 2000," *JournAramBib* 3 (1-2, '01) 3-4.

As one of the foremost specialists in targum studies, Klein published numerous articles, monographs, and editions. His research interests concerned translation techniques in the targums, text editions, and medieval manuscripts. He served as dean of Hebrew Union College-Jewish Institute of Religion in Jerusalem from 1981-1998.—C.R.M.

109. M. ARNDT, "Franz Overbeck: Ein Dissident der Moderne," *ZeitKirchGesch* 113 (2, '02) 190-209.

The article places Overbeck (1837-1905) in the philosophical and theological context of his time, with particular attention to his stance vis-à-vis "modernity." It characterizes Overbeck in terms of sitting between pessimism and optimism, the antinomy between faith and reason, the struggle against accommodation, individualism and *memento mori,* and radical in theory and moderate in practice.—D.J.H.

110. B. T. ARNOLD AND D. B. WEISBERG, "A Centennial Review of Friedrich Delitzsch's 'Babel und Bibel' Lectures," *JournBibLit* 121 (3, '02) 441-457. [See § 46-768.]

In his "Babel und Bibel" lectures (1902-04), Delitzsch attempted to put the fledging discipline of Assyriology on an equal footing with biblical studies and to champion Babylonian religion and culture over against that of the Hebrew Bible. While Delitzsch was a brilliant Assyriologist and one of the foremost scholars of his time, we encounter in his work unmitigated German nationalism, anti-Semitism, and anti-Christian sentiment.—D.J.H.

111. M. L. BECKER, "Schweitzer's Quests for Jesus and Paul," *ConcJourn* 28 (4, '02) 409-430.

After observing that A. Schweitzer's writings on Jesus and Paul may collectively be considered one of the most influential theology projects of the 20th century, the article presents a review and critique of his massive four-part project as represented by the English editions of his *Mystery of the Kingdom of God* (1985), *Quest of the Historical Jesus* (1st ed., 1998; and 2nd ed., 2001), *Paul and His Interpreters* (1964), and *Mysticism of Paul the Apostle* (1998). The topics considered include the centrality of D. F. Strauss in the quest, the Jesus of liberal theology, Schweitzer's eschatological solution, the role of Jesus for modern Christians according to Schweitzer, from Jesus to Paul, and Paul the eschatological mystic.—C.R.M.

112. G. Bonola, "'Lo straniero nelle tue porte'. Un confronto tra Gerhard Kittel e Martin Buber (1933)," *AnnStorEseg* 18 (2, '01) 559-587.

Between July and September 1933 there was a public controversy between Kittel and Buber over the situation and future of German Jews. In his pamphlet *Die Judenfrage,* Kittel argued that the true root of the conflict with the Jews was religious in nature, though he did fall back on the dominant anti-Semitic stereotypes of the time and suggested the creation of a separate judicial status for Jews. The object of the theological confrontation became the biblical figure of the stranger who lives in the midst of Jews and the attitudes toward the stranger prescribed by the OT. The article provides Italian translations of the key documents, along with an introduction and notes.—D.J.H.

113. E. Brito, "Fichte et le Nouveau Testament," *EphTheolLov* 78 (1, '02) 79-107.

After considering the attitude of the young J. G. Fichte (1762-1814) toward the Bible, the article examines the relation of his "first philosophy" to the NT, explores the place that the Johannine texts and the figure of Jesus occupied in his "second philosophy," and discusses his hermeneutical principle. It concludes that while in raising history to the "mystical" Fichte conserved something of the ancient "pneumatic" understanding but tended to replace the allegorical sense by a simple "Jesusology" and to detach tropology from its relationship to Christ.—D.J.H.

114. R. E. Carbonneau, "The Genesis of *The Bible Today,*" *BibToday* 40 (5, '02) 273-277.

To mark the 40th anniversary of the founding of *The Bible Today,* the article discusses the cultural milieu of American Catholic Scripture studies prior to 1962, the story behind the decision to start the journal, the quest to obtain the necessary *imprimatur,* and the original three editors (B. Ahern, E. Maly, K. Sullivan).—D.J.H.

115. A. W. Fairburn, "George Henry Boobyer (1902-1999)," *Friends Quarterly* [London] 33 (3, '02) 131-137.

The article describes Boobyer's educational and ministerial formation, as well as his achievements as a NT scholar (publications, organizations, projects) and his contributions to the Society of Friends from 1935 on.—D.J.H.

116. R. T. France, "Profile: Howard Marshall," *EpworthRev* 29 (4, '02) 14-21.

It has never occurred to Marshall, the son of a local preacher and now also the father of one, that academic eminence and advanced critical skills could be in any conflict with loyal and active church membership. The article discusses his training and teaching at the University of Aberdeen, his publications, work as a research supervisor, contributions to evangelical biblical scholarship, early ministry, and more recent years. Also included are a photograph of Marshall (p. 14) and a list of the books written and edited by him (pp. 20-21).—D.J.H.

117. B. KLAPPERT, "Reich Gottes — Reich der Freiheit. Hans-Joachim Kraus (1918-2000) und sein Weg zur Gesamtbiblischen Theologie," *TheolBeitr* 33 (4, '02) 220-231.

The article reviews the different dimensions of hope in the kingdom of God (which was Kraus's central concern as a person and a theologian), and thus recalls aspects of his life and life's work toward a comprehensive biblical theology. These dimensions include the following: a kingdom created by God, a kingdom belonging to the God of Israel, social justice, peace among nations, Judaism as a living entity, and friendship.—D.J.H.

118. P. LAMARCHE, "Jacques Guillet: *In memoriam,*" *Christus* 49 (195, '02) 364-367.

This memorial note [see § 46-775] discusses Guillet's major books as well as his many articles in *Christus,* and observes that most of his writings focused on the person of Christ in the Gospels, Paul's writings, and Acts.—D.J.H.

119. L. LEGRAND, "Wanted: Higher Biblical Studies in Asia," *Vidyajyoti* 66 (7, '02) 524-525.

The copy of a letter written by Legrand in 2001, the article urges that an effort be made to equip Asian churches with centers of solid biblical scholarship and to bring Asian faculties and their degrees to an adequate level of excellence.—D.J.H.

120. A. LEVENSON, "Missionary Protestants as Defenders and Detractors of Judaism: Franz Delitzsch and Hermann Strack," *JewQuartRev* 92 (3-4, '02) 383-420.

Delitzsch (1812-90) and Strack (1848-1922) combined a Christian missionary agenda with a determined defense of Judaism. Despite a theological starting-point inimical to Judaism, their Judaica scholarship, their contact with Jewish scholars, and their opposition to prevailing trends in German Christianity consistently led them in pro-Jewish directions. The resulting tension between anti-Semitic and philo-Semitic tendencies produced a view of Judaism that was highly compartmentalized in a way ("allo-Semitism") that left both their philo-Semitism and their Christian triumphalism intact.—D.J.H.

121. H. LINDNER, "Biblischer Theologe und engagierter Exeget. Klaus Haacker wird 60," *TheolBeitr* 33 (4, '02) 248-250.

Written in the form of a letter to Haacker on the occasion of his 60th birthday, the article describes his contributions to *Theologische Beiträge,* his academic formation, work with the Institutum Judaicum in Tübingen, other academic achievements, and concept of biblical theology as "engaged exegesis." [Also included in the same issue are a photograph of Haacker (p. 175) and T. Sorg's meditation on "guarding what has been entrusted to you" that is dedicated to Haacker (pp. 242-244).]—D.J.H.

122. E. MCDONAGH, "Murphy O'Connor's Biblical Apostolate," *Religious Life Review* [Dublin] 41 (215, '02) 221-226.

After providing information about J. Murphy-O'Connor's life (1935-) and academic formation, the article describes his teaching and research at the École Biblique de Jérusalem and elsewhere, his careful attention to both text and context in biblical studies, and his interest in the Dead Sea scrolls. It notes that the Pauline theme of freedom in community is a useful summary of his academic and religious life.—D.J.H.

123. M. A. MEYER, "Leo Baeck: A Sense of Duty," *CCAR Journal* [New York] 49 (2-3, '02) 11-16.

What united Baeck's life (1873-1956) and activities was his extraordinary sense of duty, which he drew from I. Kant's philosophy and the prophets of the Hebrew Bible.—D.J.H.

124. G. MILLER, "Ein Lehrer, bei dem es was zu lernen gab. Zum 100. Geburtstag von Fridolin Stier," *Diakonia* 33 (4, '02) 287-292.

To mark the 100th anniversary of Stier's birth, the article describes his life (1902-81) as well as his style and influence as a teacher, his relationship to M. Buber, and his work as a translator of the Bible.—D.J.H.

125. B. MONTAGNES, "Le Père Lagrange devant la question biblique," *SciEsp* 54 (1, '02) 97-108.

Whereas M.-J. Lagrange regarded critical exegesis as solidly based and beneficial for believers, certain Roman Catholic church authorities categorically opposed it. The article considers the "biblical question" ca. 1890-1910 with regard to Lagrange's spiritual diary under three headings: the setbacks of a bold innovator, the convictions of a courageous combatant, and the torments of a son of the church.—D.J.H.

126. J. MOON, "C. Mervyn Maxwell: An Academic Life Sketch," *JournAdventTheolSoc* 11 (1-2, '00) 2-10.

The article first offers a sketch of Maxwell's academic career and then considers his major publications and theological emphases. Maxwell (1925-99) found his lifework not in theological innovation but in preserving and articulating time-honored truths of the past, especially those of the early Seventh-day Adventists. [The same issue contains nine additional tributes (pp. 11-53) to Maxwell by friends, relatives, and students.]—C.R.M.

127. G. M. NEWLANDS, "Rudolf Bultmann for the Twenty-First Century," *TorontoJournTheol* 18 (1, '02) 65-78.

After sketching Bultmann's life and contributions to theological scholarship, the article looks at some recent assessments of his legacy and considers his work in comparison to current interest in "radical orthodoxy." Then it reflects on Bultmann's possible contributions to the ongoing debate about the relation between faith and history, and concludes that Bultmann remains an advocate for faith without dilution, scholarship without shortcuts, and dialogue without frontiers.—D.J.H.

128. G. SALYER, "Reading with Abandon, Writing to Play: The Work of Robert Detweiler," *RelStudRev* 28 (3, '02) 209-214.

Detweiler, trained in both literature and theology, entered the discussion about the literary interpretation of the Bible, enhanced it, and moved it into concerns of literature, religion, and culture; and he did this almost single-handedly. There is a kind of gracefully executed and nonchalant abandon that pervades Detweiler's writings.—D.J.H.

129. H. SHANKS, "Scrolls, Scripts & Stelae. A Norwegian Collector Shows BAR His Rare Inscriptions," *BibArchRev* 28 (5, '02) 24-34, 68.

M. Schøyen owns nearly 13,000 objects, mostly ancient manuscripts and inscriptions. In addition to cuneiform tablets, early Bibles, and Buddhist documents, the Schøyen Collection includes more than forty fragments from six different Dead Sea scrolls.—D.J.H.

130. H. TRAENDLIN, "Albert Schweitzer et le Judaïsme, à travers sa Correspondance avec Martin Buber," *FoiVie* 101 (3, '02) 39-52.

After giving biographical information about Schweitzer (1875-1965) and Buber (1878-1965), the article provides excerpts and discussions of their correspondence pertaining to Judaism from three periods: from 1928 to their meeting in Königsfeld in 1933, the brief exchange of letters in 1935-36 on the eve of World War II on the occasion of Schweitzer's 60th birthday, and two letters sent by Schweitzer in 1951 and 1958 to Buber in Jerusalem. [The same issue contains five other articles on Schweitzer's significance for interreligious dialogue, as well as his essay on Jesus and Buddha (pp. 91-94) and his sermon on Acts 16:9 (pp. 95-101).]—D.J.H.

Bulletins

131. B. CHIESA, "*Nova et vetera.* Testi e studi di letteratura ebraica antica e medievale/2," *Henoch* 23 (2-3, '01) 361-372.

This installment [see § 42-837] describes and evaluates recently published books on the Hebrew Bible and epigraphy, the Hebrew Bible and the ancient East, biblical texts (commentaries and studies), and miscellaneous—texts and exegesis between the OT and the NT.—D.J.H.

132. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 40 (4, '02) 262-268.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

133. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 40 (5, '02) 328-333.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

134. A. DEL AGUA, "Jewish procedures of Bible interpretation in the gospels. A proposal for a systematic classification," *EstBíb* 60 (1, '02) 77-106.

The article first considers narrative forms of interpreting the OT in the new Christian creative historiography as a hermeneutical procedure: OT narrative setting as interpretation of the "events" of the life of Jesus, OT interpretive setting in the narrative of Jesus' words or speeches, and narrative setting by the procedure of parallelism or imitation of the OT texts. Then it treats the exegetical form of interpreting the OT in the new Christian creative philology as a hermeneutical procedure: exegetical procedures in the ways of quoting Scripture, application of exegetical rules or *middôt* and other techniques, typological exegesis as Christian midrash of the Scriptures, exegesis of Jesus' sayings, and homiletical exegesis.—D.J.H.

135. F. W. Marks, "Divinity in the dock," *HomPastRev* 103 (1, '02) 50-52, 54-57.

All four inspired Evangelists took extraordinary pains to ensure the accuracy of what they wrote. Their Gospels offer a remarkably simple choice: Either Jesus was God, or he was the greatest braggart and liar the world has ever known.—D.J.H.

136. M. A. Matson, "False Dichotomies in Gospel Studies," *RestorQuart* 44 (3, '02) 129-138.

The article discusses four dichotomies encountered by current students of the Gospels: John versus the Synoptics, historical-critical versus literary approaches, modernist versus postmodernist standpoints, and critical stance versus faith perspective. These dichotomies have been overemphasized and are indeed false or misleading. Gospel scholars should find ways to speak across the divides and to claim both/and rather than either/or approaches.—C.R.M.

137. A. A. S. ten Kate, "Un témoin arménien de la tradition 'césaréenne' des Évangiles," *Muséon* 115 (1-2, '02) 157-169.

The article provides photographs, transcriptions, and brief notes for texts of Mk 9:23(22)c-39(38)a; Mt 13:49–14:7a; and Mt 22:3b-18a from a 17th-century Armenian Gospel codex that seem to be witnesses to the "Caesarean" textual tradition of the Greek NT.—D.J.H.

138. C. J. Waters, "Healing in the Context of Ministry," *ExpTimes* 113 (11, '02) 372-374.

However wonderful and dramatic Jesus' miracles may be, they are signs of and subservient to the present reality of the kingdom of God. They are secondary to ministry and have worth insofar as they serve the mission.—D.J.H.

Gospels General, §§ 47-170, 577, 621.

Jesus

139. R. Aguirre, "El Jesús histórico a la luz de la exégesis reciente," *Iglesia Viva* [Valencia] 210 ('02) 7-34.

On the basis of recent historical research on Jesus, the article seeks to state what can be said with relative certainty about his historical and geographical context, his first steps, the reign of God, his alternative values, the Law, his activity as a popular wonderworker and an exorcist, the group that he formed, the conflict that ended in the cross, and his identity.—D.J.H.

140. G. A. Alfaro, "Historia y teología del Jesús histórico (Primera de tres partes)," *Kairós* [Guatemala City] 31 ('02) 51-77.

This is the first part of a three-part article surveying the three quests of the historical Jesus and reactions to them as a starting point for evaluating Latin American Christologies that seek to build on the concept of the historical Jesus. It first treats the first quest from H. S. Reimarus to D. F. Strauss, the methodological discussion of the sources of liberal theology, and the end of the first quest. Then it discusses the "Christ of faith" and R. Bultmann's position that preaching the demythologized story of Jesus is the means through which Jesus Christ confronts humanity today.—C.R.M.

141. M. Bieler, "The Mysteries of Jesus' Public Life: Stages on the Way to the Cross," *Communio/IntCathRev* 29 (1, '02) 47-61.

The mysteries of Jesus' public life—the "prehistory," baptism, temptation, transfiguration, and miracles—are structuring foci that enable us to recognize how different stages of his life are dynamically and dramatically oriented to the cross and resurrection. They also shed light on how he exercised the offices of prophet, priest, and king.—D.J.H.

142r. P. Bilde, *En religion bliver til. En undersøgelse af kristendommens forudsætninger og tilblivelse indtil år 110* (Cophenhagen: ANIS, 2001).

M. Müller, "Kristendommens forudsætninger og tilblivelse. En præsentation og kritik af Per Bildes '*En religion bliver til*'" [Christianity's Assumptions and Genesis. A Presentation and Critique of Per Bilde's *A Religion Comes into Existence*], *DanskTeolTids* 65 (2, '02) 130-143.—According to Bilde's reconstruction Jesus started a Jewish messianic movement with some political implications, but through a series of disappointments with regard to divine intervention (the nonappearance of the parousia) his intentions underwent an interpretation that made his claims more spiritual. The critique concentrates on Christology and on the question about the basic purpose of the historical Jesus claiming a higher degree of continuity between the goal of Jesus and the preaching of the later church. [The same issue contains a response by Bilde (pp. 144-152) and a reply by Müller (p. 153).]—D.J.H.

143. P.-M. Bogaert, "L'identité juive de Jésus: une question d'actualité," *RevThéolLouv* 33 (3, '02) 351-370.

The article discusses the Jewish identity of Jesus as a fact of history; difficulties in acknowledging the Jewish identity of Jesus among Christians, in Judaism, and among non-Christians; and the Jewish identity of Jesus recognized and affirmed by Jews and Christians. Since the 19th century Jewish scholars have reintroduced Jesus into the history of Judaism, and church leaders have emphasized the Jewishness of Jesus. The affirmation of the Jewish identity of Jesus by Christians and Jews is one of the touchstones of the veracity of the relationship and dialogue between the two religions today.—C.R.M.

144. E. Christian, "The 'Hard Sayings' of Jesus and Divorce: Not Commandments but Goals," *JournAdventTheolSoc* 12 (2, '01) 62-75.

Jesus' teaching on divorce (see Mt 5:31-32) is not a new commandment but is instead a righteous ideal defining the nature of marriage as God sees it. The article compares the nature of Jesus' divorce teaching with other "hard sayings" (e.g. anger as murder, Mt 5:21-22; lust as adultery, 5:27-28) that reveal the true meaning of righteousness. It argues that this divorce teaching is the only "hard saying" that churches generally take literally as a command meant to be codified in church policy rather than as a goal at which to aim.—C.R.M.

145. J. H. Ellens, "Psychological Aspects of Biblical Apocalypticism," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 157-163.

The historical data regarding Jesus' sense of self and role lead to a psychological understanding of the influence of the apocalyptic perspective of the Enochic Essene tradition upon him. In this perspective it is rather easy to account for the psychological moves and their sources that led Jesus and the Jesus movement to handle the community experience of loss and feared annihilation in the triumphalist manner that shaped Jesus' own self-concept and designed the contours of Christian theology.—D.J.H.

146. O. J. Esqueda, "El Jesús de Endo y Saramago: La cristología de *Jesús* y *El evangelio según Jesucristo*," *Kairós* [Guatemala City] 31 ('02) 79-99.

The article discusses two Jesus books by internationally acclaimed novelists S. Endo and J. Saramago. In his *Jesús* (1973), Endo portrays the main character not as the Messiah or Son of God but as an ordinary Jew who taught God's love as that of a caring mother. Saramago's *El evangelio según Jesucristo* (1991) also portrays a purely human Jesus, but now used by a malevolent God to achieve worldwide domination. Both novels are of high literary quality but conflict seriously with the biblical picture of Jesus.—C.R.M.

147. D. Galston, "Historical Jesus and the New Nicaea," *The Fourth R* [Santa Rosa, CA] 15 (3, '02) 9-11, 15-16.

The Christ of the Nicene Creed is fed by biblical images but remains far removed from the Bible and certainly unheard of to the historical Jesus. A new Nicea is a Jesus following movement; it is not necessarily "Christian" at all. It is marked by sarcasm and comedy as well as political challenge.—D.J.H.

148. P. Grelot, "Joseph, Père de Jésus," *NouvRevThéol* 124 (4, '02) 619-629.

In Lk 2:48 ("your father and I"), Mary identifies Joseph as Jesus' father. How can this expression be justified if we believe with Luke and Matthew that Jesus was born of a virgin? It is necessary to look beyond the father's engendering role, to understand that the father-son relationship encompasses the child's upbringing to adulthood, and to recognize that Joseph played an educational role vis-à-vis Jesus in the formation of his individual personality. The Son of God assumed a human nature in relation to which Joseph fulfilled a genuine fatherly function.—D.J.H.

149. D. Ingolfsland, "The Historical Jesus According to John Dominic Crossan's First Strata Sources: A Critical Comment," *JournEvangTheolSoc* 45 (3, '02) 405-414.

The study applies the criteria of multiple independent attestation to Crossan's first strata sources (those claimed to be written between A.D. 30-60), to see if the result supports his view of Jesus as a peasant Jewish Cynic. It presents a sampling of information about Jesus multiply attested in these sources under three headings: Messiah, savior, and incarnation/deity. Then it discusses the verification of Jesus' claims as found in the first strata sources. It concludes that even assuming Crossan's system of stratification and the idiosyncratic dating of most of his sources, the Jesus found in Crossan's own multiply attested first strata sources (Jesus as the Jewish Messiah, savior, and incarnation of God, who performed amazing miracles and rose from the dead) is radically different from the Jesus Crossan is proclaiming.—C.R.M.

150. G. D. Je'Adayibe, "The Challenge of the Jesus Seminar to Biblical Scholarship in Africa," *AfricJournEvangTheol* 21 (1, '02) 77-87.

The article considers the origin, aims, presuppositions, methodologies, and fallacies of the Jesus Seminar in order to provide information and safeguards concerning trends that may be dangerous to African biblical scholarship. It concludes that the premises upon which the Jesus Seminar derives its strength are based on the popular scientific fallacy of the denial of the supernatural.—D.J.H.

151. J. Kuttianimattathil, "Jesus the Eminent Dialogue Partner," *Vidyajyoti* 66 (7, '02) 506-523.

The article examines three Gospel passages in which Jesus encounters persons who professed faiths at least in some way different from the Jewish religion into which Jesus was born: sharing one's faith—Jesus and the Samaritan woman (Jn 4:1-42), learning from the other—the Canaanite woman (Mk 7:24-30), and marveling at another's faith—the centurion's servant (Mt 8:5-13). Thus it seeks to provide an image of Jesus that is relevant and intelligible in a multireligious context and give greater impetus to the ministry of interreligious dialogue.—D.J.H.

152. J. H. le Roux, "Andries van Aarde se vaderlose Jesus (Andries van Aarde's fatherless Jesus)," *HervTeolStud* 58 (1, '02) 77-99.

The article identifies van Aarde's *Fatherless in Galilee* (2001) as an important contribution to research on the historical Jesus in South Africa. It offers a summary of the book's argument about the fatherless Jesus, who struggled against slander and exclusion from the Temple and preached the kingdom of God and forgiveness of sins to the outcasts of society. It also reflects on the endeavor of the NT authors to understand and express the meaning of the Jesus event.—C.R.M.

153. A. Mulloor, "Jesus and Violence," *Jeevadhara* 32 (188, '02) 136-145.

Jesus represents a radical pattern shift in the understanding of violence in salvation history. His teaching and life made earlier OT patterns obsolete and outdated. The progressive process is from understanding God as violent to understanding God as nonviolent.—D.J.H.

154. M. Navarro Puerto, "Jesús de Nazaret: La invitación a la felicidad de un hombre feliz," *Iglesia Viva* [Valencia] 210 ('02) 35-68.

After reflecting on the nature of happiness, the article considers Jesus as a happy promoter of happiness in his social context and with reference to Mark's Gospel and Jn 12:1-8. Then it characterizes Jesus as an invitation to happiness.—D.J.H.

155. W. J. Nottingham, "Letter to a Friend about Christian Belief and the Bible: Revisiting the Jesus Seminar," *Encounter* 63 (1-2, '02) 169-176.

After delineating the assumptions of the Jesus Seminar (on myth, the sayings of Jesus, and his spiritual significance), the article argues that these assumptions are inadequate to deal with the place of Jesus Christ in history or in the flesh-and-blood lives of men and women.—D.J.H.

156. X. Pikaza, "El Jesús histórico. Nota bibliográfico-temática," *Iglesia Viva* [Valencia] 210 ('02) 85-90.

After sketching the three phases in the quest of the historical Jesus and noting the most important books associated with them, the article discusses eight basic issues on which there is some consensus: Jesus as an eschatological prophet, a wise teacher, a healer and/or charismatic, and so forth.—D.J.H.

157. S. SELTZER, "Reform Rabbis and Jesus. A Reassessment," *CCAR Journal* [New York] 49 (2-3, '02) 50-58.

The article describes the efforts at reclaiming Jesus for Judaism by such 20th-century Reform rabbis as S. S. Wise, I. Singer, S. Sandmel, and M. Eisendrath.—D.J.H.

158. P. WALKER, "Lifelines: The Historical Jesus. Part II — The Contribution of Tom Wright," *Anvil* 19 (3, '02) 199-207. [See § 46-143.]

Wright contends that the task of those in historical Jesus studies is to find a historically credible hypothesis that does justice to the historical data. The article summarizes his results as published in *Jesus and the Victory of God* (1996) and thus treats the finding of the right framework, how Jesus fit into the Judaism of his day, the aims of Jesus, and the identity of Jesus. It concludes that Wright has established a new paradigm for the debate about Jesus and that no work in the field hereafter will be able to bypass his contribution.—C.R.M.

159. I. ZUBERO, "El Reino predicado por Jesús: ¿Profecía incumplida o promesa por realizar?" *Iglesia Viva* [Valencia] 210 ('02) 69-83.

After considering whether Jesus' promise of the kingdom of God remains incomplete, the article asks whether it was an irrelevant promise, discusses the present or actual dimensions of the kingdom, and reflects on signs of the kingdom.—D.J.H.

Jesus, §§ 47-9, 111, 401, 415, 508, 678.

Passion and Death

160. R. STOLINA, "Zur Heilsbedeutung des Todes Jesu," *NeueZeitSysTheolRelPhil* 44 (1, '02) 89-106.

After noting that the different NT interpretations of Jesus' saving death are complementary and illuminate one another, the article explains the coming of God into death in the horizon of a relational ontology, Jesus' death on the cross "for us" as the proof of God's love for the world and for humankind, God's love as victorious over sin and death and as calling into being a new creation, the saving significance of Jesus' death consisting in our living "with him," and God's coming into death as not implying the death of God.—D.J.H.

The Resurrection

161. A. DEL AGUA, "El testimonio narrativo de la resurrección de Cristo," *EstEcl* 77 (301, '02) 241-273.

After considering God's self-revelation and human narrative testimony in the NT, the article discusses the NT testimony to Jesus' resurrection in the form of various historical narratives: the empty tomb, personal christophanies (Lk 24:13-35; Jn 20:24-29), and apostolic christophanies (Lk 24:36-53; Jn 20:19-23; Mt 28:16-20). Then it treats the elaboration of the Easter accounts and their truth, and offers suggestions about proclaiming Jesus' resurrection today.—D.J.H.

162. J. J. LOWDER, "Historical Evidence and the Empty Tomb Story: A Reply to William Lane Craig," *JournHighCrit* 8 (2, '01) 251-293.

The article contends that even if the story of the empty tomb is historical, none of Craig's ten lines of evidence for the historicity of the empty tomb story establishes that the Markan story of the empty tomb is probably historical. It assesses each of the ten arguments advanced by Craig (e.g. the empty tomb story was part of Mark's source material, the story is simple and lacks legendary development, Jesus' tomb was not venerated as a shrine). It concludes that there are strong historical grounds for rejecting Craig's arguments for the empty tomb story (even if there exists a God capable of raising Jesus from the dead).—C.R.M.

163. J. MOLTMANN, "Resurrection: The Ground, Power and Goal of our Hope," *Concilium* (5, '99) 81-89.

By virtue of Jesus' resurrection, Christian hope arises from the disciples' crucified future hope and the women's destroyed trust in death. The power of Jesus' resurrection shows itself in three dimensions: life against death, justice against violence, and creation against annihilation.—D.J.H.

Synoptics

164. J. D. CROSSAN, "The Parables of Jesus," *Interpretation* 56 (3, '02) 247-259.

The parables of Jesus, as interactive audience education, are an ethically appropriate genre for his claims about the kingdom of God. That kingdom, as God's will for this earth, can be entered here and now by the many through a lifestyle of horizontal sharing from the bottom of society upwards. But our fascination with parables by Jesus should also be extended to parables about Jesus (see Mk 6:34-44 and Jn 6:5-13). In parables by or especially about Jesus, questions about historicity may (unfortunately) be used to avoid questions about parabolic challenge.—D.J.H.

165. E. EVE, "Challenging Q," *ExpTimes* 113 (12, '02) 408-409.

There are basically two ways of attempting to quell the challenge that C. S. Rodd [§ 46-865] poses to Q. One can either show that the "Mark" reconstructed from Matthew and Luke by the same means that Q is reconstructed would not be such a bad approximation to canonical Mark after all, or one can show that the two cases (reconstructing "Mark" and reconstructing Q) are not equivalent. The arguments of C. Tuckett [§ 46-1566] and P. Foster [§ 46-1563] fail to undermine Rodd's case that the reconstruction of "Mark" casts doubt on our ability to reconstruct Q.—C.R.M.

166. M. GOULDER, "The Derrenbacker-Kloppenborg Defense," *JournBibLit* 121 (2, '02) 331-336.

The article replies to R. A. Derrenbacker and J. S. Kloppenborg Verbin's contention [§ 45-1677] that there are inaccuracies and logical problems with Goulder's argument [§ 44-159] that Q is very similar to Matthew in both language and thought. It treats the issues set out by Derrenbacker and Kloppenborg Verbin under six headings (the criteria used by the International Q Project for isolating the text of Q, the logic of abandoning Q, etc.) and concludes that they have not succeeded in any significant point in their reply. Thus the major criterion used by the IQP (i.e. the assumption that Q's language and Matthew's are different) involves self-contradiction.—C.R.M.

167. B. W. KÖBER, "Jesus — der Heilige Gottes. Die Heiligkeit Jesu im Zeugnis der Synoptiker in ihrer Bedeutung für Theologie und Glauben," *EvangTheol* 62 (4, '02) 304-317.

The article first considers the treatment of the holiness of Jesus in the Synoptic Gospels under the following headings: confession of Jesus' holiness, reactions to the epiphany of the holy, the essence of the holy, and the basis of Jesus' holiness and his divine sonship. Then it concludes that Jesus' holiness is well attested in the oldest strata of NT traditions and is analogous to the manifestation of YHWH's holiness in the OT, and reflects on what significance Jesus' holiness might have for theology and faith today.—D.J.H.

168. J. NAVONE, "The Compassion of Jesus in the Synoptics," *BibToday* 40 (4, '02) 242-247.

The Synoptic storytellers place the feeding, healing, and teaching ministries of Jesus in the context of compassion. In addition to miracle stories the compassion of Jesus is also associated with his attitude toward sinners. The failure to be compassionate is condemned (e.g. Mt 18:23-35; Lk 16:19-31). Those invited to enter the kingdom are distinguished by their compassion (Mt 25:31-46).—C.R.M.

Matthew

169. C. L. BLOMBERG, "Interpreting Old Testament Prophetic Literature in Matthew: Double Fulfillment," *TrinJourn* 23 (1, '02) 17-33.

In a number of texts from the Latter Prophets (especially Isaiah) cited by Matthew, it appears that the prophetic author consciously looked both for a relatively immediate referent and for a more long-term eschatological fulfillment. The article examines this phenomenon of "double fulfillment" in the following texts: Isa 7:14 in Mt 1:23; Isa 40:3 in Mt 3:3; Isa 9:1-2 in Mt 4:15-16; Isa 53:4 in Mt 8:17; Isa 42:1-4 in Mt 12:18-21; Isa 6:9-10 in Mt 13:14-15; Isa 29:13 in Mt 15:8-9; Isa 56:7 in Mt 21:1; Isa 5:1-2 in Mt 21:33; and Isa 13:10 in Mt 24:29.—D.J.H.

170. J. W. CHILDERS, "Patristic Citations and Versional Evidence: The Syriac Version(s) of Chrysostom's Homilies on Matthew and the Old Syriac Text," *Muséon* 115 (1-2, '02) 129-156.

The British Library MS Add. 12,142 (early 6th century A.D.) contains a somewhat defective copy of John Chrysostom's *Homilies on Matthew* 1–32 in Syriac. After dating the translation to no later than the mid-5th century, the article considers Gospel citations in the homilies under five headings: conservative treatment of citations, citations agreeing with the Greek homily text and the Peshitta, citations favoring the Peshitta, primitive citations, and citations favoring a pre-Peshitta Syriac version. It concludes that these Gospel citations exhibit considerable variety, sometimes allowing the influence of the Peshitta and pre-Peshitta forms of the text, but neither one consistently and purely.—D.J.H.

171. L. SÁNCHEZ NAVARRO, "Complacencia y deseo del Padre," *EstBíb* 60 (1, '02) 31-50.

The article considers the Father's "gracious will" (see Mt 11:26) with reference to those passages in Matthew's Gospel in which the words εὐδοκία/εὐδοκέω and θέλημα appear. The Father, who delights in Jesus' interior disposition (3:17), actions (12:18), and teaching

(17:5), wants his Son to confront the passion in order to fulfill the Scriptures (26:42). Thus Jesus is manifested as the Servant of YHWH. Every Christian is called to carry out the Father's benevolent desire (6:10), to be able to enter the kingdom of heaven (7:21) and the family of Jesus (12:50).—D.J.H.

172. A. VAN AARDE, "Matthew and apocalypticism as the 'mother of Christian theology': Ernst Käsemann revisited," *HervTeolStud* 58 (1, '02) 118-142.

Käsemann used the Jesus tradition behind Matthew's Gospel for substantiating his argument that apocalypticism was the mother of Christian theology, and understood the process of marginalization in Matthew's community in light of the development between the charismatic Paul and institutionalized "early catholicism." However, it is preferable to locate the setting of Matthew's Gospel in the context of post-A.D. 70 scribal activity and a conflict between the *grammateus* Matthew coming from an apocalyptically oriented Jerusalem Jesus group, and village scribes who were in the process of establishing the first phase of a Pharisaic rabbinate on the border between Galilee and Syria.—D.J.H.

173. J. ENUWOSA, "The Soteriological Significance of Matthew 2:15 in his Use of Hosea 11:1 from an African Perspective," *AfricTheolJourn* 24 (1, '01) 39-52.

The use of Hos 11:1 in Mt 2:15 refers historically to the calling of Israel out of Egypt and prophetically to bringing Jesus out of Egypt, and so highlights the important contribution of Africa to the divine schema of salvation. Mt 2:15 provides the basis for theological orientation in biblical interpretation in Africa.—D.J.H.

174. [Mt 2:17-18] F. A. NIEDNER, "Rachel's Lament," *WordWorld* 22 (4, '02) 406-414.

Quoting Jer 31:15, Mt 2:17-18 calls Rachel from her tomb to weep for the slaughtered innocents. The article traces the memory of Rachel through the OT (Genesis, the Deuteronomistic history, Jeremiah), in later Jewish tradition, and in Matthew's Gospel and in Christian tradition.—D.J.H.

175. [Mt 5:3-12] F. MARTIN, "The Paradox of the Beatitudes: Between Eschatology and History," *Anthropotes* [Vatican City] 17 (2, '01) 225-238.

The beatitudes in Mt 5:3-12/Lk 6:20-23 mark the frontier between history and eschatology, and accent the biblical vision of "reversal." They are Jesus' description and promise of that reversal between what seems to be and what really is and will be, thus between what seems to be good in our blunted vision of reality and what is good now already and will be eternally. After reflecting on the nature of paradox, the article considers the four beatitudes held in common by Matthew and Luke, reflects on the theology of these core beatitudes, and offers remarks about their paradoxical nature.—D.J.H.

176. [Mt 5:3-12] T. NADEAU-LACOUR, "Les béatitudes, entre spiritualité et morale, dans la vie familiale," *Anthropotes* [Vatican City] 17 (2, '01) 239-254.

Recourse to the Sermon on the Mount in general and to the beatitudes in particular as a privileged source of reflection in moral theology can help restore the spiritual perspective to Christian life. These texts sketch the life of a family according to the plan of God, a new family according to the new creation and the kingdom of God, at once the universal ecclesial family and the particular Christian family.—D.J.H.

177. [Mt 5:5] F. MANNS, "Blessed are the Meek for they Shall Inherit the Earth," *StudBib FranLibAnn* 50 ('00) 37-51.

The beatitude regarding the meek in Mt 5:5 is based on Psalm 37. In the apocalyptic milieu, Qumran, Hellenistic Judaism, and Pharisaism, Psalm 37 had a symbolic meaning according to which the land was a symbol of wisdom, eternal life, and heaven. In this matter Matthew's Gospel is closer to rabbinic Judaism than to other Jewish trends. By insisting on the future ("they shall inherit the land"), Jesus gave to the "land" an eschatological meaning that is close to the "kingdom of heaven."—D.J.H.

178. [Mt 5:29-30] J. F. CORNELL, "Anatomy of Scandal: Self-Dismemberment in the Gospel of Matthew and in Gogol's 'The Nose,'" *LitTheol* 16 (3, '02) 270-290.

Explaining in terms of hyperbole Jesus' declaration in Mt 5:29-30 and 18:8-9 that it is better to remove an offending eye or limb than to risk hell misses the texts' hints at a more radical exposé of the causes of "sins of the flesh." The artful redaction of Matthew's Gospel presents an ironic Jesus with formidable insight into the syndrome that the NT calls "scandal." It would take a master of the absurd like N. Gogol to recognize that Matthew's Gospel reveals the controlling and insidious character of scandal, that scandal is at the heart of adultery and is therefore the true "adultery in the heart."—D.J.H.

Mt 5:31-32, § 47-144.

179. A. R. GUENTHER, "The Exception Phrases: Except πορνεία, Including πορνεία or Excluding πορνεία? (Matthew 5:32; 19:9)," *TynBull* 53 (1, '02) 83-96.

Analysis of a broad sample of classical and Koine Greek texts indicates that παρεκτός in Mt 5:32 should on syntactical grounds be read as marking an exception, whereas μὴ ἐπὶ in Mt 19:9 is best taken as excluding the matter of πορνεία. In both texts the scope of πορνεία must be narrower than that of μοιχεία ("adultery").—D.J.H.

180. [Mt 5:44] S. RUZER, "From 'Love your Neighbor' to 'Love your Enemy': Trajectories in Early Jewish Exegesis," *RevBib* 109 (3, '02) 371-389.

This first installment of a two-part study that aims to clarify the multifaceted exegetical context of the love-your-enemy precept in Mt 5:44/Lk 6:35 examines a variety of Jewish exegetical trends from the Second Temple period that concern themselves with Lev 19:18 (Sirach, *Testaments of the Twelve Patriarchs,* Qumran, Philo, early rabbinic traditions, *Letter of Aristeas*). Special attention is paid to exegetical attempts to define the scope of applicability of the love-your-neighbor precept, in particular attempts to widen the scope of Lev 19:18 to cover "hard core" enemies. The second installment will treat the exegetical elaboration of Lev 19:18 in the Sermon on the Mount/Sermon on the Plain in light of the precedent provided by the multiplicity of arguments found in the Second Temple sources.—C.R.M.

181. [Mt 6:9-13] P. S. MINEAR, "But Whose Prayer Is It?" *Worship* 76 (4, '02) 324-338.

After reviewing four recent translations of the Lord's Prayer (with particular attention to Mt 6:13), the article considers Jesus' times of trial and the disciples' times of trial in Matthew's Gospel, discusses the rendering of Mt 6:9-13 in light of those texts, and reflects on E. Auerbach's concept of Scripture and S. Weil's insights about prayer.—D.J.H.

Mt 6:9-13, § 47-229.

Mt 7:6, § 47-691.

182. L. SÁNCHEZ NAVARRO, "La ley del corazón (Mt 7,12)," *EstBíb* 60 (2, '02) 255-264.

In the "golden rule" in Mt 7:12 Jesus exhorts his disciples to be guided by the law of the heart, transformed by Jesus in fulfillment of the prophecies concerning the "new covenant." In the "great commandment" in Mt 22:39 we find the same content formulated biblically and amplified by the necessary connection with the love of God. Loving oneself has its prototype in Jesus' self-giving. Thus there appears a basic similarity between these two Matthean texts and the "new commandment" of Jn 13:34 (and 15:12).—D.J.H.

183. D. J. VALLESKEY, "Matthew 11:29, 30—What is Christ's 'Yoke'?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 99 (3, '02) 207-209.

In contrast to the "law-yoke" of salvation by works that people were wearing, Jesus in Mt 11:29-30 offers in its place a "gospel yoke"—salvation by God's grace through his redemptive work.—D.J.H.

Mt 13:33, § 47-697.

184. F. MANZI AND G. C. PAGAZZI, "'Il regno dei cieli è simile a un tesoro nascosto' (Mt 13,44). La singolarità dell'immaginazione di Gesù," *ScuolCatt* 130 (1, '02) 7-42.

The article examines the parable that compares the kingdom of heaven to a "treasure hidden in a field" (Mt 13:44) as a product of the unique imagination of Jesus. It deals not only with the hermeneutical aspects of the parable but also with what it conveys about the Father, the Son, and the kingdom and about the imagination of Jesus.—D.J.H.

Mt 18:8-9, § 47-178.

185. S. VON DOBBELER, "Die Versammlung 'auf meinen Namen hin' (Mt 18:20) as Identitäts- und Differenzkriterium," *NovTest* 44 (3, '02) 209-230.

According to Matthew, those who gather in Jesus' name (see 18:20) separate themselves from the sphere of sin, enter the sphere of salvation, and share in the kingdom of heaven. The presence of Jesus is not limited to liturgical worship but rather can be experienced in the entire life of the community. Gathering in Jesus' name, along with baptism in the name of the Lord Jesus and calling upon the name of the Lord, becomes a sign by which the followers of Jesus may be recognized.—D.J.H.

186. [Mt 18:23-35] W. CARTER, "Resisting and Imitating the Empire. Imperial Paradigms in Two Matthean Parables," *Interpretation* 56 (3, '02) 260-272.

Analysis of the parables of the unforgiving king and his unforgiving retainer (Mt 18:23-35) and of the king, the wedding feast, and the burned city (22:1-14) shows that in depicting the reign or empire of God Matthew's Gospel both resists and uses an imperial paradigm. As a counter-narrative Matthew's Gospel resists Rome's power and anticipates its demise under divine judgment at the final establishment of God's triumphant empire (see 24:27-31). Yet the very language and content of God's triumph over all ironically draw upon the same imperial paradigm to present God's empire.—D.J.H.

Mt 19:9, § 47-179.

187. F. **Avemarie**, "Das Gleichnis von den Arbeitern im Weinberg (Mt 20,1-15) — eine soziale Utopie?" *EvangTheol* 62 (4, '02) 272-287.

After considering the debate about the lack of realism on the owner's part in the parable of the workers in the vineyard (Mt 20:1-15), the article offers a narrative (reader-response) analysis of the parable, discusses the historical context of the parable, and places it in the context of Matthean theology. It concludes with reflections on the relationship between the parable's central motif of God's limitless grace and the attempts at a social-ethical reading of the text.—D.J.H.

Mt 21:23-27, § 47-210.

188. S. **Bara**, "The Parable of the Vineyard and the Tenants (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19)," *Sevartham* [Ranchi, India] 27 ('02) 43-55.

After a synoptic presentation of the three versions of the parable of the vineyard and the tenants (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19), the article compares the three versions and discusses the contexts in which the parable occurs in each Gospel. Then it offers interpretations of the distinctive Markan, Matthean, and Lukan forms of this parable.—D.J.H.

Mt 21:33-46, § 47-211.

Mt 22:1-14, § 47-186.

Mt 22:15-22, § 47-212.

Mt 22:23-33, § 47-213.

Mt 22:39, § 47-182.

Mt 22:41-46, § 47-214.

189. W. H. **Shea**, "The Sabbath in Matthew 24:20," *AndUnivSemStud* 40 (1, '02) 23-35.

In Mt 24:20 Jesus exhorts Christians to pray that their flight at the beginning of the Roman war would not have to occur on the Sabbath out of respect for their observance of that day (rather than for fear of the Jews or for concern about physical obstacles). They could flee on that day if they had to, but they were to pray that they would not in order to keep that day as one of rest and worship rather than a day of travel.—D.J.H.

190. D. C. **Sim**, "The dissection of the wicked servant in Matthew 24:51," *HervTeolStud* 58 (1, '02) 172-184.

The article considers the strange motif of the wicked servant's dissection in Mt 24:51/Lk 12:46, especially in the understanding of Matthew. It treats the possible influence of the story of Ahiqar, the metaphorical interpretation of the servant's dissection, and a literal interpretation. It concludes that in Mt 24:51 the Evangelist read the Q tradition he inherited in light of the tale of Susanna and made the point that Jesus would cause avenging angels to punish disobedient Christian leaders by slicing them in two and casting their dissected bodies into Gehenna for further punishment.—C.R.M.

191. E. W. Pond, "Who Are 'the Least' of Jesus' Brothers in Matthew 25:40?" *BiblSac* 159 (636, '02) 436-448.

Jesus' "brothers" who are called "the least" in Mt 25:40 (see 25:45) are best understood as believers who will be slain for their faith during the tribulation and who will return with the risen Lord at his second coming. The judgment of sheep and goats will be the judgment of all non-Jews who will be alive at the end of the tribulation period. Their eternal destinies—inheriting the kingdom or departing to fiery punishment—will be based on their actions that reflect whether they believe or reject the message of witnesses for the Son of Man as Savior and King. These witnesses are called "brothers" because they will be Jesus' devoted disciples and "the least" because many of them will have been put to death for their faith.—D.J.H.

192. [Mt 27:62-66] R. Carrier, "The Guarded Tomb of Jesus and Daniel in the Lion's Den: An Argument for the Plausibility of Theft," *JournHighCrit* 8 (2, '01) 304-318.

The essay aims to demonstrate the plausibility (but by no means the certainty) of the hypothesis that the body of Jesus was stolen, with particular attention to W. L. Craig's arguments against such a view. In addition it suggests that there are several reasons to doubt Matthew's claim (Mt 27:62-66) that the tomb of Jesus was guarded, including the fact that the entire episode bears apparent and deliberate parallels with the story of Daniel in the lion's den.—C.R.M.

193. J. Corrie, "Mateo 28:16-20: La misión y el discipulado," *Kairós* [Guatemala City] 31 ('02) 27-37.

In Matthew's version of the "great commission" (Mt 28:16-20) the emphasis falls on the only imperative, "make disciples." The three key themes are the kingdom, Jesus as the Lord whom the disciples worship and obey, and the church as Jesus' multicultural community. The Matthean view of mission involves three main tensions: between the "already" and "not yet" of the kingdom, between Jewish and Gentile in the identity of the community, and between worship and doubt in the disciple's life and ministry.—D.J.H.

194. [Mt 28:18-20] C. Lienemann-Perrin, "Frauen zwischen 'Missionsbefehl' und Männermacht," *UnaSanc* 57 (2, '02) 103-113.

After tracing developments in understanding Mt 28:18-20 (from "missionary command" to the public character of the church), the article examines how Mt 28:18-20 is being understood today from various postcolonial perspectives, and discusses the history of Protestant women's missionary movements in the 19th and 20th centuries.—D.J.H.

195. [Mt 28:18-20] T. Sundermaier, "Matthäus 28 und die Frage nach dem Sinn der Mission," *UnaSanc* 57 (2, '02) 98-102.

Mt 28:18-20 is better understood as the summary and finale of Matthew's Gospel as a whole than as the "missionary command." That command is found in the identification of Jesus' followers as the "salt of the earth" and "light of the world" in Mt 5:13-16. Christian missionary activity today should be marked by sharing life together, dialogue, and witness.—D.J.H.

Mark

196. D. J. HARRINGTON, "Troublesome Texts in Mark: Pastoral Problems & Opportunities," *Church* 18 (4, '02) 15-18.

The article examines some texts in Mark's Gospel that pose problems for exegetes and preachers but nevertheless are central to Mark's purposes: the family of Jesus (Mk 3:20-35), the messianic secret (8:27-35), Jesus and children (9:36-37; 10:13-16), marriage and divorce (10:1-12), and Jesus' last words (15:34).—D.J.H.

197. E. HENSELL, "Discouragement Viewed through Mark's Gospel," *RevRel* 61 (5, '02) 522-534.

The great irony in Mark's Gospel is that the way of the cross is the true path to encouragement because ultimately it leads to life everlasting symbolized by Jesus' resurrection. According to Mark's Gospel, authentic discipleship is about sowing, which is faith activity, since we never know what the results will be. Much of the discouragement in religious life today seems to come from a focus on harvesting.—D.J.H.

198. F. HOARE, "The Challenge of the Boundary-Breaking Jesus of Mark's Gospel to the Politics of Race in Fiji," *Pacific Journal of Theology* [Suva, Fiji] 27 ('02) 65-73.

Mark presents to the Christian community at Rome and to us the boundary-breaking mission of Jesus, who repeatedly challenges by word and action the rigid boundary between Jews and Gentiles and despised nonobservant Jews. This boundary-breaking challenge of Jesus questions the response of Christians to racial boundaries in Fiji today.—D.J.H.

199r. J. C. NALUPARAYIL, *The Identity of Jesus in Mark. An Essay on Narrative Christology,* Studium Biblicum Franciscanum 49 (Jerusalem: Franciscan Printing Press, 2000).

S. KUTHIRAKKATTEL, "The Markan Jesus," *Jnanadeepa* [Pune, India] 5 (2, '02) 151-155.—Having established the significance and function of the "Son of Man" in Q and in the pre-Markan collections, this study of Mark's Christology applies the three typical features of narrative criticism—plot, point of view, and characterization—to Mark's Gospel. While noting that Naluparayil makes many valuable and significant contributions, the article raises questions about the applicability of narrative criticism to the Gospels, the claim of Mark's dependence on Q, the meaning of "Son of Man," and the role of faith in discerning who Jesus is according to Mark.—D.J.H.

Mk, §§ 47-55–56.

200. [Mk 1:1-3] P. KATZ, "Wie einer der Propheten? Das biblische Markusevangelium als Darbietung eines 'Vorevangeliums,'" *TheolZeit* 58 (1, '02) 46-60.

The article contends that contrary to the other Gospels, the voice crying in the wilderness in Mk 1:3 refers not to John the Baptist but to Jesus, who had been appointed by God to the task described by Mk 1:2-3 (citing Exod 23:30; Mal 3:1; and Isa 40:3), which constitutes the work of Jesus until his death (i.e. "the beginning of the gospel"). It defends this interpretation of Mk 1:1-3 under the following headings: the concept of "gospel" in Mark, the gospel in the proclamation of Jesus in Mark, Jesus as the Christ to be expected (see e.g. 13:21), as it stands written in the prophet Isaiah, Jesus as the crier/proclaimer of the Lord, Jesus as the (suffering)

Servant of God/Son of Man, Jesus as the messenger of God, and before the "breakthrough" of Easter—Jesus is still not the Christ. For Mark, Jesus before Easter was the last and most prominent of God's messengers who announced and prepared for the coming of the kingdom of God and his Messiah.—C.R.M.

201. R. E. K. MCHAMI, "Demon Possession and Exorcism in Mark 1:21-28," *AfricTheol Journ* 24 (1, '01) 17-37.

The article first offers a detailed exegesis of Mk 1:21-28 with reference to its context, form and structure, content, and message. Then it describes the case of the demon-possession and exorcism of a woman named "Esther" in Tanzania in 1982, and compares this case to what is depicted in Mk 1:21-28.—D.J.H.

202. [Mk 1:29-31] A. FOURNIER, "De la communauté à la distance: Deux récits de l'évangile de Marc," *SémiotBib* 106 ('02) 3-11.

This comparative analysis of the Markan accounts of the healing of Peter's mother-in-law (1:29-31) and the stilling of the storm (4:35-41) focuses on the theme of solidarity within the community of Jesus' disciples. Whereas in 1:29-31 there is a positive emphasis on serving the community, in 4:35-41 the community of disciples appears to be destabilized and unsure of its identity.—D.J.H.

203. D. H. JUEL, "Encountering the Sower. Mark 4:1-20," *Interpretation* 56 (3, '02) 273-283.

The parable of the sower in Mk 4:1-20, together with Jesus' explanation for choosing this form of discourse (see 4:10-12), is a problem not because of its obscurity but precisely because of its utter clarity. It is a problem because it awakens awareness that the coming of God's kingdom is not something over which we have any control. It makes a difference that the parable of the sower is read within the context of a whole Gospel narrative and within a community in which the word is preached and the sacraments administered.—D.J.H.

204. [Mk 4:1-34] V. J. JOHN, "Kingdom of God and Ecology: A Parabolic Perspective," *BangalTheolFor* 34 (1, '02) 93-123.

The article considers the parables of the soil (Mk 4:1-9), the self-producing earth (4:26-29), and the transforming earth (4:30-32) with reference to the historical Jesus of the parables, medium and message in the parabolic language, and the kingdom of God and nature images. It concludes that Jesus sought to communicate that both in the divine work of the kingdom and in the process of nature God is active.—D.J.H.

Mk 4:35-41, § 47-202.

205. [Mk 6:34-44] E. LAVERDIERE, "The Loaves and Fish, A Eucharistic Banquet," *BibToday* 40 (4, '02) 229-235.

After considering descriptions of the Christian assembly and the eucharistic stories in the NT, the article notes the presence of six stories about the multiplication of the loaves in the NT. Then it focuses on the account preserved in Mk 6:34-44, its OT roots (2 Kgs 4:42-44; Psalm 23), what actually happened, and the eucharistic implications.—D.J.H.

206. M. Federspiel, "Sur l'écriture mathématique de la première multiplication des pains de *Marc* 6, 35-44," *Bulletin de l'Association Guillaume Budé* [Paris] 62 (1, '02) 136-148.

Using both rhetorical criticism and intertextuality, the article argues that the references to groups of hundreds and fifties in Mk 6:40 and the total number of 5,000 for the crowd in Mk 6:44 should be interpreted against the background of OT texts such as Exod 18:21, 25 (see also Num 31:14; Deut 1:15; 1 Macc 3:55). In the episode of the multiplication of the loaves, Jesus plays the role of Moses and divides the people of Israel into groups of hundreds and fifties.—D.J.H.

207. A. E. Cairus, "The Heartless Corban Vow (Mark 7:11)," *Asia Adventist Seminary Studies* [Silang, Cavite, Philippines] 4 ('01) 3-7.

By saying "Whatever help you might otherwise have received from me is Corban" (Mk 7:11), the son was declaring that anything potentially useful to his parents, if he would later so earmark it, would by that very fact become his gift to God. Such a vow tries to make pointless any future attempt to help his parents because the intended aid would then become "Corban" and could not benefit his parents anyway. The "Corban" term functions as a formula severing a relationship.—D.J.H.

208. M. Stowasser, "Das verheissene Heil. Narratologische und textpragmatische Überlegungen zur markinischen Motivation der Leidensnachfolge in Mk 8,22-10,52," *StudNTUmwelt* 26 ('01) 5-25.

After noting the importance of the threefold schema of passion prediction, misunderstanding of the disciples, and call to discipleship found within Mk 8:22–10:52, the article investigates whether and how the Evangelist has integrated the rest of the extensive materials in this section into his overall presentation. It first offers narratological observations on 8:22–10:52 that show how thoroughly Mark has interwoven the surrounding materials with the motif of the misunderstanding of the disciples. Then it turns to text-pragmatic observations in order to sketch out the multifaceted theological conception that runs through the entire passage with its new conception of discipleship. Mark's treatment not only illustrates what "suffering discipleship" is but also indicates wherein it leads, namely into the promised salvation.—C.R.M.

209. S. G. Brown, "Mark 11:1–12:12: A Triple Intercalation?" *CathBibQuart* 64 (1, '02) 78-89.

The intercalation of the clearing of the Temple within the story of the cursing of the fig tree in Mk 11:12-25 is actually part of a larger, triple intercalation, running from 11:1 through 12:12. In accord with the A-B-A' structure of intercalations, the immediately preceding story of Jesus riding up to Jerusalem and looking around in the Temple (11:1-11) may be seen to function as the A story of an intercalation that has the cursing of the fig tree as the central B episode (11:12-14) and the clearing of the Temple (11:15-19) as the concluding A' story. Likewise, the clearing of the Temple (11:15-19) can be viewed as the A story of a third intercalation, which has the discovery of the withered fig tree (11:20-25) as the B story and the questioning of Jesus' authority by "the chief priests and the scribes and the elders" (11:27–12:12) as the A' story. Through this triple intercalation, Mark conveys his theological conception of why God permitted the Roman destruction of the Temple and the Holy City, the physical heart of the Jewish nation.—D.J.H.

210. A. Fuchs, "Die Frage nach der Vollmacht Jesu. Mk 11,27-33 par Mt 21,23-27 par Lk 20,1-8," *StudNTUmwelt* 26 ('01) 27-58.

This comparative analysis of the Synoptic versions of the pericope regarding the question about Jesus' authority first calls attention to seventeen "agreements" between Mt 21:23-27 and Lk 20:1-8 vis-à-vis Mk 11:27-33. Then it discusses the inadequacy of the conventional version of the Two-Source theory to explain all these agreements, and proposes that they reflect the Deutero-Markan redaction of Mark's Gospel used by Matthew and Luke.—D.J.H.

211. [Mk 12:1-12] J. S. Kloppenborg Verbin, "Ideology and Ideological Readings of the Parable of the Tenants," *Bulletin of the Canadian Society of Biblical Studies* [Toronto] 61 ('01-'02) 5-24.

The essay considers the role of ideology in the production and interpretation of texts with an examination of the parable of the tenants in Mk 12:1-12 (see Mt 21:33-46; Lk 20:9-19) and *Gospel of Thomas* 65. It tracks some of the ideologically-laden uses to which the Synoptic version has been put, asks about the ideological freighting of the Synoptic text itself (the legitimacy and normality of land ownership and absenteeism, the normalcy of inheritance and status-displays, the irrationality of violence employed against ownership, and its rationality in support of ownership), shows that in patristic literature (and *Thomas* 65) there is evidence of a very different reading that takes most of the key elements of the parable in a diametrically opposed fashion, and deliberates on which construal of the parable is the earliest. It concludes that on every register, the ideological texture of the Synoptic version of the parable is remarkably out of keeping with that of other sectors of the early Jesus tradition, while the texture of the *Thomas* version seems much more coherent with it.—C.R.M.

Mk 12:1-12, § 47-188.

212. A. Fuchs, "Die Pharisäerfrage nach der Kaisersteuer. Mk 12,13-17 par Mt 22,15-22 par Lk 20,20-26," *StudNTUmwelt* 26 ('01) 59-81.

This study of the three Synoptic versions of the pericope about the Pharisees' question concerning paying taxes to Caesar points out sixteen agreements between Mt 22:15-22 and Lk 20:20-26 vis-à-vis Mk 12:13-17. It concludes that these agreements reflect the use by Matthew and Luke of a revision of Mark's Gospel (*Deuteromarkus*) carried out comprehensively on pastoral and christological grounds.—D.J.H.

213. A. Fuchs, "Die Sadduzäerfrage. Mk 12,18-27 par Mt 22,23-33 par Lk 20,27-40," *StudNTUmwelt* 26 ('01) 83-110.

It appears that both Matthew and Luke had access to and made use of a comprehensively revised and expanded version of Mark's Gospel (*Deuteromarkus*). This hypothesis best explains the twenty agreements between Mt 22:23-33 and Lk 20:27-40 vis-à-vis Mk 12:18-27 in their versions of the pericope about the Sadducees' question concerning the resurrection of the dead.—D.J.H.

214. A. Fuchs, "Mehr als Davids Sohn. Mk 12,35-37a par Mt 22,41-46 par Lk 20,41-44," *StudNTUmwelt* 26 ('01) 111-128.

This examination of the Synoptic accounts of the question about David's Son (Mk 12:35-37 parr.) first discusses a group of six agreements between Mt 22:41 and Lk 20:41 over against Mk 12:35, and suggests that the evidence points to the Deutero-Markan redactor as the author of the agreements. Next it considers the presence of καλεῖ in Mt 22:43 and λέγει in Lk 20:42 as replacements for εἶπεν in Mk 12:36. Then it treats a group of five additional agreements between Matthew and Luke over against Mark at the end of the pericope. It concludes that the text represented by the agreements conforms with elevated literary style and reflects concentrated interest in dogmatic-christological content and its refined linguistic form, all of which assumes a single Deutero-Markan redactor.—C.R.M.

215. P. Garuti, "*Manus iniecerunt.* Dalla variante marciana ἐπέβαλον τὰς χεῖρας αὐτῷ (Mc 14,46) ad una possibile allusione al diritto romano volgarizzato nei racconti d'arresto neotestamentari," *Angelicum* 79 (3, '02) 513-536.

In narrating the arrest of Jesus in Gethsemane, Mk 14:46 uses the verb ἐπιβάλλω followed by the dative αὐτῷ, whereas the parallel in Mt 26:50 uses the preposition ἐπί plus the accusative (ἐπὶ τὸν Ἰησοῦν). The only other occurrence of such a construction like that in Mk 14:46 is in Acts 4:3 (ἐπέβαλον αὐτοῖς τὰς χεῖρας). A survey of Latin juridical literature makes it possible to reconstruct a hypothetical Roman legal background for Mark's expression and to understand better the history of the redaction of the Gospels.—D.J.H.

216. [Mk 15:47–16:2] D. Worsnop, "Reading Between the Lines: The Women at the Tomb in Mark and Michelangelo's Pieta," *Unitarian Universalist Christian* [Lancaster, MA] 56 ('01) 93-104.

Mark's accounts of the women at the cross and at the tomb (Mk 15:47–16:2) keep them at a distance from Jesus and so unable to touch his body. The "Pieta" tradition expressed most famously in Michelangelo's sculpture fills this gap and allows us (through Mary) to grieve the death of the human Jesus by her touching and holding his body.—D.J.H.

Mk 16:1-8, § 47-162.

Luke

217. A. Elvey, "Legacies of violence toward the other: Toward a consideration of the outsider within the Lukan narrative," *Colloquium* 34 (1, '02) 21-34.

The article seeks to trace an economy of the outsider in Luke that focuses on the way in which the text constructs its own outsiders and the effects of this construction both beyond and within the text. It takes R. Schwartz's reading of the other in the Hebrew Bible in *The Curse of Cain* (1997) as a catalyst for considering the role of the "other" in Luke. Thus it treats the other in biblical traditions, the divine guarantee in Luke (faithful human response and the failure of the other to respond—see Lk 7:29-30), and outside in the story. In the Lukan narrative the story of the outside figured in the story of the elder brother in the parable of the Prodigal Son is not only the story of those who refuse hospitality to the divine visitation, but it is also the story of women like Martha whose hospitality is in effect refused.—C.R.M.

218. O. A. Igenoza, "The Vaticinia Ex Eventu Hypothesis and the Fall of Jerusalem: The Perspectives of Luke Acts and African Culture," *AfricTheolJourn* 24 (1, '01) 3-16.

Internal evidence in Luke-Acts indicates that if the fall of Jerusalem had occurred when Luke wrote, he would most likely have so indicated. The hypothesis that Luke recorded *ex* *eventu* prophecies is very questionable. The concept of predictive prophecy is not strange to Africans in view of their traditional background.—D.J.H.

219. S. H. LEVINSOHN, "Ἔρχομαι and Πορεύομαι in Luke–Acts: Two Orientation Strategies," *NotesTrans* 15 (3, '01) 13-30.

The article claims that although the Greek verbs ἔρχομαι and πορεύομαι are not always used in the same way as English "come" and "go," they nevertheless denote motion with respect to some point of reference or "deictic center." It first examines those instances of ἔρχομαι and πορεύομαι in Luke-Acts that occur in person-deictically-anchored discourse (i.e. in discourse in which the speaker and the addressee figure as relevant landmarks). Then it discusses instances of these verbs in discourse in which neither speaker nor addressee figures as a character (i.e. third person narratives). It concludes that while in Luke's Gospel the movement of participants is typically related to one of a small number of established deictic centers, in Acts such movement is usually toward the location of the next major events. Questions for translators are included.—C.R.M.

220. A. M. MOYO, "The Gospel and Common Humanity: Jesus' Tolerant Attitude towards the Samaritans in the Gospel of Luke," *AfricTheolJourn* 24 (2, '01) 91-97.

After noting the social and political events responsible for the historical separation of Jews and Samaritans, the article examines the three Lukan pericopes that feature Samaritans (Lk 9:51-56; 10:29-37; 17:11-19) to see how Luke addresses Jewish-Samaritan ethnic conflict and to highlight his appeal for common humanity. It concludes that Luke was in complete agreement with Jesus' disapproval of the exclusion of the Samaritans from the heritage of Israel.—C.R.M.

221. F. OÑORO C., "Elementos característicos de la pedagogía de Jesús en el Evangelio de Lucas," *Medellín* [Bogata] 28 (110, '02) 5-49.

The article discusses five characteristics in the pedagogical model that Jesus teaches and practices with his disciples according to Luke's Gospel: following, taking God and Jesus as models, discernment based on induction and deduction, seeking, and observation.—D.J.H.

222. P. TREMOLADA, "Gesù e lo Spirito nel vangelo di Luca. Annotazioni esegetiche per una *cristologia secondo lo Spirito*," *ScuolCatt* 130 (1, '02) 117-160.

After introductory comments on a Christology according to the Spirit, the article notes that there are three nodal passages in Luke-Acts in which the Spirit intervenes in the life of Jesus: at his birth (Lk 1:35), at his baptism (Lk 3:21-22), and at the ascension (Acts 2:32-36). The main part of the article is devoted to an analysis of the first two passages, with particular attention to passages that function as preludes and postludes to the baptism (e.g. Lk 2:41-52; 4:14-30) as well as topics such as Jesus and the people, the Messiah at prayer, and the testimony of the Father.—C.R.M.

Lk 1:79, § 47-444.

Lk 2:48, § 47-148.

Lk 4:1-13, § 47-267.

223. [Lk 4:17] R. S. BAGNALL, "Jesus Reads a Book," *JournTheolStud* 51 (2, '00) 577-588.

There are no ancient Greek texts in which the Greek word ἀναπτύσσω refers clearly to unrolling a book-roll or any other rolled object. Indeed, the evidence points strongly to the use of ἀναπτύσσω to refer to unfolding hinged or codex-style objects. It is most likely that ἀνοίξας was the original reading in Lk 4:17, and that the later variant ἀναπτύξας reflects the adoption of the codex as the standard form for Christian Scriptures.—D.J.H.

224. A. MOYO, "The Interpretation of Luke 5:1-11 as a Missiological Paradigm," *Afric Theol Journ* 25 (1, '02) 53-57.

The article first examines the presentation of Lk 5:1-11 and identifies vv. 4-11 as a pre-Lukan story. Then it suggests that the latter verses are a post-Easter construction that was used by the "L community" as a paradigm for missionary endeavors.—C.R.M.

Lk 6:20-23, § 47-175–176.

Lk 6:35, § 47-180.

225. [Lk 7:36-50] J. COLETTE, "La pécheresse et le pardon," *RevSciPhilThéol* 86 (2, '02) 185-203.

The article examines how the figure of the sinful woman in Lk 7:36-50 is treated in various writings (on law versus reconciliation, aesthetics, and religion) by G. W. E. Hegel, in French religious literature and paintings of the Baroque period, and in the works of S. Kierkegaard.—D.J.H.

226. R. W. STACY, "Glimpses of Glory: Luke 9:28-36," *RevExp* 99 (1, '02) 71-87.

The article discusses and demonstrates how the cinema can be used as a resource in preaching. After introducing the sermon style of the new homiletic and discussing the cinema and the sermon, it offers an exegetical analysis of the transfiguration in Lk 9:28-36 (historical, literary, theological contexts), provides a brief description of the movie (*Stargate*) that serves as the "point of entry" for the sermon, and presents the sermon itself.—C.R.M.

Lk 9:28-36, § 47-267.

227. D. C. ALLISON, "Rejecting Violent Judgment: Luke 9:52-56 and Its Relatives," *Journ BibLit* 121 (3, '02) 459-478.

Jesus' refusal in Lk 9:52-56 to let James and John call down fire on a Samaritan village in imitation of Elijah belongs to a tradition of critical reflection upon 2 Kgs 1:9-12 and several kindred texts of prophetic violence. The article first identifies four texts (*Testament of Abraham* 10 [long recension]; Lk 9:52-56; ps.-Clementine *Homilies* 16; *Acts of Philip Martyrdom* 21, 26-27) that recall one or more biblical tales of destruction (Genesis 7–8; Numbers 16; 2 Kgs 1:9-12; 2 Kgs 2:23-25). Then it treats this tradition and its theology with reference to some rabbinic texts, Josephus, Wisdom 11, and Ezekiel 18 and 33. It concludes that the predicament raised by "tales of terror" was already internal to Judaism before it became a topic of Christian discussion.—C.R.M.

Lk 10:17-20, § 47-267.

228. [Lk 10:25-37] W. R. WILLIAMS, "A Comment on 'Samaritans, Jews and Philosophers,'" *ExpTimes* 113 (12, '02) 410.

Contrary to the tolerance between Jews and Samaritans postulated by B. D. Lerner [§ 46-948], it is far more likely that the impression given by the Gospels of hostility between Jew and Samaritan reflects the reality of the situation in Jesus' Palestine more accurately than a learned discussion among rabbis, which ordinary Jews might regard as arcane.—C.R.M.

229. [Lk 11:2-4] D. J. BILLY, "The Lord's Prayer and the Eucharist," *Emmanuel* 108 (7, '02) 400-409.

The Lukan version of the Lord's Prayer (Lk 11:2-4; see Mt 6:9-13) reminds us of the close relationship between prayer and the call to discipleship, and reveals something of the intimate relationship we are called to share with God our Father. When we recite the Lord's Prayer in the context of the Eucharist, we pray for the coming of God's kingdom even as we celebrate the Lord's presence in our midst.—D.J.H.

230. R. H. GUNDRY, "Spinning the Lilies and Unravelling the Ravens: An Alternative Reading of Q 12.22b-31 and P. Oxy. 655," *NTStud* 48 (2, '02) 159-180.

Over a series of five articles [see §§ 43-179, 1689; 45-1008, 1748] J. M. Robinson, three times with C. Heil as his coauthor, has argued that P. Oxy. i 1-17a is a pre-Q text to whose tradition Q(Lk) 12:22b-31 added originally independent sayings. The present study tries to show that the divergences of P. Oxy. 655 from Q are better explained as redactions of Q 12:22b-31 or its canonical derivatives. It treats Q 12:22b and P. Oxy. 655; Q 12:25 and P. Oxy. 655; Q 12:27, Mt 6:28 ℵ*, and P. Oxy. 655; and Q 12:31 and P. Oxy. 655. It concludes that Q 12:22b-31 reads well as an original unity, and that Robinson and Heil's favoritism toward brevity and simplicity has forestalled a reasonably strong effort to make good sense of the passage as it stands, and inclines them to see incoherence where none exists.—C.R.M.

Lk 12:46, § 47-190.

231. [Lk 13:20-21] B. E. REID, "Beyond Petty Pursuits and Wearisome Widows. Three Lukan Parables," *Interpretation* 56 (3, '02) 284-294.

While Luke appears intent on restricting women's roles to the private sphere of the household, three parables with female characters have the potential to break open these boundaries for contemporary disciples, both women and men. The article offers expositions of the divine bakerwoman (Lk 13:20-21), Sophia incarnate (15:8-10), and God's paradoxical power (18:1-8), respectively. Although Christian tradition has generally overlooked and downplayed female images of God, these parables show how women as well as men fully embody the mission of Jesus.—C.R.M.

Lk 13:20-21, § 47-697.

232. S. JOUBERT, "Aan tafel saam met Jesus: eksegetiese riglyne vir prediking uit Lukas 14:1-24 (At the table with Jesus: exegetical guidelines for sermons on Luke 14:1-24)," *Ned Geref Teologiese Tydskrif* [Stellenbosch] 43 (1-2, '02) 76-82.

The article analyzes Lk 14:1-24 within the framework of Jesus' rejection of the social hierarchy of his day by eating with "unwelcome" table guests such as sinners, the sick, and outcasts. After describing the nature of the Greco-Roman symposium and Jewish public meals, it discusses Jesus' radical rejection of the principle of balanced reciprocity in Luke 14. Then it offers guidelines for preaching on this text within the parameters of Jesus' new perspective on reality in which socioreligious outcasts take precedence.—D.J.H.

233. J. D. M. Derrett, "Choosing the lowest seat: Lk 14,7-11," *EstBíb* 60 (2, '02) 147-168.

The article explores Jesus' principle of seeking the lowest seat in Lk 14:7-11 in light of the larger context in 14:1-24. Thus it treats the dropsical man (14:1-6), choosing the lowest seat (14:7-11), whom to invite (14:12-14), the great supper (14:15-24), and an ideal Jewish sermon. It concludes that the chapter is not about wealth and poverty but conceit and its punishment, and that the recommendation of humility and the counsel to seek the lowest seat are more likely to have a Jewish (see Prov 25:6-7) than a pagan background.—C.R.M.

234. A. Dagron and F. Ladoues, "'Perdu - trouvé': Luc 15, 1-32," *SémiotBib* 106 ('02) 41-49.

Guided by brief comments and questions from Ladoues, Dagron discusses the three parables of the lost sheep, the lost coin, and the lost son in Luke 15. In each case it is a question of the "lost part" and its singular status that the Gospel text treats in dynamic fashion.—C.R.M.

235. M. Wolter, "Lk 15 als Streitgespräch," *EphTheolLov* 78 (1, '02) 25-56.

The study investigates whether construing Luke 15 in terms of the structural model of the pronouncement story form contributes to understanding this episode of Luke's Jesus narrative. After observations on form and tradition history, it treats the literary context of Lk 15:1-32, the internal arrangement and coherence of the passage, the particulars of the parables (the lost sheep and the lost drachma, the lost son), and the intention of the author of 15:4-32 on both the internal (vv. 4-10 as *probatio;* vv. 25-32 as *refutatio*) and external levels. It concludes that Luke inserted three parables of different origins that employed different argumentative strategies into his literary portrayal of Jesus, and that the result had no other function than to illustrate the character of the sending of Jesus and the misunderstanding of the Pharisees and scribes.—C.R.M.

Lk 15:8-10, § 47-231.

236. J.-M. Maldamé, "Le retour de l'enfant prodigue. Une lecture théologique de la parabole sur les deux fils (Lc 15, 11-32)," *EspVie* 112 (62, '02) 8-13.

After introductory comments on what the word "parable" means, the article discusses the parable of the father and his two sons in Lk 15:11-32 and its interpretation, its rereading (actualization) in the church, the allegorical reading of one part of the parable (the relation of the lost son and his father), transgression without culpability (a psychological reading), and forgiveness. It concludes with comments on the image of God found in the parable.—C.R.M.

Lk 18:1-8, § 47-231.

Lk 20:1-8, § 47-210.

Lk 20:9-19, § 47-188, 211.

Lk 20:20-26, § 47-212.

Lk 20:27-40, § 47-213.

Lk 20:41-44, § 47-214.

237. J. T. Baldwin, "Reimarus and the Return of Christ Revisited: Reflections on Luke 21:24b and Its Phrase 'Times of the Gentiles' in Historicist Perspective," *JournAdvent TheolSoc* 11 (1-2, '00) 295-306.

After noting the problem of the delay of the second coming especially as formulated by H. S. Reimarus, the article examines Luke's account of the Olivet discourse (Lk 21:5-36) and focuses on the interpretation of the cryptic reference to the "times of the Gentiles" in Lk 21:24b. It concludes that the special information Jesus gives in 21:24 blends the events of the destruction of the earthly Jerusalem with his second coming.—C.R.M.

238. C. Clivaz, "Douze noms pour une main: nouveaux regards sur Judas à partir de Lc 22.21-2," *NTStud* 48 (3, '02) 400-416.

The study employs narrative analysis to analyze the characterization of Judas in the narrative sequence of Lk 22:1-62, with particular attention to vv. 21-22 within this context, in order to sketch out a new view of the Lukan Judas. It treats the characterization of Judas in the Gospel of Luke, the place of 22:21 within the plot of 22:1-62, the reference of the designation ἡ χεὶρ τοῦ παραδιδόντος to the hand of Judas or to the other characters present, and Judas as a symbolic character in Luke's open and risky anthropology (the tonality of the terms παραδίδωμι, ὁδηγός, χείρ, and χαρά). It concludes that the notion of Lukan anthropology as optimistic and leading quickly to moralism must be revised, that the Lukan Judas avoids the modern views that rebel against his culpability and his responsibility, and that in Luke 22 the hand that betrays has twelve names.—C.R.M.

Lk 22:39-53, § 47-267.

239. U. Borse, "Die geschichtliche Absicherung (Lk 23,5-16) des christologischen Psalmwortes (Ps 2,1s/LXX) und seiner Auslegung (Apg 4,25-28)," *StudNTUmwelt* 26 ('01) 129-138.

After reviewing the larger context of Acts 3:1–4:31, the study first examines the citation of Psalm 2:1 LXX in Acts 4:25-26 and its exposition in 4:27-28, which as part of the disciples' prayer presents a christological interpretation of the psalm. Then after considering Lk 23:1-25 with attention to the corresponding passages in Mark and Matthew, it discusses the appearance of Herod and Pilate in Lk 23:5-16 with attention to the question of their guilt, and the sealing of their friendship through the trial of Jesus, respectively. It concludes that while the issue of guilt does not constitute a suitable basis for Luke's portrayal of Herod and Pilate, the placement of the key word συνήχθησαν at the beginning of Acts 4:27 emphatically highlights the fulfillment of the christological citation through the behavior of Herod and Pilate displayed in Lk 23:5-16.—C.R.M.

240. [Lk 24:13] S. Reece, "Seven Stades to Emmaus," *NTStud* 48 (2, '02) 262-266.

The 4th- or 5th-century Old Latin Codex Palatinus (it^{e}) surprisingly records the distance from Jerusalem to Emmaus in Lk 24:13 as seven stades (*stadia septem*), a unique reading among all NT manuscripts. Rather than assuming that a simple unintentional error underlies this reading, the article proposes that at some point in the manuscript tradition there was an effort not only to translate the Greek measurement into Latin but actually to convert it into the common Latin measurement in miles. It may be that the erroneous reading began as a gloss in the interlineation or margin of the text and was only later inadvertently inserted into the text.—C.R.M.

241. A. G. MEKKATTUKUNNEL, "The Priestly Blessing of the Risen Lord in Luke 24,50-53," *Bible Bhashyam* 28 (1, '02) 346-373.

In the history of interpretation the blessing of the risen Christ in Lk 24:50-53 has been interpreted in two main ways: as a farewell blessing, and as a priestly blessing. The article contends that it was natural for Luke, who presents Jesus as the prophet like Moses and the Davidic king, to think of Jesus also in priestly terms. The Lukan description of the risen Lord's blessing reveals the influence of the priestly blessings of the high priests Aaron (Lev 9:22-24) and Simeon II (Sir 50:20-21).—C.R.M.

John

242. C. M. CONWAY, "The Production of the Johannine Community: A New Historicist Perspective," *JournBibLit* 121 (3, '02) 479-495.

The article explores how reading John's Gospel as a drama has been used as a tool toward particular ideological ends, with reference to an early 20th-century reading of John as drama (by F. R. M. Hitchcock in 1923) and to later 20th-century "historical" dramatizations of the so-called Johannine community (by J. L. Martyn, R. Kimelman, A. Reinhartz, and R. Bauckham). While noting that in both cases these dramatic productions fall short of their theological/ideological intentions, it suggests that the idea of Gospel "production" as a metaphor for particular readings of John's Gospel is of value, particularly as we struggle with the ethical dilemmas that a text like John's Gospel presents to the reader.—D.J.H.

243. C. M. CONWAY, "Speaking through Ambiguity: Minor Characters in the Fourth Gospel," *BibInt* 10 (3, '02) 324-341.

This study contends that the minor characters in the Fourth Gospel do more to complicate the clear choice between belief and unbelief than to illustrate it. It first reviews the longstanding approach to the Gospel's minor characters that views them as representatives of belief or unbelief. Then it highlights ways in which certain aspects of Johannine characterization resist this approach, with attention to Nicodemus, Peter, Pilate, the Samaritan woman, Martha of Bethany, her sister Mary, Mary Magdalene, the mother of Jesus, and the Beloved Disciple. It concludes that while the Fourth Gospel presents us with a dualistic world in which the lines are sharply drawn, it is populated with characters who subvert the dualism of the Gospel through their expression of a more complex life of faith.—C.R.M.

244. J.-I. GONZÁLEZ FAUS, "Sin of the World, Light of the World," *Concilium* (5, '99) 39-49.

John seems to view the sin of the world as an order built on an implanted lie that encourages murderous violence—or one built on murderous injustice that hides itself under lies. Jesus' word unmasks the fact that the works of the world are "evil." He also offers the possibility of ceasing to be "of this world" and of becoming "children of God." The violent death of the one who was the sign of progress and freedom ("the light of the world") and the life of the world forms God's greatest argument for proving the sin of this presumed order and progress (*kosmos*).—D.J.H.

245. K. HALDIMANN AND H. WEDER, "Aus der Literatur zum Johannesevangelium 1985–1994. Erster Teil: Historische Situierung und diachrone Analysen (I)," *TheolRund* 67 (3, '02) 328-348.

The first installment in this review of research on John's Gospel between 1985 and 1994 focuses on works about its historical situation and on diachronic analyses by M. Hengel, C. K. Barrett, J. A. T. Robinson, J. Kügler, D. M. Smith, J. Zumstein, F. Vouga, J. A. Trumbower, L. Schenke, W. Rebell, and others. It concludes that it is possible on the basis of internal and external indications to sketch a history of the Johannine movement, which may have broken up in the 2nd century A.D. due to internal conflicts; that it is relatively certain for the reconstruction of the Johannine milieu that Johannine Christianity developed at a considerable distance from the churches that handed on the Synoptic tradition and that nascent gnosticism was not the decisive reference point; and that what can be said about the person or group considered to be the "author" of the Gospel does not allow one to say much about the "Johannine milieu." [To be continued]—D.J.H.

246. D. J. HAWKIN, "Revelation and Truth in Johannine Theology," *Churchman* 116 (2, '02) 105-112.

The Johannine concept of truth reflects a Hebrew (rather than a Greek) worldview. In Johannine theology the unity of the Father and the Son is central, and Christology and ethics belong together. The schismatics combated in 1 John believed that they could have direct communion with God without the mediation of Christ, and failed to "do the truth."—D.J.H.

247. S. B. MARROW, "Κόσμος in John," *CathBibQuart* 64 (1, '02) 90-102.

After tracing the semantic development of the term κόσμος in Greek literature, the article surveys its uses in OT and early Jewish writings, the NT, and Johannine literature (neutral, positive, negative). It also notes that in John 13–17 κόσμος replaces οἱ Ἰουδαῖοι and its cognates, and that the negative uses of both terms refer to rejection of the revelation and/or the revealer. It concludes that the "world" (κόσμος) is firmly ensconced in the Johannine community, and consequently the severe condemnations of the Fourth Gospel are aimed more at the members within than at those without.—D.J.H.

248. J. P. MEIER, "The Absence and Presence of the Church in John's Gospel," *Mid-Stream* [Indianapolis, IN] 41 (4, '02) 27-34.

If we focus solely on the word, there is a total absence of "church" in John's Gospel. If we mean a major concern with ecclesial topics in John's Gospel, there is a relative absence of church. And yet there is a strong presence of church in John's Gospel, if we mean the sense of a need for visible, corporate union among believers, the danger of losing that union, and—at least in Jn 21—the need for a strong pastor to nourish and guard that union.—D.J.H.

249. P. RICHARDSON, "What has Cana to do with Capernaum?" *NTStud* 48 (3, '02) 314-331.

In John's Gospel Cana as a place is almost as significant as Capernaum is in Mark's

Gospel. This is also the case in the 1st century, the Gospel narratives, and the pilgrim tradition. Both Cana and Capernaum show the continuing vitality of Jewish and Christian communities into the Byzantine period, so that the archaeological investigation of Khirbet Qana will be increasingly significant for historical questions.—D.J.H.

250. E. H. Schroeder, "Mosaic and Christic Ethos in the Gospel of John," *CurrTheolMiss* 29 (3, '02) 189-196.

John's way of stating the Christian claim that Jesus as the Christ changes human ethos is found in the Prologue as "he gave them the right to become children of God" (Jn 1:12), where *exousia* is a juridical/ethical term for "rights." The cross certifies before the heavenly and eschatological court Jesus' right to exempt sinners from the verdict of the accuser. Believers are granted the ethos of nonsinner, children of God, and they have it by rights in the paradoxically legal right/wrong death of Jesus, and even more by family ownership rights of Jesus' own grace and truth.—C.R.M.

251. Y. Simoens, "The Fourth Gospel at the Service of Praise," *SIDIC* [Rome] 35 (2-3, '02) 37-43.

The name Judas/Judah means "the one who causes praise" (see Gen 49:8). In John's Gospel whatever is said of Judas' name, election, and mysterious relation to evil places Judas at the service of praise. In the desertion of the chosen one, everything will serve to praise God.—D.J.H.

252. F. Vandecasteele-Vanneuville, "Johannine Theology of Revelation, Soteriology, and the Problem of Anti-Judaism," *StudNTUmwelt* 26 ('01) 165-188.

The article first presents an analysis of the great variety of arguments used to deny or to concede Johannine anti-Judaism, and contends that the problem of John's anti-Jewish character is being located on different levels and that fruitful academic discussion is impossible without recognizing these levels. Then it develops a hermeneutical approach to put the problem of anti-Judaism in a new light by integrating the historical and literary aspects of the problem and facing the moral and theological questions that arise from it. It concludes that the problem of Johannine anti-Judaism should not exclusively be ascribed to factors outside the text (such as its *Wirkungsgeschichte* or interpreter) but must be linked to the text itself and its author, and that Johannine theology itself offers a legitimate hermeneutical basis for reinterpreting John's theological reinterpretation of the Christ-event within the Fourth Gospel itself.—C.R.M.

253. [Jn 1:1-18] G. Borgonovo, "Incarnazione del Logos. Il Logos giovanneo alla luce della tradizione giudaica," *ScuolCatt* 130 (1, '02) 43-75.

The article considers the Johannine presentation of the incarnation of Jesus as the Logos (Jn 1:1-18) in the light of descriptions of wisdom in Job 28, Lady Wisdom in Proverbs 8, Sophia and Torah in Sirach 24, and wisdom and Torah in later Jewish (especially rabbinic) writings. It shows how John has both recovered and transcended the Jewish tradition by presenting wisdom not as a word written in a book but as the Word made flesh.—D.J.H.

254. [Jn 1:1-18] W. J. U. Philip, "The Light of Glory — An Exposition of the Prologue of John's Gospel," *Churchman* 116 (2, '02) 113-126.

As the opening bars in John's symphony, Jn 1:1-18 announces the great themes of his

Gospel, and forms the text on which his whole message will be orchestrated. The article considers the Prologue under the following headings: the absolute eternal reality proclaimed (1:1-5); the eternal reality appears—the true light shines (1:9-13); only opened eyes can see true glory (1:14-18); and John the perpetual witness—still speaking today (1:6-8, 15).—D.J.H.

255. [Jn 1:1-18] D. Tovey, "Narrative Strategies in the Prologue and the Metaphor of ὁ λόγος in John's Gospel," *Pacifica* 15 (2, '02) 138-153.

By the narrative strategies adopted in Jn 1:1-18, the implied author of the Fourth Gospel creates a strong link between the metaphor of "the Word" (or, the Logos) and the character of Jesus, and so prepares for the name "Jesus Christ" in Jn 1:17. Later uses of ὁ λόγος (in Jn 6:60; 7:36; 8:37; 10:35; 12:48; 17:17b) very likely provide echoes of the Prologue. The Word becomes flesh in the delineation of a human character, and the metaphorical association is carried forward into the implied author's story of Jesus.—D.J.H.

256. [Jn 1:1-18] S. Voorwinde, "John's Prologue: Beyond Some Impasses of Twentieth-Century Scholarship," *WestTheolJourn* 64 (1, '02) 15-44.

Studies of Jn 1:1-18 during the 20th century were characterized by three dominant concerns: its authenticity (Does it possess integrity as it stands, or should at least parts of it be regarded as secondary?), relationship to the rest of the Gospel (Are the two parts independent, or do they form a coherent unity?), and structure (Does analysis of it yield a convincing underlying structure, or have all such attempts proved false?). Whatever its stages of composition may have been, the present form of the Prologue exhibits the structure of a parabola and presents the major claims regarding the identity of Jesus in the light of which the subsequent narrative is to be read.—D.J.H.

257. [Jn 1:14] A. D. Galloway, "Logos and Sarx," *TorontoJournTheol* 18 (1, '02) 49-54.

The term σάρξ refers to the fleshly, temporal character of all our being and doing, while the meaning of λόγος can be best revived and interpreted by using an extended concept of "humanity." The antithetical relation of λόγος to σάρξ was not the meaning put forward by John, Paul, Justin, or Origen.—D.J.H.

258. M. C. Paczkowski, "Il 'seno del Padre' (Gv 1,18) nella patristica precalcedonese," *StudBibFranLibAnn* 50 ('00) 263-311.

The article traces the early history of the phrase "the bosom of the Father" in Jn 1:18 under the following major headings: from the Jewish-Christian ascendancy to the gnostic interpretation, Jn 1:18 in the theological debates of the 4th century A.D., and the interpretation of the Latin Fathers. While the Greek tradition insisted on the coeternal and consubstantial Word dwelling in God, the Latin tradition stressed the underlying identity of the Son with the Father according to substance and used the concept of immanence.—D.J.H.

259. [Jn 1:28] B. F. Byron, "Where Was 'Bethany Beyond the Jordan'?" *Scripture in Church* [Dublin] 32 (128, '02) 506-510. [See § 43-1763.]

Jn 1:28 should be translated as follows: "These things happened at Bethany beyond the Jordan. (It was at the Jordan that John used to baptize.)" The perspective underlying "beyond the Jordan" is from east to west, as is common in the Pentateuch.—D.J.H.

260. C. KELSEY, "Calling Disciples: Schleiermacher's Application of His Hermeneutics to John 1:35-51," *TorontoJournTheol* 18 (1, '02) 33-42.

The paper seeks to demonstrate the usefulness of reading F. Schleiermacher's actual interpretative practice to illuminate his theory of hermeneutics. It draws on seven sermons on Jn 1:35-51 that span Schleiermacher's preaching career and constitute one of the largest concentrations of his preaching on one text in all the available sources. It examines Schleiermacher's interpretation of this text under four headings: genre, the organic unity of textual meaning, miracles, and preaching and the role of the biblical text in the life of the church. In Schleiermacher's preaching on Jn 1:35-51 it is evident that his interest lies not in the text but in the faith experience that it describes.—C.R.M.

261. L. CHACÓN, "Principales líneas de interpretacíon de Jn 2, 3c-4 en la historia de la exégesis," *EstEcl* 77 (302, '02) 385-460.

After surveying the difficulties involved in interpreting Jn 2:3b-4, the article considers how each of the four parts has been treated by interpreters from patristic times to the present: "They have no wine"; "Woman . . ."; "My hour has not yet come"; and "What concern is that to you and to me?" It concludes with the following paraphrase: "The mother of Jesus said to him: 'They have no wine.' And Jesus answered her: 'What is that to me? [You are the] Woman [and I am the Progeny], [but] my hour [of my exaltation on the cross] has not yet come.'"—D.J.H.

262. [Jn 3:14-16] E. E. REYNOLDS, "Another Look at the Serpent on the Pole," *Asia Adventist Seminary Studies* [Silang, Cavite, Philippines] 4 ('01) 35-47.

There appears to be a typological connection between the serpent's being lifted up on the pole (see Num 21:4-9 and Jn 3:14-16) and the crucifixion of Jesus on the cross. Only a slain serpent portrayed as impaled on a stake and lifted up as a banner to rally around would properly symbolize the victory over the enemy that would instill faith and hope in the hearts of a disconsolate and dying people.—D.J.H.

263. [Jn 3:16-21] J. P. MEIER, "The Johannine Kerygma: Good News or Bad News?" *Mid-Stream* [Indianapolis, IN] 41 (4, '02) 35-43.

The kerygma at Jn 3:16-21 sums up all that has happened in the first three chapters of the Gospel and at the same time anticipates in a nutshell all that we shall see in the rest of it. Far from shying away from the paradox, not to say the contradiction, that vv. 16-18 develop (God's wholly saving will, which nevertheless results in condemnation), vv. 19-21 face and explain this most Johannine of paradoxes.—C.R.M.

264. T. NICKLAS, "Literarkritik und Leserrezeption. Ein Beitrag zur Methodendiskussion am Beispiel Joh 3,22–4,3," *Biblica* 83 (2, '02) 175-192.

Without questioning the importance of the synchronic-diachronic approach (i.e. classic literary criticism) to breakdowns in the logic of a text, this investigation of Jn 3:22–4:3 shows that tensions, breaks, contradictions, doublings, etc. can also be regarded as disturbances in the reading event and as such can have repercussions for the reception of the text by the implicit reader.—D.J.H.

265. K. D. MULZAC, "The Church's Mission: Jesus' Example in John 4:4-42 as a Model," *Asia Adventist Seminary Studies* [Silang, Cavite, Philippines] 4 ('01) 101-112.

After noting the setting of Jn 4:4-42, the article shows how Jesus' missionary strategy vis-à-vis the Samaritans can serve as a model for the church today: initiative, confrontation, revelation, and instruction.—D.J.H.

266. [Jn 11:1-44] L. BASSET, "La crédibilité du 'moi je suis' dans l'Évangile de Jean," *ÉtudThéolRel* 77 (3, '02) 329-341.

As with Jesus Christ, we have to be witnesses to the "I am" that every human carries within and awakens in the other. But that necessarily implies going through an experience of the void, sometimes close to death. In the story of the raising of Lazarus from the dead (Jn 11:1-44), the threat of the void hollows out a deep space for the indestructible "I am" of God in all the characters including Jesus, faced with the dizzying prospect of his own death.—D.J.H.

267. [Jn 12:20-36] R. RIESNER, "Versuchung und Verklärung (Lukas 4,1-13; 9,28-36; 10,17-20; 22,39-53 und Johannes 12,20-36)," *TheolBeitr* 33 (4, '02) 197-207.

The article suggests that various elements of Jn 12:27-36 could have been known from the Lukan special traditions on Jesus' temptation, transfiguration, and Gethsemane experience (Lk 4:1-13; 9:28-36; 22:39-53). There also appears to be contact between the Johannine passage and Lk 10:17-20. A precedent for John's combination of themes from the temptation and transfiguration stories exists in *Testament of Levi*'s connection of the glorification of the messianic high priest with the conquest of Satan and his demons. Moreover, there are resonances between Jn 12:20-26 and the setting of the transfiguration on a mountain in the north, which also is the sphere of John the Baptist's activity. Although the Evangelist presupposes the transfiguration narrative, he does not narrate it because it was used by docetics like Cerinthus to support the separation of Jesus and Christ.—C.R.M.

268. [Jn 13–17] C. VALIAVEETIL, "The Parting Gift of Jesus: Eternal Life Now," *Vidyajyoti* 66 (4, '02) 270-274.

After considering the realization of the new life promised by Jesus in John 13–17 in the lives of believers here and now, the article explains the Indian ideal of *jīvanmukti* or "liberated life" that speaks clearly of the possibility of experiencing salvation while the person continues to live in the world. Then it reflects on the significance of realized eschatology for the community of believers and on the power of their witnessing to Christ in today's world.—D.J.H.

Jn 13:34, § 47-182.

269. [Jn 14–16] D. KIM, "The Paraclete: The Spirit of the Church," *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 5 (2, '02) 255-270.

In all the Johannine Paraclete sayings (see Jn 14:16-17, 25-26; 15:26-27; 16:7-11, 12-15), the time of the Paraclete is the time of the future community of believers. These sayings are directed to the community of believers in the post-Easter period. The functions of the Paraclete are characterized by the fact that they are both christocentric and ecclesiastical. The Paraclete is not only the Spirit of Christ but also the Spirit of the church.—D.J.H.

Jn 15:12, § 47-182.

270. [Jn 18:33-38] M. E. BORING, "On Having and Not Having the Truth," *Mid-Stream* [Indianapolis, IN] 41 (4, '02) 6-16.

In Jn 18:33-38 the author has composed a narrative in which his affirmations about the truth are embedded in the story. After showing how two worlds meet in this text, truth and untruth represented by Jesus and Pilate, respectively, the article offers a "quick tour" through the Fourth Gospel with "truth" as the guiding question.—C.R.M.

271. P. SEEANNER, "Jesus, Rei e Testemunha da verdade (II). Pesquisa exegética-teológica de Jo 18,33-38a," *Sapientia Crucis* [Anápolis, Brazil] 3 ('02) 5-30. [See § 46-250.]

Central to Jn 18:33-38a are Pilate's question and Jesus' response about Jesus' kingship. Jesus is really a king, but not as Pilate thinks. As the witness to the truth, Jesus brings to us the revelation of God's plan: the salvation of the world in Christ the Son of God. This is his kingdom.—D.J.H.

272. [Jn 19] S. RATHINAM, "The Old Testament in John's Passion Narrative," *Vidyajyoti* 66 (6, '02) 405-418.

After methodological observations, the article shows how the OT passages in Jn 19:24 (Ps 22:18); 19:28 (Zech 14:8); and 19:36-37 (Ps 33:20; Exod 12:46; Num 9:12) present Jesus as the righteous sufferer who is finally vindicated, as the one who sacrificed himself like a paschal lamb in obedience to God and fulfilled the paschal feast and its significance.—D.J.H.

273. [Jn 20:22] C. BENNEMA, "The Giving of the Spirit in John's Gospel — A New Proposal?" *EvangQuart* 74 (3, '02) 195-213.

The article aims to elucidate John's understanding of the moment, nature, and significance of the giving of the Spirit (Paraclete) as depicted in Jn 19–20. It examines the eschatological conditions for the reception of the Spirit mentioned in 7:39 and 16:7, the giving of the Spirit at the cross (19:30), and the giving of the Spirit on the resurrection evening (20:22). It argues that in the Fourth Gospel the gift of the Spirit should be interpreted relationally; i.e. in 20:22 the disciples "receive" the Spirit in the sense that they receive a new relationship with the Spirit that secures and sustains their salvation.—C.R.M.

274. [Jn 20:24-29] M. E. BORING, "'Criteria' for the Truth of God in the Fourth Gospel?" *Mid-Stream* [Indianapolis, IN] 41 (4, '02) 17-26.

In Jn 20:24-29 it is not simply the case that Thomas is blamed for not accepting the apostolic testimony and insisting on his own experience. Rather, there is a pattern here that is repeated in a variety of ways in the Fourth Gospel: The believer or potential believer sets his or her own terms for belief, establishes criteria, and keeps control in his or her own hands. This Johannine text might say to us that the final word does not depend on our judgment, our insight, or our criteria for truth.—D.J.H.

Jn 21:15-17, § 47-280.

Acts of the Apostles

275. B. R. GAVENTA, "Witnessing to the Gospel in the Acts of the Apostles: Beyond the Conversion or Conversation Dilemma," *WordWorld* 22 (3, '02) 238-245.

Luke will not be a willing participant on either side of the conversionist-conversationalist debate, because both perspectives attribute too much to human initiative and activity, neglecting the crucial question of God's role. To ask whether Christians should be conversing or converting is to neglect the larger Lukan story of God's initiative in all that is Christian witness. The article treats conversion in Acts, conversation in Acts, and witnessing to the gospel of God according to Acts.—C.R.M.

Acts, §§ 47-219, 222.

276. [Acts 2:9-11] G. Gilbert, "The List of Nations in Acts 2: Roman Propaganda and the Lukan Response," *JournBibLit* 121 (3, '02) 497-529.

The study first reviews the list of nations in Acts 2:9-11 within its narrative context and discusses various proposals for its possible sources. Next it considers Tertullian's reading of the geographic catalogue of Acts and various forms of Roman political propaganda that commonly employed lists of nations to extol Rome's position as ruler of the entire world. Then it proposes that Luke was inspired by the geographic catalogues that celebrated Rome's imperial power to write his own list of nations to critique that ideology and present an alternative vision of universal authority. Finally it suggests that the list of nations and the theme of universalism that it expresses function in Luke-Acts to support a narrative world that provides its readers with the tools necessary to build a stronger understanding of themselves as they define Christianity in relation to the Roman empire.—C.R.M.

Acts 4:25-28, § 47-239.

Acts 7:54-60, § 47-586.

Acts 8:31, § 47-26.

277. L. Malcolm, "Conversion, Conversation, and Acts 15," *WordWorld* 22 (3, '02) 246-254.

The article offers a theological reading of Acts 15, which presents a paradigmatic instance in the early Christian movement of how a predominantly Jewish Christianity was transformed by its encounter with Gentile Christians. As described in Acts, "conversion" and "conversation" are about participating in the power of the crucified Jesus' exalted Spirit.—C.R.M.

278. M. Conti, "Il Concilio Apostolico e la Lettera ai Galati (At 15, 1-29; Gal 2, 1-21)," *Antonianum* 77 (2, '02) 235-256.

After noting the various proposals advanced by scholars concerning the relation of Acts 11 and 15 with Galatians 2, the article considers the historical and doctrinal context of Acts 15:1-29. Then it inquires into the relation between the return of Mark to Jerusalem (Acts 13:13) and the arrival of certain people in Antioch (15:1), and the disagreement between Paul and Barnabas over Mark (15:36-39). Next it offers a synoptic comparison between Acts 15:1-12 and Gal 2:1-10 (circumcision and Christian liberty), and Acts 15:13-21 and Gal 2:11-21 (the Law and Christian liberty), respectively. Then it treats the nature, range, and purpose of the Apostolic Decree in Acts 15:22-29. It concludes that the questions concerning circumcision and the Law in Acts 15 were not originally contemporary issues but were blended together by Luke and presented under the theme "Apostolic Council."—C.R.M.

279. [Acts 17:16-34] M. Fiedrowicz, "Die Rezeption und Interpretation der paulinischen Areopag-Rede in der patristischen Theologie," *TrierTheolZeit* 111 (2, '02) 85-105.

After noting the prominence given to Paul's Areopagus speech (Acts 17:16-34) in the current theological debate about inculturation, the article discusses how this text was used in early Christian controversies (mainly about orthodoxy and heresy). Then it considers how patristic authors treated the figure of Paul the apostle and his missionary methods, with particular attention to the altar with the inscription "to the unknown god" (17:23), the poet's saying "we are his offspring" (17:28), and the Areopagus speech as a model of early Christian preaching before nonbelievers. Finally it reflects on the patristic understanding of inculturation and missionary dialogue.—D.J.H.

280. [Acts 20:28-29] J. M. COURT, "Rivals in the Mission Field," *ExpTimes* 113 (12, '02) 399-403.

Acts 20:28-29 is the first occasion in Acts in which reference is made to false teachers and should alert the reader to ask about the circumstances of the church of Ephesus. After noting the similarity of Luke's use of the metaphor of the flock of the church to Jn 21:15-17 (as well as chaps. 10 and 17), the article considers the nature of the comparison between Luke and John with reference to the detailed language used, the implications of the literary genre, and the larger historical and theological issues. It concludes that from the viewpoint of Luke and Paul's followers, some of the representatives or offshoots of the Johannine mission would have seemed like "grievous wolves."—C.R.M.

Acts 23:35, § 47-511.

281. R. W. WHITE, "A Meteorological Appraisal of Acts 27:5-26," *ExpTimes* 113 (12, '02) 403-407.

The article offers a technical commentary to help readers better understand how the weather-related events in the narrative of Acts 27:5-26 could have come about. After defining the four winds of southern Crete (*Meltemi*[*a*], *Euraquilo, Livas, Euros*) and assuming that Paul's departure from Crete was around the end of October or beginning of November in A.D. 60, it offers exegetical, theological, and meteorological views of the account, respectively.—C.R.M.

EPISTLES—REVELATION

Epistles (General)

282. G. K. BARR, "The Impact of Scalometry on New Testament Letters," *ExpTimes* 114 (1, '02) 3-9. [See § 45-311.]

"Scalometry" means the measurement of scale-related patterns in texts. Its application to the Pauline corpus indicates that all thirteen letters have to be fitted into the period of Paul's travels and his last days in Rome. It also reveals a group of letters (1 and 2 Peter, Hebrews) that can be attributed to Silvanus and gives insight into another apostolic mission in Asia Minor between A.D. 56 and 60.—D.J.H.

Paul

283. J.-N. ALETTI, "Où en sont les études sur Saint Paul? Enjeux et propositions," *Rech SciRel* 90 (3, '02) 329-351.

The article surveys and evaluates recent scholarship (commentaries and studies) on the letters of Paul with the aim of explaining the diversity of offerings and suggesting some orientations for future work. It first describes some tendencies in contemporary exegesis and the erudition that is applied (both negatively and positively) in conjunction with a diversity of methods and approaches. Then it treats issues in the forefront of the discussion over the last two decades: Paul and the Judaism of the Second Temple period (a new image of Judaism, Paul the Jew, Paul and Israel), and theological and hermeneutical questions with respect to the doctrine of justification, Christology, Pauline paradoxes, and biblical interpretation.—C.R.M.

284. J.-N. ALETTI, "Le statut de l'Église dans les lettres pauliniennes. Réflexions sur quelques paradoxes," *Biblica* 83 (2, '02) 153-174.

It is neither evident nor certain that Paul's ecclesiology was based on the concept of "the people of God" or any other *Oberbegriff*. When describing the church, Paul changes the metaphor in function of the perspective that he adopts, and instead of hierarchization it is better to speak of complementary metaphors in which believers are situated in relation to others (body) or to God (field, dwelling, temple, people). This thesis is verified by examining the two passages (2 Cor 6:16b-18 and Rom 9:24-29) in which Paul explicitly speaks of members of the church forming "the people of God."—D.J.H.

285. S. BIEBERSTEIN, "Die Freiheit, die Tora und die Gemeinden des Messias Jesus. Anfragen an das Konzept des 'gesetzesfreien Heidenchristentums,'" *BibKirch* 57 (3, '02) 139-144.

The article first objects to the interpretative model that understands Paul as advocating a separation from Judaism through the propagation of a Law-free Gentile Christianity as anti-Jewish, Eurocentric, and androcentric. Rather, it insists that Paul proclaimed from within Judaism access to the God of Israel for all people. Then it discusses what was at stake for Paul in Galatians, the prospects and limits of the Torah, and inner-Jewish debates about the Torah.—C.R.M.

286. R. J. CASSIDY, "The Conversions of Paul in the Light of Bernard Lonergan's Theory of Religious and Moral Conversion," *Lonergan Workshop* [Chestnut Hill, MA] 17 ('02) 67-84.

After his first religious conversion, Paul underwent a moral conversion relative to his favorable estimation of the Roman empire in Rom 13:1-7. Written when Paul was a chained prisoner in Nero's Rome, his letter to the Philippians (see 2:15; 3:18-21; 2:5-11) reflects both his religious conversion regarding Jesus and his moral conversion relative to the imperial order established and maintained by Roman power.—D.J.H.

287. C. T. DAVIS, "The Evolution of a Pauline Toxic Text," *Pastoral Psychology* [Princeton, NJ] 51 (2, '02) 165-176.

Within the context of a passionate family fight with other Jews, Paul uses "toxic" texts, which tend to corrupt other aspects of the Pauline proclamation. After considering a methodology of assessing toxic texts from the perspective of narrative therapy, the article explores the social situation that forms the context of the Pauline use both of personal stories of empowerment and of toxic texts. Then it examines the Pauline interpretation of Genesis 16 and 21 given in Gal 4:21-31, a toxic text with a multiplicity of implications for Paul's message as a whole.—D.J.H.

288. J. A. du Rand, “Die verhouding tussen kerk en ἀγάπη in pauliniese perspektief (The Relationship between Church and ἀγάπη in Pauline Perspective),” *ActaTheol* 22 (1, ’02) 31-41.

This investigation of the pivotal semantic position of ἀγάπη in relation to the Pauline concept of church (ἐκκλησία) contends that ἀγάπη is a strenuous labor or κόπος (see 1 Thess 1:3). Not merely a means or strategy for achieving something, ἀγάπη is a way of characterizing the eschatological nature of the Pauline ἐκκλησία. Texts from 1 Thessalonians, 1 and 2 Corinthians, Romans, Galatians, and Ephesians help to illustrate the remarkable relationship between ἀγάπη and ἐκκλησία.—D.J.H.

289r. T. Engberg-Pedersen (ed.), *Paul Beyond the Judaism/Hellenism Divide* [*NTA* 46, p. 384; § 45-1075r].

J. I. H. McDonald, “Paul Beyond the Judaism/Hellenism Divide,” *ExpTimes* 114 (1, ’02) 26-27.—This book is a definitive guide to the field. No study of Paul—perhaps even no exposition of Paul—can afford to neglect it. We cannot understand Paul without contextualizing him thoroughly and without realizing what is entailed in such contextualizaiton. Nor do we understand him if we do not see how he transformed the concepts and paradigms he inherited and made them the vehicle of his gospel.—D.J.H.

290. T. Eskola, “Paul et le Judaïsme du Second Temple. La sotériologie de Paul avant et après E. P. Sanders,” *RechSciRel* 90 (3, ’02) 377-398.

Over the last two decades the study of Pauline soteriology has principally meant the study of the nature of Second Temple Judaism. The article focuses on the strengths and weaknesses of Sanders’s theory of covenantal nomism and his understanding of the primacy of Christology in Pauline soteriology. It also briefly considers the influence of H. Räisänen’s research on Paul. It suggests that the approach of Sanders and his followers works with too narrow a view of Second Temple Judaism that has consequently led them into a mistaken interpretation of the relation of Paul to the Judaism of his day. If the theology of Second Temple Judaism can be defined in a phrase as a theology of crisis, Paul’s response may be taken not as a product of his imagination but as an interpretation of Jewish messianic soteriology within the limits of Jewish theology during the Second Temple period.—C.R.M.

291. H. Frankemölle, “Die paulinische Theologie im Kontext der heiligen Schriften Israels: ‘So viele Verheissungen Gottes, in ihm das Ja’ (2 Kor 1.20),” *NTStud* 48 (3, ’02) 332-357.

Taking 2 Cor 1:20 as its starting point, the article observes that in his Torah-centered period Paul based his theology mainly on notions derived from the Deuteronomistic school and that after his call to be the apostle of Jesus Christ he was indebted to the theology of the Priestly Code (see especially the figure of Abraham in Romans 4). Just as the Torah remains the privilege of Israel, so also the covenant. Non-Jews participate in the divine promises. Accordingly, one cannot invoke “Scripture” as such as witnessing to Paul’s gospel. Instead, Pauline theology must be viewed as constituted on the basis of certain passages found within the corpus of Israel’s Sacred Scriptures.—D.J.H.

292. P. Gooder, “Interpreting Paul,” *Priests & People* 16 (8-9, ’02) 332-336.

Three broad areas stand out as particularly interesting new developments in the field of Pauline studies: a new perspective on the interpretation of Paul’s language about justification, exploration into the background of the communities to which Paul wrote, and a consideration of Paul's religious experience as a means for understanding his writing.—C.R.M.

293. M. **Günther**, "Paulus von Tarsus. Eine lebensstilorientierte Annäherung," *TheolZeit* 58 (1, '02) 31-45.

After noting the main points of O. Pfister's 1920 essay on Paul's psychological development and offering a brief critique, the article attempts to formulate a comprehensive portrait of Paul utilizing a lifestyle-oriented approach. It treats Paul's pre-Christian period and his Christian period, respectively. It aims to determine whether a uniform, goal-directed dynamic can be perceived in Paul's pre-Christian period, and, if so, whether at the beginning of his Christian life this is broken off or continues. It concludes that while Paul experienced the Damascus event as a break with his old life, what remained unbroken was his rigid system of securing his own self worth.—C.R.M.

294. J. A. **Henley**, "The Patience of Paul," *TorontoJournTheol* 18 (1, '02) 43-48.

The article focuses on three aspects of Paul's teaching about life in the body of Christ and also says something about their continuing relevance: the problem of immaturity, the eschatological proviso, and the value of patience in living "between the times."—D.J.H.

295. J. A. **Kelhoffer**, "The Apostle Paul and Justin Martyr on the Miraculous: A Comparison of Appeals to Authority," *GkRomByzStud* 42 (2, '01) 163-184.

The article offers a comparative analysis of the presuppositions underlying Paul's and Justin Martyr's references to miracles, focusing on three questions: In what ways do Paul and Justin refer to miraculous phenomena? What common assumptions do these authors hold about the performing of miracles, especially with regard to appeals to authority? and To what ends or with what goals do Paul and Justin refer, usually in passing, to the miraculous? The analysis first treats Paul (2 Cor 12:11-12; Gal 3:1-5; Rom 15:18-19; 1 Thess 1:5 and 1 Cor 2:4-5; 12:9-10, 28-30) and then considers Justin (*Dialogue with Trypho* 30-31, 35, 39, 76, 85; 2 *Apology* 6:5-6). It concludes that while Paul is usually concerned with defending his own authority by virtue of his own miracles, Justin's interest in the miraculous stems from the value of these phenomena as proof that the Christian message is true.—C.R.M.

296. M. **Laing**, "The Pauline Collection for the 'poor' in Jerusalem: An Examination of Motivational Factors Influencing Paul," *BangalTheolFor* 34 (1, '02) 83-92.

After discussing the historical context of the Pauline collection for the "poor" in Jerusalem, the article considers factors (political, humanitarian, ecclesiological, eschatological) as well as the model of the Jewish Temple tax that may have contributed to Paul's motivation.—D.J.H.

297. D. R. **Landgrave** G., "Pablo, Agente-Modelo de Pastoral," *Medellín* [Bogata] 28 (110, '02) 63-77.

After considering reasons for heeding Paul's example as a pastor, the article discusses criticisms made against Paul as a model for today, traces how Paul came to be a pastor and notes how he conducted himself in that role, and offers suggestions for actualization regarding the figure of Paul and 1 Thessalonians.—D.J.H.

298. I. H. **Marshall**, "Living in the 'Flesh,'" *BiblSac* 159 (636, '02) 387-403.

With particular reference to the Pauline corpus, the article first considers the eight distinctive meanings for σάρξ that appear in J. P. Louw and E. A. Nida's *Greek-English Lexicon of the New Testament.* Then it reviews some theological considerations and explores the contrasts between human and divine ways of life and human and divine ways of getting right with God, respectively. Finally it offers a seven-point summary of the various connotations of σάρξ and reflects on how it is to be understood. It concludes that σάρξ is that aspect or constituent of humankind that is not in itself necessarily sinful but which is weak and cannot resist sin.—C.R.M.

299. J. L. MARTYN, "De-apocalypticizing Paul: An Essay Focused on *Paul and the Stoics* by Troels Engberg-Pedersen," *JournStudNT* 86 ('02) 61-102.

The article offers a combination of appreciative comments and candid criticisms of Engberg-Pedersen's exceptionally bold thesis that we should approach Paul's letters using as a reading map a model drawn from the particularities of Paul's thought and from Stoicism in its many forms. The discussion follows the outline of the book and thus first treats Engberg-Pedersen's assessment of recent trends in Pauline studies (chap. 1), the proposal of an external reading model to be used as a guide in reading Paul's letters (2), and the specifically Stoic form of this model (3). Then it continues with Engberg-Pedersen's interpretation of three of Paul's letters that follows from the application of his Stoic reading model: Philippians (4-5), Galatians (6-7), and Romans (8-10). It concludes that Engberg-Pedersen's unqualified adherence to the Enlightenment tradition of human autonomy sets the major theological issue of the book, but that the primary focus of Paul's apocalyptic theology lies in Christ's delivering us from the illusion that human beings are capable of self-governance. [In the same issue (pp. 103-115) Engberg-Pedersen offers a response that treats the historical theses of the book and the basic hermeneutical and theological issue between him and Martyn.]—C.R.M.

300. R. B. MATLOCK, "'Even the Demons Believe': Paul and πίστις Χριστοῦ," *CathBib Quart* 64 (2, '02) 300-318.

The article tracks the argumentation of the πίστις Χριστοῦ debate in an attempt to uncover just what is thought to be wrong with the objective genitive reading ("faith in Christ"), such that the subjective genitive ("the faith[fulness] of Christ") should be required or preferred. It considers linguistic arguments, exegetical arguments, the bearing of the "Lutheran" tradition on the issue, and reconceptualizing the πίστις Χριστοῦ debate in lexical semantic terms. It concludes that the argument for the subjective genitive fails to criticize the objective genitive reading theologically in a way that holds for Paul, and that it has not explained why Paul should have emphasized "Christ's faith(fulness)" except in terms of theological (soteriological) worries subsequent to Paul and his early readers.—C.R.M.

301. R. E. K. MCHAMI, "The Apostle Paul's Teachings on Law and Faith," *AfricTheol Journ* 25 (1, '02) 29-44.

With particular attention to the views of H. Räisänen, the article considers the meaning of *nomos* in Paul's letters, the origin of the Law, the function of the Law, faith, and the function of the Law after faith. It concludes that in Paul's authentic letters the Law helps to guide the morals of Christians and to show points of danger in Christian life, and that Christians are freed from the Law for the Law and must fulfill the Law in love. [The same issue contains responses by Räisänen (pp. 45-47) concerning Paul's problems with the Law and by T. Engberg-Pedersen (pp. 48-52) on the continuing role of the Mosaic Law as part of Paul's paraenesis.]—D.J.H.

302. J. MURPHY-O'CONNOR, "Paul and Stewardship," *BibToday* 40 (5, '02) 285-289.

After describing poverty in 1st-century Jerusalem, the article treats Antioch's gift to the Jerusalem community (Acts 11:29-30) and the promise of ongoing financial support (Gal 2:10), Paul's arrangements for the collection, the Corinthians and the collection, and the ambiguous outcome at Jerusalem.—C.R.M.

303. D. M. NEUHAUS, "À la rencontre de Paul. Connaître Paul aujourd'hui — un changement de paradigme?" *RechSciRel* 90 (3, '02) 353-376.

The article first states three theses about reading Paul in his milieu: Paul's letters are preferable to Acts for understanding his ideas; the Paul of the letters is indeed a Jew; and the break between Judaism and Christianity happened after Paul. Then it reflects on reading and understanding Paul in the light of the NT, other contemporary Jewish sources, and rabbinic sources, respectively. Finally it considers the implications for understanding Paul today with regard to Judaism in his time and to Jesus.—D.J.H.

304. K.-H. OSTMEYER, "Das immerwährende Gebet bei Paulus," *TheolBeitr* 33 (5, '02) 274-289.

What Paul meant by "pray without ceasing" (1 Thess 5:17) provides the key to the Pauline understanding of prayer as intensive intellectual engagement with God. After considering the pertinent terms, the article discusses some distinctive features in Pauline discourse about prayer, the essence of unceasing prayer, the problem of prayers that do not seem to have been heard, the relation between the prayer of petition and unceasing prayer, Jewish prayer practice and unceasing prayer according to Paul, and Satan as the one who interrupts unceasing prayer.—D.J.H.

305. E. E. POPKES, "'Constantissimus gratiae praedicator'. Anmerkungen zur Paulusexegese Augustins," *KerDog* 48 (3, '02) 148-171.

Augustine's claim that he could justify his doctrine of grace on the basis of Pauline texts is only partly verifiable. Augustine does trace Paul's lines of thought in a remarkably convincing way (especially the predestinarian tendencies of Rom 9:9-29), but he sometimes breaks away from Paul's arguments prematurely (e.g. his whole line of thought in Romans 9–11). As a consequence, Augustine sometimes gives non-Pauline answers to Pauline questions. Tendencies toward universal salvation (e.g. Rom 11:25-32; 1 Tim 2:4) are marginalized or radically relativized. This kind of selective perception of Paul developed gradually and became more acute. Nevertheless, Augustine's exegesis of Paul gives a fresh impetus to ecumenical communication because it points out features of Paul's thought that need further discussion.—D.J.H.

306. L. S. REHMANN, "Die Durchbrechung des Bannkreises oder: Wenn Frauen Paulus lesen. Eine kleine Forschungsgeschichte," *BibKirch* 57 (3, '02) 122-126.

After noting that women NT scholars have been giving increasing attention to Paul and his writings, the article shows how their studies have widened their scope beyond Romans 16 to include life in the Pauline churches, Paul's place in the early church, and aspects of his theology. [The same fascicle (pp. 166-169) contains C. Gerber's reviews of eight books about Paul, several of which approach Paul from a feminist perspective.]—D.J.H.

307. S. SANBORN, "Paul and the Law," *Kerux* [Lynnwood, WA] 17 (2, '02) 24-53.

Paul's negative statements about the Law revolve around the contrast between Israel's "not yet" and the present church's "already." Paul taught that Christians were no longer under the Mosaic covenant in the sense that this not-yet aspect related to the removal of the curse from the inheritance. The semi-eschatological justification accomplished by Christ's death and resurrection allowed the new covenant to further develop the already of the Mosaic covenant insofar as it permitted the fuller writing of the Law on the hearts of God's people. Paul's positive use of the Law is seen in the standard of the new arena of the Spirit in Christ, which is the further development of the Law given at Mount Sinai.—C.R.M.

308. P. SYWULKA, "Dimensiones olvidadas del evangelio: El evangelio de Dios," *Kairós* [Guatemala City] 31 ('02) 39-49.

Study of Paul's use of the term "gospel" (εὐαγγέλιον) reveals the often overlooked dimension that the gospel is "of God." It originates in God and speaks of God. The "gospel" announces God's nature (e.g. his justice) and salvific work (including his purpose, call, and action).—D.J.H.

309. S. TONSTAD, "Πίστις Χριστοῦ: Reading Paul in a New Paradigm," *AndUnivSemStud* 40 (1, '02) 37-59.

After discussing the background of the πίστις Χριστοῦ question from J. Haussleiter and G. Kittel to the present, the article observes that the issue is still whether the expression πίστις Ἰησοῦ Χριστοῦ should be understood as a subjective or an objective genitive. Then it argues that the subjective genitive reading of the construction is the preferred option and should eventually be incorporated into the standard Bible translations.—D.J.H.

310. H.-J. VENETZ, "Frauen von Rang und Namen. Ein anderer Blick in paulinische Gemeinden," *BibKirch* 57 (3, '02) 127-133.

After noting that there is no basis to suppose that men outnumbered women in the Pauline communities, the article discusses the women mentioned in Rom 16:1-16a (e.g. Phoebe, Prisca, Junia) and those mentioned in Paul's letters outside Romans 16 (e.g. Euodia and Syntyche), respectively. Attention is given to the leadership functions they held, the titles they bore, and their work for the propagation of the gospel.—C.R.M.

Paul, §§ 47-111, 492, 511, 684.

Romans, 1–2 Corinthians

311. M. A. AMEAGUDOSU, "Paul's Theology of Salvation in Romans, in the Nigerian Context," *AfricTheolJourn* 23 (1, '00) 33-46.

After considering Paul's theological categories and the concept of salvation in the OT, the article shows how the theme of salvation cuts across his whole letter to the Romans, and how he found the historical, christological, soteriological, and eschatological implications of the condition of humankind in the fall narratives in Genesis 3. It concludes that Paul's teaching on salvation can only influence Nigerian Christians who have totally imbibed the Judeo-Christian beliefs as written in the Scriptures.—D.J.H.

312. S. CURKPATRICK, "Paul's *Epistle to the Romans*: A Dialogue," *ExpTimes* 114 (1, '02) 11-17.

The article explores some current interpretations of Paul's letter to the Romans, while presenting methodologically an alternative genre for engaging the expository challenge in the form of an imaginary dialogue between Sherlock Holmes and Watson.—D.J.H.

313. E. TAMEZ, “Die Sünde der Ungerechtigkeit und die Rechtfertigung durch den Glauben,” *BibKirch* 57 (3, ’02) 145-151.

With reference to passages in Paul’s letter to the Romans, the article first explores the link between unrighteousness and sin and their power to enslave not only individuals but society as a whole. Then it shows that justification through faith consists in proclaiming the gospel that unmasks structural sin and opens up the possibility of a freedom in which all might share in God’s righteousness as persons raised from the dead (see Rom 8:2).—D.J.H.

314. A. H. SNYMAN, “De-automatisation in Romans 1-5,” *ActaTheol* 22 (1, ’02) 135-145.

In Romans 1–5 Paul foregrounds certain main themes (justification through faith alone, God’s judgment on what one does, the benefits of justification, life for all who believe in Christ) by way of stylistic devices that effect a retardation in the reading process and thus an intensified perception. Such devices for bringing about “deautomatization” include *paradoxon,* rhetorical questions, anacolouthon, and parenthesis, as well as ambiguous sentence structures, newly coined words, and sudden changes in person. They should be honored in translating Paul’s letters.—D.J.H.

Rom 3–4, § 47-630.

315. J. LAMBRECHT, “Zondigen tot meerdere eer en glorie van God? Paulus’ gedachtegang in Romeinen 3,1-9” [Sinning to the Greater Honor and Glory of God? Paul’s Train of Thought in Romans 3,1-9], *Collationes* 32 (2, ’02) 199-206.

Taking Rom 3:7-8 as its starting point, the article considers the text and translation of Rom 3:1-9, and provides an explication of the text with reference to the “advantage” of the Jews (vv. 1-2, 9) and to God’s fidelity and justification (vv. 3-8). Then it treats the content and style of the passage, with regard to the concept of righteousness and to the diatribe style. It concludes with a summary and reflection on the significance of the text for people today.—D.J.H.

316. S. KREUZER, “‘Der den Gottlosen rechtfertigt’ (Röm 4,5). Die frühjüdische Einordnung von Gen 15 als Hintergrund für das Abrahambild und die Rechtfertigungslehre des Paulus,” *TheolBeitr* 33 (4, ’02) 208-219.

Paul’s statement in Rom 4:5 that Abraham trusted “him who justifies the ungodly” suggests that Abraham is being classified among the “ungodly.” After reviewing how various modern commentators have handled this problem, the article considers early Jewish traditions regarding Abraham’s stay in Mesopotamia (see Gen 15:13-16), and notes that before his call Abraham was “ungodly” not in the sense of being immoral but rather as a “heathen” living in a heathen milieu.—D.J.H.

317. R. H. BELL, “Rom 5.18-19 and Universal Salvation,” *NTStud* 48 (3, ’02) 417-432.

The article contends that detailed study of Rom 5:18-19 and its context shows that Paul supports a universal salvation in these verses. After treating 5:18-19 in the context of Romans, it considers 5:18 and 5:19, respectively. Then it discusses four approaches that have been adopted regarding εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς and answers objections to the position that Paul has a universalist view in 5:18-19 (cf. 2 Cor 5:19; Phil 2:11; Rom 11:25-32; and Eph 1:10; Col 1:20). Finally it suggests that 5:18-19 is to be related to 11:25-32 by recognizing that in the former passage Paul works with a mythological perspective (ideas of participation in Adam and in Christ), while in the latter passage he has a historical framework. Thus the most natural reading of 5:18-19 is that just as all have participated in the sin of Adam, so all have participated in the "righteous act" of Christ, i.e. his sacrificial death.—C.R.M.

318. J.-N. ALETTI, "Rm 7.7-25 encore une fois: enjeux et propositions," *NTStud* 48 (3, '02) 358-376.

After noting that all the rhetorical techniques support the non-Christian identity of the ἐγώ in Rom 7:7-25, the article shows that the background of the ἐγώ must be both Jewish and Greek, and stresses the relevance of such a double background for understanding the anthropology of the pericope.—D.J.H.

319. A. MORENO GARCÍA, "La sabiduría del Espíritu es biógena. Hacia una sintaxis de la alteridad (Rm 8,6 y Flp 2,2)," *EstBíb* 60 (1, '02) 3-30. [See § 45-348.]

Rom 8:6 and Phil 2:2 are linked by their use of the Greek root φρην- and their concern with the "mind" or "wisdom" of the Spirit (φρόνημα τοῦ πνεύματος). After noting the linguistic connections, the article explores their theological significance with reference to the truth of one's being and the truth of one's knowing, the unique and the same—Christian wisdom (Phil 2:2b), life "between" God and humans and between humans, the wisdom of the Spirit as directional, and the praxis of the wisdom of the Spirit.—D.J.H.

320. [Rom 8:12-17] M. F. FOSKETT, "The Accidents of Being and the Politics of Identity: Biblical Images of Adoption and Asian Adoptees in America," *Semeia* 90-91 ('02) 135-144.

In this consideration of the politics of identity, two biblical traditions are explored as resources for examining the issues that Asian American adoptees, their families, and America encounter amidst the phenomenon of intercultural adoption. Exod 2:1-22 and Rom 8:12-17; 9:1-5 offer not competing but complementary paradigms that can inform critical reflection upon these issues.—D.J.H.

321. E. A. JOHNSON, "Waiting for Adoption: Reflections on Romans 8:12-25," *WordWorld* 22 (3, '02) 308-312.

Taking as its starting point the modern experience of waiting for an adoption, the article reflects on various themes in Rom 8:12-25: a spirit of adoption, the groaning of creation, waiting with eager longing, and never abandoned.—D.J.H.

322. S. EASTMAN, "Whose Apocalypse? The Identity of the Sons of God in Romans 8:19," *JournBibLit* 121 (2, '02) 263-277.

The article interprets "the apocalypse of the sons of God" in Rom 8:19 in light of the letter's thematic proclamation of the gospel as the saving power of God "for the Jew first, and also for the Greek" and thus as the ἀποκάλυψις of God's righteousness (Rom 1:16-17). In this framework the "sons of God" look like both Gentiles and Jews as the eschatologically redeemed people of God, and their "apocalypse" looks like the full redemption of Jew and Gentile together. Against this apocalyptic background it seems wisest to see in Paul's threefold use of κτίσις in Rom 8:19-22 an inclusion of all creation and all unbelieving humanity, including most particularly Israel.—D.J.H.

323. F. Belli, "Un'allusione a Is 50,8-9 in Rm 8,31-39," *RivistBib* 50 (2, '02) 153-184.

After an analysis of Rom 8:31-39 with particular attention to its structure and rhetorical composition, the article shows how its allusion to Isa 50:8-9 is identifiable at the literary, stylistic, and thematic levels. It also notes that Paul's use of Isa 50:8-9 in Rom 8:31-39 displays the particular role assumed by the figure of the Isaian Servant of YHWH for understanding God's fidelity toward his chosen ones and the paradoxical character of justification through suffering and death.—D.J.H.

324. G. Buch-Hansen, "Dobbeltperspektivet i Romerbrevet kap. 9-11. Et forsøg på med udgangspunkt i receptionshistorien at komme med et aktuelt bud på en eksegese af Rom 9-11" [Double Perspective in the Letter to the Romans, chaps. 9–11. Reception History as a Point of Departure for an Exegesis of Rom 9–11], *DanskTeolTids* 65 (2, '02) 81-106.

The forward-moving christocentric line starting in Romans 9 and the backward-moving theocentric line starting in Romans 11 interfere with one another in 11:11-24 where Paul asks his audience to deliberate about the fate of Israel after the Christ-event. By persuading and threatening, and by appealing to the community's hope and fear, Paul tries to influence the attitude of the readers toward the members of Israel. Instead of a narrow focus on the Christ-event, Paul urges the community to take the more comprehensive perspective of God's plan for salvation as the horizon of their ethos. This ethical transformation obtains its dynamism from the exploitation of the dualistic worldview that belongs to the apocalyptic genre.—D.J.H.

325. [Rom 9–11] V. Fernández, "Le meilleur de la *Lettre aux Romains* procède du judaïsme de Paul," *NouvRevThéol* 124 (3, '02) 403-414.

The best in Romans 9–11 proceeds from Paul's Judaism. This thesis is established with reference to Paul's treatments of the mediation of the Jewish people, the restoration of the branches that were cut off, God's gratuitous generosity, and other topics. The article concludes that Paul was fully faithful to the deepest core of Judaism.—D.J.H.

326. F. Martin, "Romains 9 - 11: Israël et le mystère du vouloir de Dieu," *SémiotBib* 106 ('02) 12-25.

After an overview of Romans 9–11, the article focuses on the following topics: God's free choice (ἐκλογή; see 9:11; 11:5; 11:28), the manifestation of God's plan in Christ, Paul's reading of the OT Scriptures, God's free choice and human freedom, and the effects of the mystery of the wisdom of God (jealousy).—D.J.H.

Rom 9:1-5, § 47-320.

Rom 9:24-29, § 47-284.

327. V. M. Smiles, "The Concept of 'Zeal' in Second-Temple Judaism and Paul's Critique of It in Romans 10:2," *CathBibQuart* 64 (2, '02) 282-299.

Consistent with its ancient roots, "zeal" in Second Temple Judaism had to do with an impassioned defense of the covenant by observance of the Law. Covenant and Law were so bound together that they were essentially synonymous terms. Prior to becoming an apostle, Paul would have defended such a view. In this context Gentiles were only important insofar as they affected Israel's capacity to be faithful to the covenant. Separatism was for the sake of obedience; the reverse was never true. What Paul the apostle found wrong with the zeal of his opponents (see Rom 10:2) was the wrong understanding of the covenant that in his judgment it produced—an understanding that made "works" the bedrock of the covenant. For Paul the apostle, it was essential to understand the covenant as wholly a matter of grace (see Rom 4:4, 16; 11:5-6; etc.).—D.J.H.

328. J. Lambrecht, "The Confirmation of the Promises: A Critical Note on Romans 15,8," *EphTheolLov* 78 (1, '02) 156-160.

After describing T. Söding's understanding of Rom 15:8 [see § 45-1820], the article offers critical reactions regarding vocabulary and expressions, the entire sentence, the context, and some related texts. It concludes that in Rom 15:8 Paul's attention seems to be focused on God's promises to Israel, not on their role in the salvation of the Gentiles.—D.J.H.

329. [Rom 16:7] H. R. Curtis, "A Female Apostle?: A Note Re-examining the Work of Burer and Wallace Concerning ἐπίσημος with ἐν and the Dative," *ConcJourn* 28 (4, '02) 437-440.

M. H. Burer and D. B. Wallace's identification of Lucian's *Mercede conductis* 28 as the only occurrence apart from Rom 16:7 of ἐπίσημος with ἐν and the dative that can be interpreted in an inclusive sense [§ 45-1117] is mistaken. Examination of the context of Lucian's passage shows that it agrees with the rest of Greek literature in its usage of ἐπίσημος with ἐν and the dative as exclusive. This observation strengthens Burer and Wallace's conclusion that in Rom 16:7 Junia was well known to the apostles, not an outstanding member of the apostolic band.—C.R.M.

330. C. L. Blomberg, "Applying 1 Corinthians in the Early Twenty-First Century," *SWJournTheol* 45 (1, '02) 19-38.

No other NT epistle addresses so many thorny theological and ethical problems as 1 Corinthians, issues that remain relevant in the early 21st century. The article offers a rapid survey of the epistle (1 Cor 1:19; 1:10–4:21; 5:1-13; 6:1-11; 6:12-20; etc.) and some of its most pertinent highlights with regard to applying 1 Corinthians today.—C.R.M.

331. K. Hemphill, "Preaching from First Corinthians," *SWJournTheol* 45 (1, '02) 39-52.

The article first discusses the Corinthian context and identifies key theological issues that faced Paul in the writing of 1 Corinthians: spiritual elitism, a magical view of religion, a hunger for special wisdom, a confusion concerning eschatology, and an arrogant insistence on freedom. Then it offers a seven-step guide for developing a sermon series on 1 Corinthians and an annotated list of helpful commentaries.—C.R.M.

332. L. L. Welborn, "Paul's Appropriation of the Role of the Fool in 1 Corinthians 1-4," *Journal of Theology* [Delaware, OH—Dayton, OH] ('02) 39-54.

If we would understand the meaning of Paul's surprising assertion that "the message about the cross is foolishness" (1 Cor 1:18), we must rehearse the drama of his struggle with this concept, from the application of the term μωρία as a judgment upon his preaching to his acceptance of the word as the truth of his life in fellowship with the suffering Christ. The term μωρία designated the attitude and behavior of the lower-class buffoon. With this understanding in mind, many of Paul's statements in 1 Corinthians 1–4 become more intelligible. As the apostle of the Son of God, Paul came to accept the word of the cross as the paradoxical truth of his own life: He was really a fool, the fool of Christ.—D.J.H.

333. J. F. M. Smit, "'What is Apollos? What is Paul?' In Search for the Coherence of First Corinthians 1:10-4:21," *NovTest* 44 (3, '02) 231-251.

1 Cor 1:10–4:21 is a well structured and coherent unity at the levels of syntax, semantics, and pragmatics. The article first shows that with regard to textual syntax the passage consists of an introduction (1:10-17) and four separate sections elaborating the theme of wisdom (1:18–2:5; 2:6–3:4) and the division among the Corinthians (3:5–4:5; 4:6-21). Then it argues that at the semantic level adherents of Apollos are Paul's main target and in 1:18-19 he alludes to them, and notes that in rejecting σοφία λόγου Paul does not attack rhetoric as such but rather human reasoning which the opponents greatly admired. Finally it presents a pragmatic analysis to demonstrate that, following classical status theory, Paul defends himself in four steps against the deprecatory opinion that adherents of Apollos harbored against him.—D.J.H.

334. J. Vadakkedom, "'According to the Grace of God Given to Me' (1 Cor 3,10): St. Paul's Understanding of Grace," *Bible Bhashyam* 28 (1, '02) 374-390.

This analysis of the occurrence of "*charis* words" in Paul's letters first treats the frequency of the words, grace as an encounter experience, grace as the work of God in history, grace as the saving acts of Jesus, etc. Then it surveys the Pauline writings with attention to the development of their understanding of grace.—C.R.M.

1 Cor 6:9-10, § 47-335.

1 Cor 6:20, § 47-445.

335. [1 Cor 7:10-11] E. K. C. Wong, "The Deradicalization of Jesus' Ethical Sayings in 1 Corinthians," *NTStud* 48 (2, '02) 181-194.

The article shows how Paul "deradicalized" the Jesus traditions concerning divorce in 1 Cor 7:10-11 and on requirements for inheriting the kingdom of God in 6:9-10. In doing so, Paul sought to make these teachings more relevant to the life-setting of the Corinthian Christians. It argues that these deradicalizations constitute cases of an intended and marked intertextuality (divorce) and an unmarked intertextuality (inheriting the kingdom of God), respectively.—D.J.H.

336. M. Gielen, "'Gehört es sich, dass eine Frau unverhüllt zu Gott betet?' Der Streit um Kopfbedeckung oder Frisur in 1 Kor 11,2-16," *BibKirch* 57 (3, '02) 134-138.

Although 1 Cor 11:2-16 might appear to be a text hostile to women, Paul does not here call into question the equal practice of community functions by men and women but presupposes it. Nevertheless, he does presume culturally conditioned gender roles with respect to concrete arrangements. The article treats the sociocultural background of 1 Cor 11:2-16 (veils and short hair), the basis for the uncommon behavior of the Corinthian women, and the concerns

Paul addresses with his creation-theological and order-of-redemption arguments. It also understands 14:33b-36 as a non-Pauline insertion.—C.R.M.

337. S. W. Henderson, "'If Anyone Hungers . . .': An Integrated Reading of 1 Cor 11.17-34," *NTStud* 48 (2, '02) 195-208.

Instead of referring to the private homes of the wealthy, the occurrences of οἰκία/οἶκος in 1 Cor 11:22 and 34 denote the gathering places of the Corinthian church. Thus Paul in the one instance utters a reminder, "Do you not have houses [expressly] for eating and drinking [together]?" (v. 22), and in the other closes the discussion by urging, "if anyone hungers [when you gather], let that one eat in the house [church], lest you gather in judgment" (v. 34). Taken together, these verses underscore rather than undermine the significance of the Corinthians' shared meal (δεῖπνον), a meal that Paul would have conform to Jesus' model of self-sacrifice to become a meal that is "of the Lord" (κυριακὸν δεῖπνον). There is no room in Paul's sustained argument for the dismissal of the wealthy to their own private homes; rather he counsels the feeding of the hungry in the community's shared meal.—C.R.M.

1 Cor 11:17-34, § 47-489r.

338. D. J. Billy, "Healing a Divided Community: The Institution Narrative of 1 Corinthians 11:23-25," *Emmanuel* 108 (6, '02) 324-332, 340.

By recounting the eucharistic institution narrative in 1 Cor 11:23-25, Paul provided the struggling Christian community at Corinth with a poignant call to overcome whatever divisions it was experiencing and to live out the unity that the eucharistic meal signifies. The article discusses 1 Cor 11:23-25 in the contexts of the divided community at Corinth, 1 Corinthians as a whole, and 1 Cor 11:17-34, respectively.—D.J.H.

339. [1 Cor 12–14] S. S. Schatzmann, "Purpose and Function of Gifts in 1 Corinthians," *SWJournTheol* 45 (1, '02) 53-68.

The article first treats Paul's articulation of a threefold overarching purpose encompassing the practice of spiritual gifts (*charismata*) with respect to the exaltation of the lordship of Jesus Christ, the building up of the church, and loving practice. Then it discusses the function of gifts under four headings: (1) gifts of inspired speech, (2) gifts and offices, (3) gifts and talents, and (4) gifts and order (speaking in tongues, prophecy).—C.R.M.

340. [1 Cor 14:33-36] M. Gourgues, "¿Quién es misógino: Pablo o algunos Corintios?" *AnáMnesis* 12 (1, '02) 17-24.

After surveying various interpretations of 1 Cor 14:33b-36, the article explains the approach that takes 1 Cor 14:34-35 as the position of some Corinthian Christians and 14:36 as Paul's critical reaction to it.—D.J.H.

1 Cor 14:33-36, § 47-336.

341. [1 Cor 15:35-54] J. D. G. Dunn, "How are the Dead Raised? With What Body do They Come? Reflections on 1 Corinthians 15," *SWJournTheol* 45 (1, '02) 4-18.

After underlining the crucial character of resurrection faith for Paul, the article first considers the issues at stake in 1 Corinthians 15. Then it discusses Paul's conception of the body, the structure of his exposition in 1 Cor 15:35-54, and Paul's conception of the resurrection body. Paul wanted to reassure his readers that the dead would be raised in bodily form. His line of argument discourages a conception of the resurrection body as a body of flesh and blood, for a "spiritual body" will be something quite different—an embodiment animated by the Spirit.—C.R.M.

2 Cor 1:20, § 47-291.

342. I. NAYAK, "The meaning of *katoptrizomenoi* in 2 Cor 3, 18," *EuntDoc* 55 (1, '02) 33-44.

The term κατοπτριζόμενοι in 2 Cor 3:18 is better rendered as "reflecting" rather than as "beholding." The minister of the new covenant according to 2 Cor 3:7-18 is to manifest the glory received from God to others with boldness and freedom of the Spirit, and in the process be transformed into the same glory (image).—D.J.H.

343. J. KAITHAKOTTIL, "'Death in Us, Life in You.' Ministry and Suffering: A Study of 2 Cor 4, 7-15," *Bible Bhashyam* 28 (2, '02) 433-460.

After situating 2 Cor 4:7-15 in its primary context, the article discusses the meaning of the metaphor "treasure in earthen vessels" (v. 7), the six unusual occurrences of "Jesus" (instead of "Lord" and "Christ") in the text (vv. 10, 11, 14), and the meaning and significance of the "νέκρωσις of Jesus" (v. 10). It concludes with reflections on Paul's understanding of his sufferings as an authentic sign of his apostleship, and the theological and christological implications of Christian suffering.—C.R.M.

344. D. ABERNATHY, "Paul's Ministry of Reconciliation: Exegeting and Translating 2 Corinthians 5:11–6:2," *NotesTrans* 15 (4, '01) 48-64.

This overview of 2 Cor 5:11–6:2 introduces each verse with a semiliteral translation, comments on exegetical and interpretative issues, and concludes with a simple-language summary as a proposed model for translation. It observes that while it is theologically defensible to say that Christ died for believers only, it seems more likely that in this passage Paul is saying that Christ died for all the people of the world, and hence that God was reconciling all people to himself.—C.R.M.

2 Cor 6:16-18, § 47-284.

345. B. B. BRUEHLER, "Proverbs, Persuasion and People: A Three-Dimensional Investigation of 2 Cor 9.6-15," *NTStud* 48 (2, '02) 209-224.

This investigation of 2 Cor 9:6-15 (a passage that is crucial for understanding Paul's collection for Jerusalem) gives particular attention to three dimensions of the text: sapiential material, rhetoric, and the socioeconomic nature of the Corinthian church. It contends that the sapiential material came from a Hellenistic-Jewish background (though it shares affinities with Greco-Roman themes), that Paul employed deliberative *logos* in 2 Cor 9:6-10 as he addressed those in the lower socioeconomic levels of the church, and that in 9:12-14 he primarily employed *pathos* when addressing those in the higher socioeconomic levels of the church.—D.J.H.

346. D. A. CAMPBELL, "An Anchor for Pauline Chronology: Paul's Flight from 'the Ethnarch of King Aretas' (2 Corinthians 11:32-33)," *JournBibLit* 121 (2, '02) 279-302.

After summarizing four standard views on the incident of Paul's flight from the ethnarch of King Aretas at Damascus (see 2 Cor 11:32-33), the article elaborates on the theory that Aretas IV could plausibly have gained control of Damascus after his victory over Herod Antipas in A.D. 36. Then it discusses Paul's flight from Damascus and its chronological implications. It concludes that Paul's Jerusalem visits and their intervals can be arranged around the datum of his flight from Damascus and serve as a skeleton for subsequent chronological and biographical work. Information about Sergius Paulus (see Acts 13:6-12) from a Chytri inscription suggests that Paul was on Cyprus before mid-A.D. 37, which would place his flight from Damascus in late 36. This yields the following chronology: call—A.D. 33 (mid to late); first Jerusalem visit (Gal 1:18)—36 (late); mission on Cyprus (Acts 13:4-12)—37 (mid); and second Jerusalem visit (Gal 2:1)—51 (early to mid).—C.R.M.

Galatians–Philemon

347. D. SÄNGER, "'Vergeblich bemüht' (Gal 4.11)?: Zur paulinischen Argumentationsstrategie im Galaterbrief," *NTStud* 48 (3, '02) 377-399.

While the assumption that Paul's letter to the Galatians can be analyzed in terms derived from the classical Greek and Roman rhetorical theorists has increasingly become doubtful, the principal value of the rhetorical approach must not be totally denied. The absence of addressees forced Paul to develop a strategy of argumentation based on the elementary devices of rhetorical rules with which he was acquainted. Thus he tried to affirm the threatened state of the Galatian churches as ἐκκλησίαι and to prevent them from turning to the different gospel proclaimed by his opponents.—D.J.H.

Gal 1:6-12, § 47-10.

Gal 2:1-21, § 47-278.

348. G. KUDILIL, "'Remember the Poor' (Gal 2,10): Paul, the Apostle of Globalization," *Bible Bhashyam* 28 (1, '02) 391-415.

The article offers a critique of globalization, the all-powerful economic agenda of the new millennium, in the light of Gal 2:10 ("remember the poor") and against the overall background of Pauline anthropology and ethics. Then it suggests the need for a new and just global ethic so that "there may be equality" (2 Cor 8:14), and concludes that the malady of globalization today results from the neglect of Paul's two basic concepts of the dignity of human beings and the unity of the human family.—D.J.H.

349. [Gal 2:20] H.-M. BARTH, "'Ich lebe, aber nicht mehr ich . . .' Christlicher Glaube und personale Identität," *NeueZeitSysTheolRelPhil* 44 (2, '02) 174-188.

After an exegetical analysis of Gal 2:20 ("I live; yet not I, but Christ lives in me"), the article presents philosophical, psychological, and phenomenological reflections on the relation between the empirical "I/me" and the "true self." Then it shows how in the Buddhist view the believer is invited to discover "emptiness" so that the believer is no longer person-centered and thus receives a new power of life, whereas Christian faith speaks of the spiritual death of the believer and the experience of Christ living in him or her that allows for the grateful acceptance and confident transformation of the empirical "I/me" in the form of a true self constituted by Christ.—D.J.H.

350. A. DAMASCELLI, "Croce, maledizione e redenzione: un'eco di Purim in Galati 3,13," *Henoch* 23 (2-3, '01) 227-241.

The article advances various considerations to support the contention that when Paul speaks of cross, curse, and redemption in Gal 3:13 he necessarily alludes to the cross of Haman (see Esth 7:9-10). It treats the "curse of the law," D. Schwartz and allusions to the mechanism of redemption in Rom 8:32 and Gal 4:4-6, Yom Kippur and Purim, Haman and Christ in Gal 3:13, Haman in the new cosmos inaugurated by the cross of Christ, and developments and interpretations.—C.R.M.

351. [Gal 3:27] J. A. HARRILL, "Coming of Age and Putting on Christ: The *toga virilis* Ceremony, Its Paraenesis, and Paul's Interpretation of Baptism in Galatians," *NovTest* 44 (3, '02) 252-277.

This examination of the *toga virilis* coming-of-age ceremony in the Roman household argues that the Gentile rite of passage is an important social context in which to understand Paul's interpretation of baptism, particularly the pre-Pauline baptismal formula of "putting on Christ" (see Gal 3:27). The moral exhortation occasioned by the *toga virilis* warned the newly togaed youth against succumbing to the flesh, the same fear that Paul expresses concerning the baptized Galatians. This contextualization makes Paul's paraenesis on the responsible use of freedom more intelligible than the standard history-of-religions reading does.—D.J.H.

352. E. L. MILLER, "Is Galatians 3:28 the Great Egalitarian Text?" *ExpTimes* 114 (1, '02) 9-11.

One possible rendering of Gal 3:28, which is both faithful and idiomatic, is the following: "It's not a matter of Jew *and* Greek, it's not a matter of slave *and* free, it's not a matter of male *and* female, for you're all one in Christ Jesus." While there is a soteriological unity of all believers in Christ, this did not, in Paul's mind, nullify the social differences between believers in the world. Indeed, those very differences were integral to his argument for believers' unity in Christ.—D.J.H.

Gal 4:11, § 47-347.

353. [Gal 4:21-31] A. STANDHARTINGER, "'Zur Freiheit . . . befreit'? Hagar im Galaterbrief," *EvangTheol* 62 (4, '02) 288-303.

After considering the interpretation of the Hagar narrative in Gal 4:21-31 in the context of ancient Judaism, the article examines Paul's argument in this passage in three sections: freedom and slavery according to Scripture (4:22-23), the deeper meaning of the biblical story (4:24-27), and children of freedom (4:28-31). Finally it reflects on Paul's interpretation of the Hagar story and its problematic effective history in connection with the protection and freedom of others, and suggests that Paul takes up the Hagar story in order to discuss freedom in the light of the Galatian opponents and not to illustrate a fundamental distinction between circumcised and uncircumcised.—C.R.M.

Gal 4:21-31, § 47-287.

354. [Gal 6:17] C. ENSMINGER, "Paul the Stigmatic," *JournHighCrit* 8 (2, '01) 183-209.

The article suggests that Paul's claim in Gal 6:17 that he bears the marks of Jesus on his body be taken literally to mean that Paul is claiming to bear the stigmata. After discussing the stigmata and scholarly views on Gal 6:17, it suggests how Galatians may be read in light of Paul's claim to bear the stigmata, with particular attention to its docetic understanding of Christ. It concludes that Paul's claim to bear the stigmata functions both to validate his message to the Galatians and to authenticate his claim that Jesus Christ has been made manifest in him. There is little doubt that Paul means the reader to accept his letter not as Paul speaking on behalf of Christ, but as Paul speaking as Christ.—C.R.M.

355. D. P. LEYRER, "Ephesians 1:23—the 'Fullness' of Ascension Comfort," *Wisconsin Lutheran Quarterly* [Mequon, WI] 99 (2, '02) 135-137.

In Eph 1:23 πλήρωμα should be taken in its active sense: Just as the body completes the head, so the church completes Christ (see Col 1:24). The participle πληρουμένου should be interpreted in its classic middle sense: Even though the Son of God "completes all things in every way for himself," he still allows us to be the ones who complete him.—D.J.H.

356. J. RUTHVEN, "The 'Foundational Gifts' of Ephesians 2.20," *JournPentTheol* 10 (2, '02) 28-43.

This paper offers a biblical rebuttal to the cessationist use of Eph 2:20 as an argument for the cessation of prophecy (i.e. the foundation of the apostles and prophets represents only one generation of time) and by extension the other so-called "miraculous" gifts of the Spirit. After commenting on W. Grudem's position against the cessationist use of Eph 2:20, it offers additional alternative responses.—C.R.M.

357. D. SATTLER, "'Im Geist zu einer Wohnung Gottes erbaut' (Eph 2,22). Perspektiven einer pneumatischen Ökumene," *Catholica* 56 (2, '02) 128-143.

After reflecting on the questions that people today ask as a challenge to ecumenical theology, the article focuses on the Christ-event and the church according to the letter to the Ephesians: Ephesians and the ecumenical question, major theological thoughts, and the growth of God's dwelling place in the Spirit (see Eph 2:22). Then it discusses pneumatological arguments in open ecumenical questions, and offers a profile of a pneumatic ecumenism (as catholic, diaconal, and missionary). Also included are three Evangelical observations by F. Nüssel (pp. 141-143) concerning the concept of a pneumatic ecumenism. [The same issue (pp. 144-158) provides K. Krüger's bibliography of recent books and articles on ecumenical theology.]—D.J.H.

358. [Eph 3:4-11] R. E. HEINE, "Recovering Origen's Commentary on Ephesians from Jerome," *JournTheolStud* 51 (2, '00) 478-514.

There is very little in Jerome's exegesis of Eph 3:4-11 that could not have come from Origen, and much that parallels Origen's thought, manner of working, and situation. Given the fact that we know that Jerome was dictating his *Commentary on Ephesians* with Origen's (now lost) *Commentary on Ephesians* open before him and that he was a great admirer of

Origen when he was composing it, it is very likely that Jerome's exegesis was derived from Origen's commentary. An appendix (pp. 504-514) provides an English version of Book 2 in Jerome's *Commentary on Ephesians.*—D.J.H.

359. [Phil] B. BOLAY, "Jalons pour une anthropologie paulinienne," *Hokhma* 80 ('02) 32-49.

After noting some limitations on our knowledge of Paul's anthropology, the article offers precisions about what we do know about Paul and his situation from his letter to the Philippians. Then it discusses the contributions of that letter to Pauline anthropology, with particular attention to Paul's concept of freedom and to his relationships to God and to the Philippians.—D.J.H.

Phil 2:2, § 47-319.

360. V. S. POYTHRESS, "'Hold Fast' versus 'Hold Out' in Philippians 2:16," *WestTheol Journ* 64 (1, '02) 45-53.

In order to determine whether the verb ἐπέχω in Phil 2:16 means "hold fast" or "hold out," the article presents an overview of ἐπέχω, examines the instances cited in the Liddell-Scott-Jones lexicon, considers evidence from various Greek authors, notes that the abundance of passages that require a specialized meaning focused especially on breast feeding casts doubt on "hold out" as a feasible meaning in general contexts, and reviews questions about the meaning "hold fast." It concludes that the translation "holding fast" in Phil 2:16 is not too bad, but probably makes too prominent in English the suggestion that we have here a metaphor based on physically gripping an object, and that "having the word of life" or "holding the word of life" are less committed and probably better represent the meaning of the Greek.—C.R.M.

361. P. DOBLE, "'Vile Bodies' or Transformed Persons? Philippians 3.21 in Context," *JournStudNT* 86 ('02) 3-27.

The article argues for the following English translation of Phil 3:21a as more nearly in accord with the letter's pastoral thrust: "he will transform our body characterized by humility. . . ." It does so with reference to three word-trajectories found throughout the letter and focused in Phil 3:18-21: "mindedness," "humility," and "citizenship." It concludes that Phil 3:21 is about a community of transformed persons, not about "vile bodies."—D.J.H.

362. P. CARLS, "Identifying Syzygos, Euodia, and Syntyche, Philippians 4:2f," *JournHigh Crit* 8 (2, '01) 161-182.

The article contends that there is not a real situation behind the situational data or the personages of Philippians, and that its *Sitz im Leben* is nothing more than epistolary paraenesis. Consequently it should be read as a pseudepigraphical letter and the names in Phil 4:2-3 without exception must be taken as allegorical. First, Εὐοδία and Συντύχη are exhorted "to be one in the Lord" with ὁδός alluding to Paul's good conduct and τύχη to the congregation's communion with Paul in the pious victory that will follow from it. Second, Σύζυγος is ordered to "assist" the women, with "yoke" hinting at the apostolic ἔργον. Third, Κλήμης is mentioned as an example of a humble and peace-loving Christian rewarded with the crown of eternal life.—C.R.M.

363. J. P. SWEENEY, "Guidelines on Christian Witness in Colossians 4:5-6," *BiblSac* 159 (636, '02) 449-461.

The article examines Paul's injunctions about Christian witness in Col 4:5-6 that follow up his injunctions on prayer in 4:2-4 [§ 46-1744]. After discussing the structure of 4:5-6, it treats the Christian witness of the passage with respect to behavioral witness (v. 5) and verbal witness (v. 6), respectively.—C.R.M.

364. E. CÓRDOVA GONZÁLEZ, "La tradición y la redacción en 1Tes 4,13-5,11," *EfMex* 20 (59, '02) 155-182.

After presenting an interlinear Greek-Spanish text of 1 Thess 4:13-18 and 5:1-11, respectively, the article considers their Pauline redactions with reference to the structure of each passage and the relation between them. Then it explores the traditions underlying each passage with particular attention to other biblical texts (especially the Synoptic Gospels).—D.J.H.

365. S. KIM, "The Jesus Tradition in 1 Thess 4.13–5.11," *NTStud* 48 (2, '02) 225-242.

The Thessalonians' grief about the dead believers and their anxiety about the date of the parousia arose mainly out of their inadequate understanding of the eschatological sayings of Jesus that Paul had delivered to them. Therefore in 1 Thess 4:13–5:11 Paul sought to resolve the problems by helping the Thessalonians to understand those sayings properly in light of the fundamental saving event of Christ's death and resurrection.—D.J.H.

1 Thess 5:17, § 47-304.

366. V. NTUMBA KAPAMBU, "La prière comme 'âme' de l'apostolat en 2 Th. 3: 1-2," *Teresianum* 53 (2, '02) 375-389.

After establishing 2 Thess 3:1-2 as a literary unit, the article considers its literary genre (prayer) and context, and examines its individual Greek words and phrases. It concludes that Paul conceived prayer as the soul of the apostolate.—D.J.H.

367. O. PETIT, "1 Timothée 5: Des anciens, des veuves et un corps où le désir s'incarne," *SémiotBib* 106 ('02) 26-40.

The article [see § 46-1748] first offers a French rendering of 1 Tim 5:1-25 and discusses translation difficulties in selected verses. Then it treats the various issues raised by the text: Timothy's location among the generations (vv. 1-2), how to recognize a true widow (vv. 3-8), the categories of widows (vv. 9-10), the young widows (vv. 11-15), who may take care of widows (v. 16), how to deal with elders who rule well (vv. 17-20), and the importance of wine for the stomach (vv. 21-25). Finally it draws a parallel between the wine for Timothy's stomach and marriage for the young widows and the common weaknesses of the flesh that both share.—C.R.M.

368. O. PETIT, "1 Timothée 6: où Paul invite Timothée au combat de la foi," *SémiotBib* 107 ('02) 51-62.

After providing a translation of 1 Tim 6:1-22 and noting some translation problems, the article raises the general question about the social implications of piety. Then it presents an exposition of 1 Timothy 6 with reference to neutralizing the blasphemy and contempt engendered by slavery (6:1-2), self-sufficiency or love of money (6:3-10), knowing eternal life (6:11-16), being rich without being fully satisfied (6:17-19), and guarding the deposit (6:19-21). It concludes with reflections on Timothy as the servant of faith.—D.J.H.

369. [2 Tim 1:9] P. HELM, "John Calvin on 'Before All Ages,'" *TynBull* 53 (1, '02) 143-148.

Calvin's exegesis of πρὸ χρόνων αἰωνίων in 2 Tim 1:9 and Tit 1:2 provides no reason for thinking that he rejected the Augustinian view of God's timeless eternity. His exegesis concerns whether the phrase means "before time" (as he thought the case in 2 Tim 1:9) or "a very long time ago" (its meaning in Tit 1:2).—D.J.H.

Tit 1:2, § 47-369.

370. P. ARZT-GRABNER, "The Case of Onesimos: An Interpretation of Paul's Letter to Philemon Based on Documentary Papyri and Ostraca," *AnnStorEseg* 18 (2, '01) 589-614.

After describing the importance of papyri and ostraca for interpreting NT texts, the article considers Onesimus' situation when Paul wrote his letter to Philemon: Onesimus' name and origin, his occupation, and his status as a "roaming slave." Then it argues that the purpose of Paul's letter was to convince Philemon to entrust his slave Onesimus with a responsible task and even make him a business partner.—D.J.H.

371. H. E. DANA, "Philemon," *SWJournTheol* 44 (3, '02) 60-69.

The letter to Philemon reveals in a wonderful way the impact of the gospel upon the 1st-century world. After discussing the occasion, social import, and effect of the epistle, the article provides an expository analysis: salutation (vv. 1-3), an appreciation of Philemon (vv. 4-7), an intercessory appeal for Onesimus (vv. 8-20), and conclusion (vv. 20-22).—D.J.H.

Hebrews

372. B. CORLEY, "We See Jesus: Biblical Vision for a New Millennium," *SWJournTheol* 44 (3, '02) 14-27.

Taking its starting point from Heb 2:9, the article describes engaging Hebrews as both a daunting task and a richly rewarding privilege. Then it notes its repeated appeals to the earthly life of Jesus, considers how Hebrews relates Jesus to the past of Israel by appropriating the OT Scriptures as a witness to him, and discusses how it emphasizes Jesus as the anchor of the church's hope.—D.J.H.

373. M. EMMRICH, "*Pneuma* in Hebrews: Prophet and Interpreter," *WestTheolJourn* 64 (1, '02) 55-71.

There are three passages in Hebrews (3:7-11; 9:6-10; 10:15-17) where the author has the Holy Spirit speak through scriptural texts. Exegesis of these passages reveals that the author's pneumatological perspective in connection with the Spirit's use of Scripture can be conceived in terms of unmediated charismatic (i.e. prophetic) utterance of the Holy Spirit, and that the Spirit's revealing of interpretative secrets can be categorized as an aspect of the intimate "end-time dialogue" between the Holy Spirit and the community.—D.J.H.

374. C. R. KOESTER, "Hebrews, Rhetoric, and the Future of Humanity," *CathBibQuart* 64 (1, '02) 103-123.

Hebrews may be outlined as follows: exordium (1:1–2:4), proposition (2:5-9), arguments (2:10–12:27), peroration (12:28–13:21), and epistolary postscript (13:22-25). The part labeled "arguments" consists of three series of arguments (2:10–5:10; 7:1–10:25; 11:1–12:24) interrupted by three transitional digressions (5:11–6:20; 10:26-39; 12:25-27). The three main arguments contend that (1) Jesus received glory through faithful suffering—a way that others are called to follow; (2) Jesus' suffering is the sacrifice that enables others to approach God; and (3) people of God persevere by faith through suffering to glory.—D.J.H.

375r. I. MOLINARO, *"Ha parlato nel figlio." Progettualità di Dio e risposta del Cristo nella lettera agli Ebrei* [*NTA* 46, pp. 169-170].

F. MANZI, "L' 'affidabilità' di Gesù nell'Epistola agli Ebrei. In margine a un libro recente sulla 'progettualità di Dio' e la 'risposta del Cristo,'" *RivistBib* 50 (3, '02) 311-327.—After describing Molinaro's methodology and noting some merits and limitations of his book, the article discusses the "faith of Jesus" in Hebrews and focuses on the "fidelity of Jesus": the etymology of πιστός, the literary context (Heb 3:1-6), the remote literary context (Num 12:1-8), the structure of 3:1–4:14, and the metaphor of the house. It contends that Molinaro's thesis that in Hebrews Jesus functions as the primary example of the typology of the believer is not sufficiently based from an exegetical viewpoint on the text of Hebrews.—D.J.H.

Heb, § 47-535.

376. J. N. MUSVOSVI, "Jesus as the Model for the New Humanity in Heb 2," *Asia Adventist Seminary Studies* [Silang, Cavite, Philippines] 4 ('01) 49-55.

Hebrews 2 makes an important contribution to our understanding of Jesus' human nature. The text points to Jesus' role as source, pioneer, and exemplar of God's new creation. By going back to Psalm 8, the writer demonstrates that the dominion that God gave to humanity over the earth, thought lost at the fall, is restored through Jesus as the new leader or head of the redeemed family.—D.J.H.

377. N. H. YOUNG, "The Day of Dedication or the Day of Atonement? The Old Testament Background to Hebrews 6:19-20 Revisited," *AndUnivSemStud* 40 (1, '02) 61-68. [See § 46-1093.]

In response to R. M. Davidson [see § 46-1092], the article argues that the presence of some allusion to dedicatory ideas in Heb 9:18-23 and perhaps 10:19-20 is by itself an insufficient background for all the sanctuary language found in Hebrews, especially in 6:19-20. It concludes that the Day of Atonement is the OT background for Heb 6:19-20 and 9:11-12. [In the same issue (pp. 69-88) Davidson replies to Young and contends that inauguration (and not the Day of Atonement) is the most probable background for Heb 6:19-20 and parallel "entering" passages.]—D.J.H.

378. R. C. GLEASON, "The Eschatology of the Warning in Hebrews 10:26-31," *TynBull* 53 (1, '02) 97-120.

In Hebrews the physical threat posed by the coming Roman invasion to those Christians who lapsed back into Judaism concerned the destruction of Palestine, Jerusalem, and its Temple. Rather than warning about eternal destruction, the OT texts alluded to in Heb 10:26-31 warn of the physical judgment coming upon Israel because of covenant unfaithfulness. If they sought refuge in Judaism, the readers would suffer the same fate as the Jewish rebels at the hands of the Romans. However, the readers could avoid God's wrath coming upon the Jewish nation by holding firm to their confession of faith (see Heb 13:13-14).—D.J.H.

379. N. H. Young, "'Bearing His Reproach' (Heb 13.9-14)," *NTStud* 48 (2, '02) 243-261.

The objective of Heb 13:9-14—like the calls to enter the rest (chaps. 3–4), or to approach the sanctuary boldly (chaps. 9–10), or to go forward while looking ahead by faith (chap. 11)—is to encourage suffering and disillusioned Christians to live out their faith in Jesus without compromise, not hesitating to accept the consequences. To achieve this, the author uses creatively imagery drawn from some of the lesser aspects of the Day of Atonement, and conjoins these with the suffering of Jesus as a model of enduring faith.—D.J.H.

Catholic Epistles

380r. G. C. Bottini, *Giacomo e la sua lettera. Una introduzione* [*NTA* 45, p. 398].

N. Casalini, "Giacomo e la sua Lettera," *RivistBib* 50 (3, '02) 329-351.—The article evaluates the results of Bottini's monograph within the framework of the state of current research on James and indicates what may be retained and what may need more thorough examination. The discussion focuses on the author and addressees, the relation of James to Paul and the Pauline tradition, the relation of James to the Gospel tradition, the literary genre of James and the argument of its discourse, and the theological position of James.—C.R.M.

Jas, § 47-508.

Jas 1–2, § 47-630.

381. D. G. Horrell, "The Product of a Petrine Circle? A Reassessment of the Origin and Character of 1 Peter," *JournStudNT* 86 ('02) 29-60.

Recent studies of 1 Peter, especially by J. H. Elliott, have contended that the letter is the distinctive product of a Petrine circle. This examination of the traditions in 1 Peter (both Pauline and non-Pauline) and the names in the letter (Silvanus, Mark, Peter) argues that there is no substantial evidence, either inside or outside the letter, to support the view that 1 Peter originated from a specifically Petrine group. It maintains that 1 Peter is much more plausibly viewed as reflecting the consolidation of early Christian traditions in Roman Christianity.—D.J.H.

382. R. G. Moy, "Resident Aliens of the Diaspora: 1 Peter and Chinese Protestants in San Francisco," *Semeia* 90-91 ('02) 51-67.

Written to πάροικοι ("resident aliens"), 1 Peter can be applied to Chinese Protestants in San Francisco in the 19th century. Although separated by almost two millennia, these two diaspora communities were both marginalized and ostracized by their "foreignness." Oppressed by mainstream society, each group hoped to find a home within the Christian community. Yet instead of lessening the social dissonance, it resulted in more discrimination and hostility.—D.J.H.

383. K. H. JOBES, "Got Milk? Septuagint Psalm 33 and the Interpretation of 1 Peter 2:1-3," *WestTheolJourn* 64 (1, '02) 1-14.

Modern interpreters almost unanimously understand the referent of the pure spiritual milk metaphor in 1 Pet 2:2 to be the word of God, whether in the form of apostolic preaching or the Bible. But consideration of how the perceptual metaphor of taste functions in LXX Ps 33:9 (34:8), referred to in 1 Pet 2:3 and 3:10-12, as well as the echoes of the language of LXX Psalm 33 throughout the first half of 1 Peter indicates that the λογικός milk does not mean the word-milk but the milk that is true to the nature of the new eschatological reality established by the resurrection of Jesus Christ and into which Peter's readers have been reborn (1:3). Peter therefore merges the perceptual metaphor of Psalm 33 ("taste and see that the Lord is good") with his concept of the new birth to yield the metaphor of milk as that which is tasted and craved by newborns.—C.R.M.

384. D. ABERNATHY, "Exegetical Considerations in 1 Peter 2:7-9," *NotesTrans* 15 (1, '01) 24-39.

The article examines three significant translation problems that occur in 1 Pet 2:7-9. It recommends the following renderings as the correct ones: "there is honor for you who believe" (ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν); "because they don't obey the word, they must fall in judgment" (οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν); and "a kingdom which is a priesthood" (βασίλειον ἱεράτευμα).—C.R.M.

1 Pet 2:9-10, § 47-429.

385. D. ABERNATHY, "Translating 1 Peter 3:18-22," *NotesTrans* 15 (2, '01) 28-46.

After discussing the structure of 1 Pet 3:13-22, the article focuses on 3:18-22 and treats the antithetical contrasts; the meaning of "put to death in the flesh, made alive in the spirit" (v. 18); the identity of the spirits in prison (v. 19); the nature of the proclamation that Christ made to the spirits; the prison and its relation to hell; and translating "an appeal to God for a good conscience" (συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν) in v. 21.—C.R.M.

386. P. A. HOLLOWAY, "*Nihil inopinati accidisse* — 'Nothing unexpected has happened': A Cyrenaic Consolatory *Topos* in 1 Pet 4.12ff.," *NTStud* 48 (3, '02) 433-448.

This study of consolation in 1 Peter focuses on 4:12 and argues that it employs the consolatory topos *nihil inopinati accidisse* ("nothing unexpected has happened"). It first offers a brief description of this topos in Greco-Roman consolation and in Jewish and early Christian consolation (especially Philo and Paul), respectively. Then after commenting on the occasion and purpose of 1 Peter and consolatory arguments adduced earlier in the letter (especially 1:3-12), it treats consolation in 4:12, and further consolatory arguments in 4:13-19 and 5:1-11, respectively. It concludes that future assessment of 1 Peter's genre must take seriously its consolatory purposes.—C.R.M.

1 Pet 4:12–5:11, § 47-386.

387. J. P. MONFERRER-SALA, "An Eastern Arabic Version of the Three Epistles of Saint John (Codex Ar. 1625) Kept in the Monastery of El Escorial (Madrid)," *Parole de l'Orient* [Kaslik, Lebanon] 27 ('02) 27-49.

The Arabic version of the Johannine epistles preserved in Codex Ar. 1625 at the El Escorial Monastery in Madrid is a very reliable translation of a Greek text that probably belongs to the family of Sinaiticus, Alexandrinus, the Y uncial codex from the *larva* of Mt. Athos, or some minor codices. After a general description, the article lists the textual variants vis-à-vis the Greek text, provides an English translation of the three letters as they appear in the Arabic manuscript, and presents a critical edition of the Arabic text.—D.J.H.

1 Jn, § 47-246.

388. U. C. VON WAHLDE, "The Stereotyped Structure and the Puzzling Pronouns of 1 John 2:28–3:10," *CathBibQuart* 64 (2, '02) 319-338.

After noting the problem of determining the antecedents of pronouns or verb forms with implicit subjects in 1 Jn 2:28–3:10 and surveying scholars' views on whether δίκαιος in 2:29 and ἐκεῖνος in 3:7c refer to Jesus or God, the article presents a structural analysis of the passage to support the position that the antecedent in both cases is God the Father. It shows that four sets of contrasting parallel statements concerned with the relation of the individual to God the Father reflect a stereotypical apocalyptic form of argument that is also found in the Qumran *Community Rule, Testaments of the Twelve Patriarchs,* and Jn 8:38-47. The puzzling ambiguity regarding the antecedents of the two pronouns results from the author's interjection of statements about Jesus into the stereotypical apocalyptic structure that contrasted the children of God with those of the devil.—C.R.M.

Revelation

389. L. ARCARI, "La titolatura dell'Apocalisse di Giovanni: 'Apocalisse' o 'profezia'? Appunti per una ri-definizione del 'genere apocalittico' sulla scorta di quello 'profetico,'" *Henoch* 23 (2-3, '01) 243-265.

Reading Revelation alongside *4 Ezra* and *2 Baruch* (and some Qumran texts) indicates that the apocalyptic genre is a new interpretation of Hebrew prophetic texts, especially Ezekiel and Daniel. Revelation is the product of a prophetic community and reads the crisis after A.D. 70 as a paradigmatic event (as in Ezekiel and Daniel).—D.J.H.

390. G. BIGUZZI, "L'*Apocalisse* e lo spirito di vendetta," *EuntDoc* 55 (1, '02) 45-61.

The book of Revelation is often criticized as vengeful on the basis of such texts as those about the cries of the slain ones in Rev 6:9-10, the plagues of the trumpets (8–11) and the bowls (15–16), and the episode of the two witnesses in 11:3-13. But the problem is more literary than theological, since John was an intemperate writer and an excessive rhetorician who expressed his exasperation through his language.—D.J.H.

391. G. BIGUZZI, "I numeri nell'Apocalisse di Giovanni e il loro linguaggio," *StudBibFran LibAnn* 50 ('00) 143-166.

The basic symbolic numbers in Revelation are 7 and 12, but the numbers 3, 4, and 10 also have relevance. The article reviews these numbers in relation first to God and Christ, and then to the negative triad (dragon, beast from the sea, beast from the land). It shows that these numbers describe sometimes the identity of the characters and sometimes their ways of behaving and acting. Finally it contends that the numbers can be harmonized into a unitary and coherent system that can help us to understand the number 666 of Rev 13:18.—D.J.H.

392. I. BOXALL, “Reclaiming the Apocalypse,” *Priests & People* 16 (8-9, ’02) 327-331.

While not neglecting historical issues, we can begin to reclaim the Apocalypse by attending to its genre, the context of the hearer, and the liturgical context, as well as hearing and seeing the book as a whole. This approach is illustrated with reference to Rev 1:9-19.—D.J.H.

393. M. S. HALL, “The Hook Interlocking Structure of Revelation: The Most Important Verses in the Book and How They May Unify Its Structure,” *NovTest* 44 (3, ’02) 278-296.

Rev 10:11–11:1 is the key to the outline of the book of Revelation, pointing to a division of two primary cycles held together by an interlocking center. After showing the insufficiency of Rev 1:19 as a structural marker, the article considers 10:1–11:18 as the interlocking center, 1:1-2 as another clue to the book’s structure, 10:11–11:1 as the most important verses in Revelation, the proposed cycles of prophecy, and the hook interlocking structure of the entire book of Revelation. It concludes that the book does not recapitulate; rather, it recycles and reiterates.—D.J.H.

394. B. KOWALSKI, “‘. . . sie werden Priester Gottes und des Messias sein; und sie werden König sein mit ihm – tausend Jahre lang.’ (Offb 20,6. Martyrium und Auferstehung in der Offenbarung,” *StudNTUmwelt* 26 (’01) 139-163.

After comments about the historical background and goal of Revelation, the article considers its terminology about resurrection and redemption: Christ the firstborn of the dead (Rev 1:4-8), the call of John the prophet by the risen one (1:9-20), the slain and victorious Lamb (5:6, 9, 10, 12), the souls of the slain under the heavenly altar (6:9-11), the life-breath from God enlivening the two witnesses (11:7-11), the identity of the resurrected ones (20:4-6), and the end of death (21:4). Then it questions the thesis that resurrection in Revelation is meant only for martyrs who have done good works, and reflects on how in Revelation resurrection means sharing in Christ’s kingship and priesthood (see 1:5-6; 5:9-10; 20:6).—D.J.H.

395. G. MARCATO, “Carisma profetico e autorità apostolica nell’Apocalisse,” *Angelicum* 79 (1, ’02) 5-18.

The initial salutation in Rev 1:4-6 and the final greeting in 22:21 disclose a clear apostolic authority along with a prophetic one. Likewise, in the letters to the seven churches in Revelation 2–3 the author intervenes in the life of those communities with hierarchical authority, not simply with a prophetic charism. Moreover, the reliable external witnesses from the 2nd and early 3rd centuries A.D. (Justin, Irenaeus, Clement of Alexandria, etc.) agree in attributing the titles of apostle and disciple of the Lord to John the author of Revelation.—D.J.H.

396. S. MOYISE, “Does the Author of Revelation Misappropriate the Scriptures?” *AndUniv SemStud* 40 (1, ’02) 3-21. [See § 46-374.]

There can be little doubt that John in Revelation believed that his visions were the fulfillment of the prophecies of Ezekiel, Daniel, and Isaiah. However, John was not seeking the original authorial meaning of the OT writers. Rather, he was concerned with discerning the trajectory of interpretation that made most sense of his present. Thus John offered an appropriation of Scripture that was quite proper in his 1st-century context.—D.J.H.

397. E. MUELLER, “The End Time Remnant in Revelation,” *JournAdventTheolSoc* 11 (1-2, ’00) 188-204.

After noting the occurrences of the term “remnant” (λοιπός) in Revelation (2:24; 3:2; 8:13;

9:20; 11:13; 12:17; 19:21; 20:5), the article focuses on the end-time remnant of 12:17 (the universal remnant of the overall church). It discusses the remnant in Revelation 12–14 (literary context, time frame, interchangeable terms), the characteristics of the remnant, and the identification of the remnant. It concludes that the doctrine of the remnant in Revelation is broader than it appears at first sight.—C.R.M.

398. E. Mueller, "Introduction to the Ecclesiology of the Book of Revelation," *Journ AdventTheolSoc* 12 (2, '01) 199-215.

This examination of the ecclesiology of the book of Revelation discusses the names of and images for the church found in it, places in Revelation where the church is found, characteristics of the ideal church and tasks for the church, appeals and promises to the church, difficulties for the church, God's relationship to the church and its final victory, and practical implications.—C.R.M.

399. E. Mueller, "Jesus and His Second Coming in the Apocalypse," *JournAdventTheol Soc* 11 (1-2, '00) 205-215.

After identifying eight passages that refer to Jesus' second coming or events connected to it in Revelation, the paper discusses terms related to or referring to the second coming. Then it evaluates the statements related to Jesus' second coming in the letter frame and in the prophetic-apocalyptic part of Revelation, respectively. According to Revelation Jesus will come visibly for all humans, with the clouds, with his heavenly army, soon, and like a thief.—C.R.M.

400. E. Reynolds, "Ten Keys for Interpreting the Book of Revelation," *JournAdventTheol Soc* 11 (1-2, '00) 261-276.

The paper discusses ten keys that assist the interpreter in coming to terms with the unique nature of Revelation: genre, purpose, structure, relation to the OT, unity, ethical dualism, important theological themes, the sanctuary emphasis, symbolism and numerology, and message of Christ.—C.R.M.

401. G. Segalla, "La memoria simbolica del Gesù terreno nel libro dell'Apocalisse," *StudBibFranLibAnn* 50 ('00) 115-141.

After outlining the *status quaestionis* and proposing intertextuality as a research method, the article analyzes the intertextual relations of Revelation to the Synoptic and Johannine traditions, examines the "testimony of Jesus" as an expression of the tradition of the historical Jesus, considers the symbolic representations of Jesus in Revelation (lamb, bridegroom, eschatological prophet), and concludes that the truth of the revelation (a present reality with a view to fulfillment in the future) is based on the tradition of the historical Jesus.—D.J.H.

402. W. H. Shea, "The Controversy Over the Commandments in the Central Chiasm of Revelation," *JournAdventTheolSoc* 11 (1-2, '00) 216-231.

The thesis of this study is that the central narrative of Revelation has a chiasm that extends over chapters 12–14. It discusses the two sanctuary scenes with the commandments (A/A'—11:19; 15:5-8), the four great portents in heaven (B:C/C':B'—12:1-4; 15:1-4), the coming of Christ and his second coming (D/D'—12:4-5; 14:14-20), voices from heaven with curse and blessing (E/E'—12:10-12; 14:13), etc.—C.R.M.

403. W. H. SHEA, "The Cultic Calendar for the Introductory Sanctuary Scenes of Revelation," *JournAdventTheolSoc* 11 (1-2, '00) 120-147.

This study rests on two basic principles: Each major line of prophecy in Revelation is introduced by a sanctuary scene set in heaven, and the succession of these scenes follows the order of the festivals in the religious calendar of ancient Israel. It first isolates and describes the seven introductory sanctuary scenes, and then sets them into the scheme of the ancient Israelite calendar: (1) Rev 1:12-20 (daily or continual ministry); (2A) 4:1-11 (Passover); (2B) 5:1-14 (Pentecost or the Feast of Weeks); (3) 8:2-5 (seven new moon festivals); (4) 11:19 (commencement of the Day of Atonement); (5) 15:5-8 (conclusion of the Day of Atonement); (6) 19:1-10 (commencement of the Feast of Booths); (7A) 21:1-8 (conclusion of the Feast of Booths); and (7B) 21:9–22:4 (great Sabbath and the Festival of Tabernacles).—C.R.M.

404. R. STEFANOVIC, "Finding Meaning in the Literary Patterns of Revelation," *JournAdventTheolSoc* 13 (1, '02) 27-43.

After considering the significance of springboard passages and the identification-description pattern in Revelation, the article discusses various approaches to the structure of the book as a way of unpacking the author's intention: recapitulation-repetition, introductory sanctuary scenes, the annual cycle of festivals, chiasm, and the threefold structure (1:9–3:22; 4–11; 12:1–22:5).—D.J.H.

405. W. W. WHIDDEN, "Trinitarian Evidences in the Apocalypse," *JournAdventTheolSoc* 11 (1-2, '00) 248-260.

There appears to be a "trinitarian" backdrop, if not a major theme, that permeates the expression of the "Godhead" in Revelation. The article sets out the evidence for the oneness and the equality of the Father and the Son and the close association of the Spirit with them with particular attention to Revelation 1–3; 4 and 5; 11–14; and 21 and 22.—C.R.M.

406. B. ZBROJA, "Terminy własne Apokalipsy i ich znaczenie (La signification théologique des termes propres de l'Apocalypse)," *AnalCracov* 33 ('01) 587-599.

Revelation contains forty-three Greek words not found elsewhere in the NT or in the Septuagint. The article considers the meaning of each term and interprets their use throughout the book as signs of the author's inspiration, the richness of his book, and his enormous literary contribution.—D.J.H.

Rev 3:20, § 47-63.

Rev 4–5, § 47-586.

407. [Rev 7:1-3] H. DOUGLASS, "Why God Holds the Winds," *JournAdventTheolSoc* 11 (1-2, '00) 287-294.

With reference to Rev 7:1-3, the article considers what Revelation has to say about when Jesus will return with attention to Satan's battle plan decoded, the value of a seal, the identity of the seal, the everlasting gospel, "to the one who overcomes," and preparing for the winds.—C.R.M.

408. W. H. SHEA, "Literary and Theological Parallels Between Revelation 14–15 and Exodus 19–24," *JournAdventTheolSoc* 12 (2, '01) 164-179.

The article presents a section-by-section comparison between Exodus 19–24 and Revelation 14–15 in order to use details from the former to illuminate the latter: introduction and setting (Exodus 19; Rev 14:1-5), giving of the law and giving of the three angels' messages (Exodus 20–22; Rev 14:6-11), the witnesses (Exod 23:1-8; Rev 14:12-13), the harvest (Exod 23:10-17; Rev 14:14-20), the covenant curses (Exod 23:20-33; Rev 15:1), the second scene of glorious result (Exodus 24; Rev 15:2-4), and postscript—sanctuary construction (Exodus 25–27; Rev 15:5-8). It concludes that the giving of the three angels' messages and the events surrounding them relate directly to what happened at Sinai.—C.R.M.

409. [Rev 14:6] H. E. DOUGLASS, "What Is the 'Everlasting Gospel'?" *JournAdventTheol Soc* 12 (2, '01) 145-151.

The article seeks to define the "everlasting gospel" of Rev 14:6 by asking three questions: Why did Jesus die? Why did he come to earth? and What is the purpose or goal of the gospel? It concludes that the "everlasting gospel" in the end-times restores the NT gospel in its wholeness and integrity.—C.R.M.

Rev 20:6, § 47-394.

410. D. MATHEWSON, "The Destiny of the Nations in Revelation 21:1–22:5: A Reconsideration," *TynBull* 53 (1, '02) 121-142.

Through an examination of key texts in Rev 21:1–22:5 (namely 21:3; 21:24; and 22:2), the article suggests that the tension between the judgment and the salvation of the nations must be allowed to retain its full force. It argues that this tension functions in a rhetorical manner to present the options available to the nations and to highlight the reversal of power structures and the absolute sovereignty of God.—D.J.H.

411. G. BIGUZZI, "The Chaos of Rev 22,6-21 and Prophecy in Asia," *Biblica* 83 (2, '02) 193-210.

Although there is some chaos in Rev 22:6-21, the passage can be easily divided into three blocks: vv. 6-10, 11-15, and 16-20. The first and third strophes speak of the revelation received by John and of the transmission of that revelation to the churches by means of John's book, while the second strophe is concerned with the ethical life and its eschatological reward. All this reveals John's anxiety about a relaxation of vigilance on the part of the churches of Asia. Thus John insists on the imminence of the eschatological coming and labors to show the legitimacy of the demands of his book especially before the eyes of his "brother-prophets" (see 1 Corinthians 14).—D.J.H.

BIBLICAL THEOLOGY

412. D. BÖHLER, "Der Kanon als hermeneutische Vorgabe biblischer Theologie. Über aktuelle Methodendiskussionen in der Bibelwissenschaft," *TheolPhil* 77 (2, '02) 161-178.

After raising the question whether biblical theology is the history of ancient religion or systematic theology, the article discusses the concept of the biblical canon: the canon as a phenomenon of reception, the significance of placing together the individual texts in the canon, and the proximity of the Law and the Prophets as well as the Gospels and Apostles as a hermeneutical starting point. Then it reflects on the theme of "God, Israel, and the nations" in a canonical reading. It concludes that biblical theology must accept the canon as a hermeneutical starting point, and that attention must be given not only to the chronological order of the composition of the books but also to their disposition or order in the canon.—D.J.H.

413. H. FRANKEMÖLLE, "'Biblische' Theologie. Semantisch-historische Anmerkungen und Thesen," *TheolGlaub* 92 (2, '02) 157-176.

This discussion of the debate about biblical theology and whether it is a viable project treats conceptual presuppositions (e.g. "biblical" theology, biblical "theology," Bible and "canon"), presents methodological-hermeneutical observations (e.g. synchronic and canonical interpretation, texts as texts-in-situation, "Judaism" at the time of Paul), and offers ten theses on the function of the Holy Scriptures of Israel for NT theologians. For the biblical theology debate to be adequate, all the basic notions involved (biblical, theology, Bible, Septuagint, canon, OT, NT) must be clarified. Viewed from the perspective of the development of NT texts, all of these concepts are inadequate and for this very reason a biblical theology cannot be constructed. Exegetes have to decide whether they wish to be historians dealing with given textual sources or, alternatively, to be systematic theologians approaching the NT from a postpatristic perspective.—C.R.M.

414. H. TIMM, "Ein Geschichtsbuch? Zu Gerhard von Rads Unionslektüren des Alten Testaments," *ZeitTheolKirch* 99 (2, '02) 147-161.

Between 1930 and 1940 von Rad had already begun to focus on a holistic method of interpretation. In terms of literary criticism, he read the whole Bible as a book; that is, as a narrative work of art rather than a complex literary history of different religious or theological texts and traditions. In 1943 he developed a system of reconstructing the history of salvation and revised this system in his *Theologie des Alten Testaments* (1957-69). In this, the Scriptures of the prophetic tradition are excluded from the rest of the biblical narrative. In his last book, *Weisheit in Israel* (1970), von Rad dissociated himself from this system and no longer maintained that there was a single concept of the history of salvation as a narrative structure in the entire Bible.—D.J.H.

Christology

415. P. BOSCHINI, "La cristologia diffusa di Adolf von Harnack," *Vivens Homo* [Bologna] 13 (1, '02) 143-176.

In Harnack's anthropology, religious experience had a transcendental structure that forms a Christology *in nuce*. The openness of humans to the impenetrable mystery of their own existence finds its purest historical realization in Jesus' filial relationship with God the Father. Harnack understood the historical Jesus as a metahistorical personification or the expression of the essence of humanity, because by his example and gospel Jesus continues to educate toward communion with God and fellowship among humans.—D.J.H.

416. P. GRELOT, "Le Sacrifice du Christ dans le Nouveau Testament," *EspVie* 112 (63, '02) 17-20; (64, '02) 11-14; (65, '02) 16-18.

The initial installment of this examination of the word "sacrifice" as employed in the NT to explain the meaning of the death of Jesus first examines texts that invoke the image of

Christ as the paschal lamb (1 Cor 5:7; Rev 5:6, 9, 12; 13:8; Acts 8:32-34). Then it considers passages from Ephesians (5:2) and Galatians (1:3-4; 2:20) on Christ's death as a self-offering. The second installment continues the treatment of Christ's self-offering with attention to texts from 2 Corinthians (5:14-15), Romans (5:6-8), the Pastoral epistles (1 Tim 2:6; Tit 2:13-14), and Hebrews (e.g. 9:12-14), respectively. The final installment comments on how Jesus himself envisaged his own death under three headings: Jesus before his death (Mk 10:45 par.), the words of institution at the Lord's Supper (1 Cor 11:23-26; Mk 14:22-25 parr.), and the verbs "giving" (Jn 3:16; cf. 1 Jn 5:11) and "laying down" (Jn 10:11-18) in the Fourth Gospel.—C.R.M.

417. R. ROUKEMA, "Le Fils du Très-Haut. Sur les anges et la christologie," *ÉtudThéolRel* 77 (3, '02) 343-357.

From Deut 32:8-9 it appears that originally YHWH was subordinated to the "Most High" and could be called one of the "sons of God." Philo preserved this tradition in his view of a hierarchy within God, according to which God's Logos or Lord could appear in a human form on earth. Orthodox and gnostic Christians transmitted other traditions about the ancient pantheon. Even in the NT the ancient view of the Lord being subordinated to God seems to be attested. Thus Jesus could be looked upon as the incarnation of YHWH and as the Son of God.—D.J.H.

418. D. S. YEAGO, "The New Testament and the Nicene Dogma: A Contribution to the Recovery of Theological Exegesis," *SewaneeTheolRev* 45 (4, '02) 371-384.

The reprint of an article that appeared in *Pro Ecclesia* in 1994 [§ 40-1659].—D.J.H.

Christology, § 47-542.

Church and Ministry

419. S. AGOURIDES, "Women in the Work of the Church: An Exegetical Contribution to the New Testament," *AnglTheolRev* 84 (3, '02) 507-517.

Within the eschatological context of Jesus' preaching, men and women are positioned at the same level. The Gospels preserve the tradition of a circle of women disciples who followed Jesus up to the end of his life, evidently because it was useful to the Christian communities they were addressing. The incident recorded in Phil 4:2-3 helps us understand the significant role women played in certain ecclesial communities. Even what John says about Jezebel in Rev 2:18-19 shows the preeminent role played by certain women in some early Christian communities.—C.R.M.

420. J.-A. BARREDA, "La domanda su Cristo: Implicanze missionologiche della testimonianza cristiana," *EuntDoc* 55 (2, '02) 59-80.

In the NT missionary witness is more a matter of action than of doctrine, and by causing people to wonder it can lead them toward an understanding of the universality of the gospel message. The article develops this thesis with reference to the challenge of Jesus in the Gospels, the apostolic witness, the primary role of action in missionary witness, those addressed in contextualized witness and dialogue, and wonder as the fruit of witness that stimulates faith.—D.J.H.

421r. S. C. BARTON, *Life Together. Family, Sexuality and Community in the New Testament and Today* [*NTA* 46, pp. 175-176].

J. H. HELLERMAN, *The Ancient Church as Family* [*NTA* 46, pp. 179-180].

D. L. BALCH, "Family ties," *ChristCent* 119 (18, '02) 26-27, 29.—Barton is more concerned with biblical interpretation than with detailing 1st-century family life or attitudes about sexuality. His goal is not to reconstruct the shape of the NT-era family but to provide "theological interpretation" that is "historically informed." Unlike Barton, Hellerman emphasizes the social sciences. That early Christians thought of their community as a surrogate family is, Hellerman thinks, the main reason for the rapid growth and spread of Christianity.—D.J.H.

422. E. ESPINOSA, "The Principle of Authority and the Criteria of Orthodoxy in the Early Church," *Asia Adventist Seminary Studies* [Silang, Cavite, Philippines] 4 ('01) 77-88.

In early Christianity the general principle of pneumatic-charismatic authority found concrete expression in the revelational criterion of orthodoxy and the ecclesiastical criterion of orthodoxy (the teaching of the apostles and the NT canon as norms of orthodoxy).—D.J.H.

423. M. FIGURA, "Grundvollzüge der christlichen Gemeinde," *IntKathZeit/Communio* 31 (3, '02) 199-214; "The Works of Communion: Christian Community in Act," *Communio* 39 (2, '02) 220-237.

With reference to various NT texts and to Vatican II and other church documents, the article considers basic features of the Christian community: *martyria,* liturgy, caritative *diakonia, koinonia,* mission, and community prayer.—D.J.H.

424. M. HOWELL, "A Light to the Nations," *BibToday* 40 (4, '02) 205-210.

The article considers the OT roots of the image of the church as a "light to the nations" in three passages in the book of Isaiah: the light of the Servant (Isa 42:1-9), to the ends of the earth (49:1-7), and Zion as light to the nations (60:1-3).—D.J.H.

425. O. V. JATHANNA, "Life in Fullness as the Goal of Christian Mission and Ministry," *IndTheolStud* 39 (1, '02) 5-14.

With reference to pertinent biblical texts, the article considers "fullness of life" as a gift of God, as rooted in God, as lived by the power of the Holy Spirit, as forgiven and forgiving, as under the sign of the cross, as meant for all, and as understandable only in the horizon of the new creation inaugurated by Jesus' resurrection.—D.J.H.

426. E. J. JEZIERSKA, "Instytucje diakonis i wdów w kościele pierwszych wieków (Les institutions des diaconesses et des veuves dans l'Eglise des premièrs siècles)," *Anal Cracov* 33 ('01) 385-395.

The article first argues that while Rom 16:1-2 and 1 Tim 3:11 do not necessarily prove the existence of a female diaconate, 1 Tim 5:9-11 does show that a group of widows did serve the community of believers through their prayers and apostolic works in NT times. Then it traces the roles of deaconesses and widows in church life from the 2nd to the 8th century A.D.—D.J.H.

427. L. T. JOHNSON, "The Church as God's Household," *BibToday* 40 (4, '02) 224-228.

This treatment of the image of the church as the "household of God" (Eph 2:19; 1 Tim 3:15; 1 Pet 4:17) discusses the household setting of the early Christian assembly, the work of the Spirit in this community, its moral stance, and tensions between the patriarchal structure of the Hellenistic (and Jewish) household and the egalitarian ideal of the first Christians.—C.R.M.

428. P. KASIŁOWSKI, "Nowość kapłaństwa Chrystusa (The Novelty of Christ's Priesthood)," *Studia Bobolanum* [Warsaw] 2 ('02) 5-24.

The priesthood of Christ fulfills the priesthood of the OT, with one priest taking the place of many. The novelty of Christ's priesthood involves new understandings of sanctification and sacrifice. The priesthood of the Son of God and the Son of Man opens up a new way of community between God and humankind.—D.J.H.

429. C. D. MUELLER, "People of God, Hear God Who Calls," *BibToday* 40 (4, '02) 211-217.

Taking 1 Pet 2:9-10 as its starting point, the article explores the OT roots of the church's identity as a chosen race, a royal priesthood, a holy nation, and God's own people. Then it reflects on some implications of the image of the people of God with reference to the communal nature of the call, challenges for the church, and conflicts within the church.—D.J.H.

430. G. D. NATION, "The Essentials of Worship: Toward a Biblical Theology of Worship," *Journal of the American Academy of Ministry* [Jackson, TN] 5 (3-4, '97) 5-20.

Biblically defined worship is composed of no less than seven essential elements that transcend all temporal standards. The Scriptures clearly define an essential test for validity, focus, position (or attitude), emotion, act, expression, and meaning and function.—C.R.M.

431. J. PUTHENVEETTIL, "Ministry or 'Diakonia.' A Biblical Reinterpretation," *Bible Bhashyam* 28 (2, '02) 461-488.

Today's conception of ministry as "service" is not faithful to the original Greek term διακονία. Rather, as J. N. Collins has shown, in nonbiblical Greek literature διακονία refers to dignified religious activity, a ministerial office, mediation, a go-between, a messenger, and (only incidentally) service at table. [To be continued]—D.J.H.

432. J. ROLOFF, "Eucharist and ministry in the NT," *Theology Digest* [St. Louis, MO] 49 (2, '02) 128-138.

An abbreviated version of an article published in German in *Kerygma und Dogma* [§ 46-416].—D.J.H.

433. G. RUGGIERI, "Cristianesimo. Una denominazione modulata dalla sua storia," *CristStor* 23 (1, '02) 1-52.

The term "Christianity" has served as a vehicle for the various preoccupations that have animated the followers of Jesus of Nazareth down through the ages: from Christianity's distancing itself from Judaism to its search for its origins, from its doctrinal character and imposition of an orthodoxy to its dimension as a path toward personal experience and sanctity, and even its identification in medieval times with the use of armed force. More recently, its use has been characterized by an eschatological dimension, by the relationship of Christianity to modernity (F. Overbeck, K. Barth), by the search for unity, by the relationship with Judaism and the great world religions, and by its configuration as a "civil religion."—D.J.H.

434. R. J. SKLBA, "Body of Christ," *BibToday* 40 (4, '02) 219-223.

After noting the OT roots of the image of the church as the body of Christ (family identity, corporate personality), this essay focuses on the pertinent Pauline passages regarding the church as the body of Christ and the development of the image in Colossians and Ephesians. Then it considers some qualities that should mark communities of faith as the body of Christ: unity, vitality, growth, visibility, and use of individual gifts.—D.J.H.

435. S. D. SNYMAN, "Waar is die Moses-figure wat na God wys? (Where are the Moses-like figures pointing to God?)," *ActaTheol* 21 (2, '01) 113-125.

The role of the Christian pastor today is to point to God as Moses did (see Exod 14:1-14) in the face of the oncoming Egyptian army when it seemed that the Israelites had lost sight of God.—D.J.H.

436. P. F. THERON, "One Bible, two Testaments: covenant, ethnicity and new creation," *Ned Geref Teologiese Tydskrif* [Stellenbosch] 43 (1-2, '02) 128-139.

Sola Scriptura implies *tota Scriptura,* that is both OT and NT. While Lutherans have inclined toward Marcionism at the expense of the OT, Reformed Christians have gravitated toward identifying the OT and the NT and slighting the critical character of the cross. In recent history German Christians refused communion with Jewish Christians, and South African Calvinists rejected *koinonia* with black Christians. In both instances considerations of race and ethnicity weighed heavier than theological reflections on faith.—D.J.H.

437. N. T. WRIGHT, "Freedom and Framework, Spirit and Truth: Recovering Biblical Worship," *StudLiturg* 32 (2, '02) 176-195.

The article first examines three NT frameworks for worship in Revelation 4–5, Romans, and the theme of the new Passover, respectively. Next it articulates three energizing and stabilizing principles that emerge from the NT context: the trinitarian object and shape of Christian worship, the nature of worship as (a God-pleasing) response, and the integration of humanness that worship generates and sustains. Then it identifies three areas for urgent action today: culture-driven pressures to informality, the ordering of worship, and redeeming the culture.—C.R.M.

Various Themes

438. J. K. ANDERSON, "Cloning, Stem-Cell Research, and the Bible," *BiblSac* 159 (636, '02) 462-472.

Cloning and stem-cell research raise profound ethical questions, beginning with the threat they pose to the sanctity of human life. Human beings, created in the image of God (see Gen 1:26-27), deserve protection all the way from conception through natural death.—D.J.H.

439. P. ATKINS, "More than Outward Appearances: The Importance of 'Clothing' in Some New Testament Passages," *ExpTimes* 113 (11, '02) 363-364.

References to clothing in the NT Epistles (e.g. Gal 3:27-28; Col 3:9-12) and Gospels (e.g.

Lk 8:35; Mt 22:11-12) very likely allude to the new humanity as shaped in Christ through baptism. By these "clothes" (love, compassion, kindness, etc.) we recognize Christ and the Christ-like, not by the old clothes of race, social status, or gender.—D.J.H.

440. R. BAUCKHAM, "Joining Creation's Praise of God," *Ecotheology* [London—New York] 7 (1, '02) 45-59.

The biblical passages about creation's praise of God show that all creatures bring glory to God simply by being themselves and fulfilling their God-given roles in creation. The sense of fellow-creatureliness is most appropriately realized when humans join in the whole creation's praise of God. In this common attribution of glory to the one creator there is no hierarchy or anthropocentricity.—D.J.H.

441. K. R. L. BELLOWS, "Paul van Buren — A Single-Covenant Theologian," *Mishkan* [Jerusalem] 36 ('02) 113-122.

The article describes the roots and basic structures of van Buren's understanding of Israel and the church as developed in his three-volume *Theology of the Jewish-Christian Reality* (1980-88). It concludes that van Buren ended up with a number of reinterpreted concepts in which the original intention has been lost, as well as in a basically Jewish position within which it is difficult to give coherent theological reasons for the existence of the Gentile church. He regarded rabbinic or Torah Judaism as authoritative, and more or less ignored the messianic line of thought within Judaism.—D.J.H.

442. J. BEUTLER, "Das jüdische Volk und die christliche Bibel. Zu einem neuen Dokument der Päpstlichen Bibelkommission," *StimmZeit* 220 (8, '02) 519-529.

The article first discusses the content of the 2001 document from the Pontifical Biblical Commission on the Jewish people and the Christian Bible under the following headings: Israel's Scripture in the Bible of Christians, common basic themes of the Jewish and the Christian Bible, and the Jews in the NT. It concludes with reflections on the theological and pastoral significance of the document.—D.J.H.

443. J. BEUTLER, "Das jüdische Volk und seine Heilige Schrift in der christlichen Bibel. Zu einem neueren Dokument der Päpstlichen Bibelkommission," *BibKirch* 57 (3, '02) 158-165.

Another form of the article published in *Stimmen der Zeit* [see § 47-442] on the Pontifical Biblical Commission's 2001 document on the Jewish people and their Holy Scriptures in the Christian Bible.—D.J.H.

444. P. BOVATI, "'Per dirigere i nostri passi sulla via della pace' (*Lc* 1,79). L'educazione alla pace nella Sacra Scrittura," *Seminarium* [Vatican City] 41 (3-4, '01) 717-741.

In Scripture the road that leads to peace is the divine law, which opposes violence by means of justice. It teaches us to recognize the Other and the other not only through proscriptions and commands but above all by an education to wisdom that stretches from Moses to Jesus. The first objective of war is not the death of the adversary but peace, and even in victory one must be attentive to life.—D.J.H.

445. B. BOWALD AND H. HALTER, "'Preist Gott mit eurem Leib!' (1 Kor 6,20). Leiblichkeit aus biblisch-ethischer Perspektive," *Diakonia* 33 (4, '02) 235-241.

After noting the current interest in the body, the article considers biblical perspectives such as the goodness of creation, transitoriness and perishability, the need for God's gift, the body as the temple of the Spirit of God (see 1 Cor 6:19-20), bodily relationship to the self and the world, and consequences for church praxis.—D.J.H.

446. K. E. Braden, "Exploring the Notion of 'Good' in Sack's Geographic Theory of Morality," *ChristScholRev* 31 (4, '02) 435-447.

Taking as its starting point R. Sack's search for a geographic theory of morality, the article considers whether Jesus' action in "cleansing" the Jerusalem Temple (Mk 11:15-17 parr.) turned it from evil to good as part of God's salvation enterprise (see especially Jn 2:13-22), and reflects on whether the kingdom of God exists as a true place. It concludes that while the Second Temple was destroyed by the Romans in the 1st century, the New Temple has the quality of location and can be mapped.—D.J.H.

447. D. M. Callaghan, "Justice and Peace: A Biblical View," *Spiritual Life* [Washington, DC] 48 (3, '02) 139-141.

In the Bible "justice" is a correct, threefold attitude toward God, others, and self. The proper actions (and peace) flow from the proper attitudes.—D.J.H.

448. J.-M. Carrière, "Le respect dans la Bible," *Christus* 49 (195, '02) 284-293.

With reference mainly to OT texts (especially Deuteronomy), the article first reflects on respect for God and respect for other persons. Then it considers the "tact" shown by Jesus in his dialogue with Nicodemus in Jn 3 and his conversation with his disciples in Jn 13:31–14:31.—D.J.H.

449. N. Casalini, "Il pasto del Signore, alla mensa del Signore. Alcuni problemi sulle tradizione della 'Eucarestia,'" *StudBibFranLibAnn* 50 ('00) 53-113.

Investigation of the NT Last Supper/Eucharist traditions (Mk 14:22-25; Lk 22:14-20; Jn 6:51c-58; Acts 2:42-47 and 20:7-11; 1 Cor 11:17-34) indicates that there is a clear distinction between the Eucharist and the conditions of its institution, i.e. the Last Supper, which was a real meal (1 Cor 11:25) or a Passover meal (Mk 14:12; Lk 22:15); that pardon of sins is implied in the celebration of the Eucharist which is the memorial of Christ the Lord (1 Cor 11:26) who died for our sins (1 Cor 15:3c); and that even if the Eucharist is for the forgiveness of sins, public sinners are excluded by implication (1 Cor 5:9-13).—D.J.H.

450. E. Christian, "Annihilation and Biblical Inspiration: Do Words Mean What They Say?" *JournAdventTheolSoc* 12 (2, '01) 219-224.

Those arguing for the eternal torment of the wicked often assign arbitrary and contradictory meanings to words already perfectly clear in English, Hebrew, and Greek—words like "destroy," "consume," "dead," and "devoured." It is true that these words as used in Scripture may refer to several areas of experience and that they are often used metaphorically. When metaphors are used, however, they always allude to the established meanings of words, not their opposites.—C.R.M.

451. Y. de Andia, "Martyrdom and Truth: From Ignatius of Antioch to the Monks of Tibhirine," *Communio/IntCathRev* 29 (1, '02) 62-88.

With reference first to the examples of Jesus, Stephen, Paul, and other early Christian martyrs, the article takes up various dimensions of martyrdom: bearing witness to truth, judgment, sacrifice, communion, and so on. Then it shows how from Ignatius of Antioch to Edith Stein and the monks of Tibhirine in Algeria, the meaning of martyrdom has been expanded to include an ecclesiological dimension.—D.J.H.

452. E. E. Ellis, "God's Sovereign Grace in Salvation and the Nature of Man's Free Will," *SWJournTheol* 44 (3, '02) 28-43.

The biblical analysis of "free will theism," driven by its "process God" ideology, is a special pleading, more witty than weighty. It lacks scope and depth, and is a totally inadequate representation of the God of the Bible.—D.J.H.

453. D. Esau, "Dry Times for Believers Baptism?" *Direction* 31 (2, '02) 159-167.

The article examines the purpose, meaning, and practice of baptism in the NT in order to evaluate the Mennonite Brethren practice of believers baptism. It includes treatment of the basic reasons for baptism, its meaning in the NT, and whether infant baptism was practiced by the early church. It argues that the separation of baptism from church membership goes directly counter to NT teaching that baptism means entry into the visible body of Christ.—C.R.M.

454. W. Fenske, "Gebetserhörung," *MünchTheolZeit* 53 (3, '02) 265-274.

A survey of pre-Christian pagan and Jewish literature shows that the consequences of prayer and the possibility of prayer not being heard were topics of serious reflection. In Jesus' teaching and in the NT the phenomenon of "answered prayer" is situated in the relationship with God.—D.J.H.

455. J. J. Fletcher, "What Happens After You Die: The Changing Doctrine of Eternal Life in Judeo-Christian Theology," *JournRadRef* 10 (2, '02) 3-15.

The article surveys the development of Western thought regarding life after death, beginning in Egyptian and Mesopotamian civilizations, extending through Hebrew traditions, Persian and Greco-Roman times, and on into the Christian tradition. It gives particular attention to the shift from the early Hebrew understanding of the resurrection of the body at the end of the age to a belief within popular Christianity in the immortality of the soul and its ascension to heaven immediately at death.—D.J.H.

456. A. Gabriel, "Violence: Biblical Perspectives," *Jnanadeepa* [Pune, India] 5 (2, '02) 57-64.

With reference to various parts of the OT, the article first considers violence in biblical myths, holy war, society and law, the apocalyptic perspective, and the search for peace and harmony. Then it notes that Jesus proclaimed that God's kingdom will be established not by overthrow of the surrounding mighty empires but by bringing peace, justice, compassion, and love into the lives of people.—D.J.H.

457. R. A. J. Gagnon, "Gays and the Bible. A response to Walter Wink," *ChristCent* 119 (17, '02) 40-43.

The tone of Wink's review [§ 46-1814r] of *The Bible and Homosexual Practice* [*NTA* 46, p. 179] is a disheartening reminder of how mean-spirited the debate about homosexual behavior can get. His review raises issues concerning the "consensus" on Paul, the relevance of the creation stories, the use of analogies, the alleged absence of a sexual ethic in the Bible, the social-scientific evidence, and serial and unrepentant sin and its consequences. [The same issue (pp. 43-44) contains a reply by Wink.]—D.J.H.

458. P. GIBSON, "Forum: Eucharistic Food — May We Substitute?" *Worship* 76 (5, '02) 445-455.

The article highlights the radical and potentially subversive meals in which Jesus participated, and explores their implications for Christian practice today. It first notes that the various acts of eating and drinking portrayed in the Gospels are united by the intentional transcendence of social distinction based on notions of purity and acceptability. It observes that whatever the etiology of the Eucharist may have been, in the activities of eating and drinking in which Jesus participated the act of consuming food and drink together was primary while the commodity was secondary. Then it discusses the suitability of commodities other than bread and wine for eucharistic celebration today.—C.R.M.

459. B. GOODMAN, "Texts and Terror," *Anvil* 19 (3, '02) 165-176; *AfricTheolJourn* 25 (1, '02) 5-27.

The article reflects on five biblical passages in light of the events of September 11, 2001: the lamentable loss of the lament (Psalm 13), Samson the suicide bomber (Judg 16:23-30), Babylon blasted (Rev 18:1-11), pointing the finger (Lk 13:1-5), and Can anything good come out of Ground Zero? (Gen 50:15-21). If there is any common theme that emerges from these passages, it is the need for repentance.—C.R.M.

460. K. GRAYSTON, "What is a Sacrament?" *EpworthRev* 29 (3, '02) 16-19.

In baptism and the Lord's Supper we are directly followers of Jesus. The simple acts of washing and feeding are sacraments because (like the soldier's oath of allegiance) they contain God's promise to treat his children as he treated Jesus his son. [The same issue (pp. 19-20) includes six study questions prepared by N. Wallwork.]—D.J.H.

461. G. HAAS, "Perspectives on Homosexuality: A Review Article," *JournEvangTheolSoc* 45 (3, '02) 497-512.

The first three books treated in this review article are collections of articles by various authors predominantly with a revisionist perspective on homosexuality, while the last three are works by evangelical authors in which they defend the traditional perspective on the issue. They include W. Wink (ed.), ***Homosexuality and Christian Faith*** (1999); D. L. Balch (ed.), ***Homosexuality, Science, and the "Plain Sense" of Scripture*** (2000); and J. B. DeYoung, ***Homosexuality. Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law*** (2000).—D.J.H.

462. B. JANECKO, "Friendship in the Bible," *Spiritual Life* [Washington, DC] 48 (3, '02) 170-179.

The existential import of friendship is backed up well in the Bible. One common denominator that can be traced from Ruth and David through Mary and Jesus is their capacity for friendship.—D.J.H.

463. R. W. JENSON, "The Bible and the Trinity," *ProEccl* 11 (3, '02) 329-339.

The doctrine of the Trinity and Chalcedonian—in fact, Neo-Chalcedonian—Christology are, in the appropriate fashion, indeed in the Bible, and most especially in the OT. This thesis is developed with reference to Genesis 22, Isaiah 49, Mark 14 parr., and Genesis 1, respectively. The article concludes that there is a hermeneutical circle between Scripture and the doctrines of Nicea, Constantinople, and Chalcedon.—D.J.H.

464. I. JESUDASAN, "Baptism — A Gospel Meditation," *Vidyajyoti* 66 (4, '02) 288-292.

Jesus' baptism in the waters of the Jordan (see Mk 1:9-11 parr.) reminds us of four other biblical events: the emergence of the earth from the waters at creation, the great flood in Noah's time, the exodus, and Jesus' death on the cross. Baptism means a new vision of humanity (as God's children) and a mission (to unite humankind as one family under one God who is our Father).—D.J.H.

465. M. KARRER, "Rechtfertigung, Kirche und Israel. Thesen im Gespräch mit Klaus Haacker," *TheolBeitr* 33 (4, '02) 232-241.

Written in dialogue with Haacker, the article proposes four theses: (1) The theology of the justification of the godless binds together Catholicism and Protestantism and no longer divides them. (2) The language of God's righteousness must be communicated in our time and nevertheless remain challenging. (3) The profile of justification according to Paul bases God's free salvation of the Gentiles in the Christ-event and its relation to Israel. (4) Justification places the church today in close association to Israel and yet is a free gift to non-Christian peoples.—D.J.H.

466. J. KÜGLER AND U. BECHMANN, "Proexistenz in Theologie und Glaube. Ein exegetischer Versuch zur Bestimmung des Verhältnisses von Pluralitätsfähigkeit und christlicher Identität," *TheolQuart* 182 (2, '02) 72-100.

After reflecting on various aspects of religion in a multireligious society, the article summarizes the discussion about a contemporary theology of religions, explores what might be involved in a non-hegemonic acceptance of other religions, and seeks a positive biblical basis for this approach in such NT texts as Mk 9:38-41; Q(Lk) 11:15, 17-20, 23; and Mk 9:40/Lk 9:50. Then it reflects on the consequences of this approach for Christian life and theology.—D.J.H.

467. T. V. KUNNUNKAL, "Human Rights and the Gospel Paradigm," *Vidyajyoti* 66 (5, '02) 325-336.

Jesus' main concern and his mission was to build the kingdom of God or bring about God's reign on earth. Communion (*koinonia*) is a good one-word summary of the essence of Jesus' gospel. The article seeks to put human rights in this context of the whole message of Jesus.—D.J.H.

468. P. J. LEITHART, "Synagogue or Temple? Models for the Christian Worship," *West TheolJourn* 64 (1, '02) 119-133.

The assumption that Christian worship was based on the synagogue rather than the Temple is a false choice, because the two forms of Jewish worship, however different empirically, were theologically integrated. The article first examines Jewish sources that treat the synagogue as an extension of the Temple rather than as an institution in competition with the Temple. Then it examines some NT passages (1 Cor 3:16-17; Eph 2:19-22; Heb 13:1-17; etc.) to indicate that early Christians, following Jewish precedent, almost invariably described their own assemblies and worship according to the categories of the Temple.—D.J.H.

469. C. LITTLE, "Toward Solving the Problem of the Unevangelised," *AfricJournEvang Theol* 21 (1, '02) 45-62.

With reference to various biblical (mainly NT) texts, the article examines the character of general revelation, traces the historical nature of special revelation, and offers various modalities of special revelation by which God is capable of working redemptively among the unevangelized. [The same issue (pp. 63-75) contains a response by K. Ferdinando.]—D.J.H.

470. U. LUZ, "The Lord's Supper in the NT," *Theology Digest* [St. Louis, MO] 49 (3, '02) 239-243.

The English version of an article published in German in *Bibel und Kirche* [§ 46-1829].—D.J.H.

471. R. MARTÍNEZ DE PISÓN LIÉBANAS, "Del templo en piedras al verdadero Templo de Dios: El itinerario de la vida en el Espíritu," *Communio* 35 (1, '02) 63-78.

With reference to various NT texts, the article traces the itinerary of life in the Spirit under three headings: the paradox of the incarnation, the pedagogy of Jesus Christ in the Gospels, and life in the Spirit.—D.J.H.

472. R. E. MCCARRON, "Biblical Motifs in the Liturgy of Baptism," *BibToday* 40 (5, '02) 308-313.

The article highlights three of the many biblical motifs reflected by the baptismal liturgy: death and resurrection, entrance into the Jordan, and re-creation in the Spirit.—D.J.H.

473. J. H. MCKENNA, "Eucharist and Sacrifice: An Overview," *Worship* 76 (5, '02) 386-402.

This brief "state of the question" on Eucharist and sacrifice first discusses the long process of "spiritualization" of the understanding of sacrifice in the Jewish Scriptures and also in the surrounding Hellenistic culture that formed the backdrop for Christian usage. Then it treats the early Christian adaptation and the Eucharist as a meal celebrating the renewal of God's covenant, shifting trends starting in the 3rd century, post-Nicene contributions, Trent and the Reformation, more recent developments, and future agenda.—C.R.M.

474. F. MICHAËLI AND J. BURNIER, "La vie," *RevRéf* 53 (219, '02) 3-14.

In treating the theme of life in the OT, Michaëli (pp. 3-8) calls attention to the following characteristics: the profound unity of the living being, movement and action, fullness and intensity, relationship to God, and the question of life after death. In dealing with life in the NT, Burnier (pp. 8-14) considers the pertinent terminology, belief in resurrection and life after death, salvation by faith, and the Johannine concept of eternal life.—D.J.H.

475. R. OURO, "Daniel 9:27a: A Key for Understanding the Law's End in the New Testament," *JournAdventTheolSoc* 12 (2, '01) 180-198.

This exegetical examination of Dan 9:27a seeks to illuminate the contribution this text makes to understanding the end of the OT sacrificial system as revealed in the NT. It concludes that this text is the key to understanding such texts as Eph 2:13-16 and Col 2:14-17, and how the Law was abolished by Jesus Christ in the NT.—C.R.M.

476. J. J. Pilch, "Marriage," *BibToday* 40 (5, '02) 315-319.

The article first discusses marriage in the Hebrew Bible, and forms of marriage (endogamy, exogamy, polygyny), respectively. Then with reference to OT and NT texts it treats arranging the marriage, the marriage, and divorce.—C.R.M.

477. J. Porter, "Natural Law as a Scriptural Concept. Theological Reflections on a Medieval Theme," *TheolToday* 59 (2, '02) 226-243.

The article first contends that the scholastic theologians of the High Middle Ages presupposed that natural law was attested in Scripture, and that this scriptural attestation provided them with starting points and substantive content, as well as justification for their systematic reflections on natural law from these scriptural attestations. Then it seeks to draw out some of the theological implications of the scholastics' approach to natural law and to explore its implications for the interpretation of Scripture itself.—D.J.H.

478. W. Pratscher, "Die Bedeutung des Dekalogs im Neuen Testament," *StudNTUmwelt* 26 ('01) 189-204.

After observing that the Decalogue as a pragmatic expression of the will of God has great significance in the NT, the article seeks to sketch its theological meaning in the Jesus tradition (e.g. Mk 7:9-13 par.; 10:19 parr.), Paul (especially Rom 7:7 and 13:9), the *Haustafel* paraenesis of Eph 6:2-3 (cf. Col 3:20), and Jas 2:8-11. While the Decalogue for both Jesus and Paul possesses surpassing value, there is also a clear ambivalence. Even as the Decalogue is taken up positively without any reduction, it simultaneously receives a completely different value in the new eschatological and theological situation.—C.R.M.

479. P. R. Raabe, "The Gospel of the Kingdom of God," *ConcJourn* 28 (3, '02) 294-296.

The expression ἡ βασιλεία τοῦ θεοῦ in the NT designates the end-time kingly rule of God anticipated and promised in the OT. When Jesus came on the scene, the promised and anticipated kingdom of God came near and was staring people in the face. The final day, the future reign of God, has reached back into history and appeared ahead of time with Jesus. We live in the time of overlap between the old age and the age to come until the parousia of Christ. In the in-between time the church's mission is to proclaim the gospel of the kingdom to all nations.—D.J.H.

480. R. J. Raja, "The Spirituality of 'The Desert,'" *IndTheolStud* 39 (1, '02) 39-47.

The religious significance of the desert as portrayed in the Bible may be conceived from different viewpoints: as a geographical location, as a privileged epoch in the salvation history of Israel, and as a way of talking about Christian life in the present.—D.J.H.

481. A. M. Rodriguez, "The Heavenly Books of Life and of Human Deeds," *Journ AdventTheolSoc* 13 (1, '02) 10-26.

The article first considers the biblical and extrabiblical references to "the book of life" with regard to its social background, the heavenly book (recording and deleting names in it, judgment and grace, the nature of "life"), and its significance. Then it considers "the book of good and bad deeds": social background, the heavenly books (content, function, blotting out recorded deeds), and significance.—D.J.H.

482. C. K. ROWE, "Biblical Pressure and Trinitarian Hermeneutics," *ProEccl* 11 (3, '02) 295-312.

Who is the God of the whole Bible? and How do we read the Bible in the light of this God? The article explores the internal logic and connection of these two questions, and offers constructive proposals about how and in what direction ecclesial biblical exegesis is to proceed in light of our present state of affairs. It concludes that Scripture exerts a pressure on its interpreters to understand the God of the entire Bible as the Trinity and that this pressure is felt most acutely at the point of the intersection of the OT and the NT.—D.J.H.

483. P. SACCHI, "Isaia 6 e la concezione di impurità nel medio giudaismo," *Vivens Homo* [Bologna] 13 (1, '02) 55-77.

In Isaiah 6 the prophet's "impurity" is interpreted in terms of sin and guilt (*ʿawôn,* see 6:7). The article traces the development of this idea in Job 14:1-4, the Enochic "Book of Watchers" (*1 Enoch* 1–36), Qumran texts, Hellenistic-Jewish writings, the teachings of Jesus (see Mk 7:1-23 and Mt 15:1-20), and Paul's writings (where the relation between impurity and sin raises many problems).—D.J.H.

484. K. SCHOLTISSEK, "Mystik im Neuen Testament? Exegetisch-theologische Bausteine (I. Teil)," *GeistLeb* 75 (4, '02) 281-292.

After observations on mysticism as a loaded and controversial concept and remarks on definitional features of Christian mysticism (*cognitio Dei experimentalis* and *unio distinctionis*), this installment reviews evidence for mysticism in the NT in its biblical-theological context with attention to cosmological and creation-theological statements in early Judaism (e.g. Sir 43:27; Philo, *Legum allegoria* 1:44) and in early Christianity (e.g. Acts 17:28), and to Israel's experience of God as recorded in Psalms.—C.R.M.

485. K. SCHOLTISSEK, "Mystik im Neuen Testament? Exegetisch-theologische Bausteine (II. Teil)," *GeistLeb* 75 (5, '02) 363-382.

This second installment [see § 47-484] of an examination of mysticism in the NT first discusses Christ-mysticism with respect to the relationship between Jesus Christ and believers: the possible influence of early Jewish and rabbinic ascent and vision mysticism on NT assertions about Christ; Pauline mysticism, with particular attention to the expression "in Christ"; and Johannine mysticism—the mutual indwelling statements of the Fourth Gospel. Then it considers cosmic mysticism with respect to the relation between Jesus Christ and creation by examining Jn 1:3-5; Col 1:15-20; and Heb 1:1-3, respectively, and assessing their image of Jesus Christ as *pantokrator.* Finally it treats the consummation of the universal dominion of God—"that God may be all in all" (1 Cor 15:28).—C.R.M.

486. C. SCHÜTZ, "The Mysteries of the Life of Jesus as a Prism of Faith," *Communio/IntCathRev* 29 (1, '02) 28-38.

Scripture and tradition speak of both the mystery and the mysteries of Jesus' life. The events narrated in the Gospels constitute the true cradle of *meditatio* on the *mysteria Christi.* In the Pauline understanding an essential element of the mystery of God and thus of Christ is its cultic celebration.—D.J.H.

487. B. SESBOÜÉ, "Dieu et le concept de personne," *RevThéolLouv* 33 (3, '02) 321-350.

After noting the Greek and Latin etymologies of the term "person," the article discusses the person in the OT and NT: the vocabularies of πρόσωπον, "name," and "covenant," as well as the three divine names and the covenant in Jesus Christ in the NT, the Father and the Son, the particular case of the Spirit, and human persons. Then it considers the entry of the concept of person into trinitarian dogma, the rediscovery of the concept of person in modern philosophy, and the relevance of the concept of person in trinitarian theology today. The paradox of this long history is that a concept that was elaborated in relation to the divine persons has shown itself particularly fruitful in elaborating the Christian concept of the human person.—D.J.H.

488. E. TAMEZ, "The Jubilee in Judaeo-Christian Tradition," *Concilium* (5, '99) 51-58.

Jesus' practice of liberating and healing would have been understood as measures guided by the background of the jubilee (see Lk 4:18-19). This article analyzes the jubilee laws of Israel (see Leviticus 25) in terms of the context in which they arose, alludes to their limitations as a structure on which to build a just society, and reflects on Ezekiel 47 as an example that links utopian vision with a historical embodiment.—D.J.H.

489r. P. TRUMMER, "*. . . das alle eins sind!" Neue Zugänge zu Eucharistie und Abendmahl* [*NTA* 46, p. 184].

J. KREMER, "Eucharistie und Abendmahl. Überprüfung einer Neuinterpretation an 1 Kor 11,17-34," *StimmZeit* 220 (11, '02) 767-780.—Trummer reduces the Eucharist understood as the "breaking of bread" to a common meal at which all those present (not merely Christians) thank God and are bound together only by the Lord's Prayer, without reciting the "Last Supper" words and without a designated presider. While the book shows a solid knowledge of biblical texts and reads well despite its polemic, it contradicts the whole Christian tradition and is not a real help toward ecumenism. Rather than discussing the many exegetical, liturgical, and historical problems raised by the book, this article presents a critical examination of its arguments in the light of 1 Cor 11:17-34 as the oldest literary statement concerning the Eucharist and the Last Supper.—D.J.H.

490. H. WANSBROUGH, "The Jewish People and its Holy Scripture in the Christian Bible," *ScriptBull* 32 (2, '02) 49-63.

With reference to the 2001 document from the Pontifical Biblical Commission, the article discusses the Sacred Scriptures of the Jewish people as a fundamental part of the Christian Bible, the fundamental themes of the Scriptures of the Jewish people and their reception in the Christian faith, and the Jews in the NT.—D.J.H.

491. F. ZEGARRA RUSSO, "¿Antropocentrismo o responsabilidad cultural?" *Páginas* [Lima] 27 (177, '02) 14-20.

After sketching the Andean vision of creation and of human responsibility for the earth and life, the article considers some biblical texts that convey the Christian biblical-theological vision regarding these topics: OT creation accounts (Gen 2:4b-25; 1:1–2:4a), OT social codes (Exod 20:22–23:33; Deut 24:19-22; 19:9-10 and 23:22; Lev 25:8-17, 23-28), and various NT texts (Mt 5:4; 2 Pet 3:13; Rom 8:18-23).—D.J.H.

492. P. P. Żerafa, "La giustificazione nella Bibbia," *Angelicum* 79 (1, '02) 19-50.

In the OT the criterion of justification is the observance of the Law of Moses (see Deut 6:25) and its motivation is the love of God (Hos 14:5). In Paul's letter to the Galatians the criterion of justification is faith in Christ or observance of the gospel (Gal 2:16). In Romans Paul endorses the doctrine of Galatians (Rom 3:20-31) and adds that the motivation is God's grace rather than human works (Rom 11:5-6). The 1999 joint Catholic and Lutheran declaration on justification shows a common commitment to church unity but does not solve the doctrinal differences because it is composed of biblical expressions unanimously accepted and differently interpreted by both sides.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

493. J. Lieu, "'Impregnable Ramparts and Walls of Iron': Boundary and Identity in Early 'Judaism' and 'Christianity,'" *NTStud* 48 (3, '02) 297-313.

The metaphor of a boundary separating "us" from "the other" is readily applicable to the Greco-Roman world where kinship, history, language, customs, and the gods supposedly separated "us" (Jews and Christians alike) from barbarians but also enabled interaction. At the textual level it is the different ways in which boundaries are constructed, particularly using diet and sexuality, that invite attention. This phenomenon may offer a way of addressing questions of unity and diversity, of Judaism versus Judaisms, and of how "Christianity" emerged as separate from "Judaism."—D.J.H.

494. J. J. Pilch, "Who Is a Virgin?" *BibToday* 40 (4, '02) 248-252.

A review of Hebrew and Greek words for "virgin" indicates that in no case do these words alone mean "virgin" in our sense of physical integrity. Rather, the focus is generally on a young girl of marriageable and childbearing age. However, the understanding of virginity as physical integrity emerged quickly in early Christianity with reference to Mary the mother of Jesus, to underscore Jesus' conception as the work of God.—D.J.H.

Archaeology

495. H. Abu 'Uqsa, "Twṣʾwtyhn šl šty ḥpyrwt bmgdl (The Findings from Two Excavations at Migdal)," *'Atiqot* 42 ('01) 9*-25*, 320-321.

The coins found in Area A at Migdal (on the western shore of the Sea of Galilee) are city-coins struck primarily in Tiberias and Tyre from the end of the 1st until the end of the 2nd century A.D. The ceramic assemblage there is characteristic of northern sites during the Roman period from the end of the 1st/beginning of the 2nd century until the end of the 3rd century A.D. In Area B2 three strata (Byzantine, early Islamic, and Mamluk) were discerned. [The same fascicle contains articles by Y. Gorin-Rosen on "Glass Vessels from Area B2 in Migdal" (pp. 27*-31*, 322), and by D. Syon on "The Coins from Migdal" (pp. 33*-36*, 322).]—D.J.H.

496. L. F. Ball, "How Did the Romans Install Revetment?" *AmJournArch* 106 (4, '02) 551-573.

Based on observations at Rome, Ostia, Tivoli, and Pompeii, this reappraisal of the Roman process of installing revetment indicates that shims helped masons to overcome the high viscosity of the mortar as they adjusted a revetment panel into its final position, reducing the amount of mortar that needed to be shifted and making it easier to displace. Metal clamps served to lock the panel precisely into position, not to support its weight.—D.J.H.

497. S. BONATO-BACCARI, "Le mausolée en *opus reticulatum* de Jérusalem: tombeau d'Hérode ou simple témoin d'un modèle romain?" *Latomus* [Brussels] 61 (1, '02) 67-87.

A circular mausoleum in *opus reticulatum* was discovered in the late 19th century to the north of the Damascus Gate in Jerusalem. The article describes the monument and its precise location, discusses the major characteristics of the mausoleum, and explores whether it was built for Herod the Great and what its relation to the Herodium may have been. It concludes that this mausoleum may have been intended for Herod the Great (and his family) but was abandoned in favor of the Herodium.—D.J.H.

498. A. DEMSKY, "Christian and Jewish Views of the Holy Land," *BibRev* 18 (5, '02) 32-41, 58.

The famous mosaic map in a church in Madaba (Jordan) and the not-so-famous mosaic inscription from an ancient synagogue near Tel Rehov (in the Beth-Shean Valley) reflect two very different views of sacred geography. In Christianity the Holy Land is perceived as the totality of holy sites sanctified by saints and revelation. In Judaism the Holy Land is viewed as a distinct geographical area in which specific religious laws applicable only to that land are to be observed.—D.J.H.

499. L. DI SEGNI, "A Chapel of St. Paul at Caesarea Maritima? The Inscriptions," *StudBibFranLibAnn* 50 ('00) 383-400.

After discussing the possible discovery of a sacred space, probably a chapel, dedicated to St. Paul in building I of area KK of Herod's "*praetorium*" [see § 47-511], the article first presents eleven inscriptions painted on plaster that most likely belonged to this spot. The Greek inscriptions, accompanied by large crosses of the *crux gemmata* type, include sacred formulas and quotations from the Church Fathers. Then it describes a bread stamp with the inscription "Blessing of the Lord upon us, and of Saint Paul," and a platter with the remains of an inscription (ΠΑΥΛΟ) that was perhaps part of a longer inscription mentioning St. Paul. It cannot be certain that the latter two items belonged to the postulated chapel.—C.R.M.

500. T. ELGVIN, "Rare Incense Altar Raises Burning Questions," *BibArchRev* 28 (5, '02) 35-39, 68-69.

The Schøyen altar [see § 46-1856] is one of six remarkably similar miniature bronze incense altars that have been found in the Levant. It may well have come from Qumran and have been used by Jewish inhabitants of Qumran (before or after A.D. 70) who followed the widespread Jewish custom of accompanying their prayers with incense.—D.J.H.

501. H. ESHEL, "Qumran Studies in Light of Archeological Excavations Between 1967 and 1997," *JournRelHist* 26 (2, '02) 179-188.

The article summarizes the results of several archaeological expeditions worked at Qumran and related sites between 1967 and 1997. It gives special attention to the excavation north of Qumran directed by M. Broshi and Eshel at the end of 1995 and the beginning of 1996.

Other excavators include S. H. Steckol, P. Bar-Adon, E. Netzer, J. Patrich, Z. Greenhut, and J. Strange.—D.J.H.

502. S. FELDMAN, "Return to Aphek," *BibArchRev* 28 (5, '02) 52-59.

M. Kochavi excavated Tel Aphek for thirteen seasons, from 1972 to 1985. The article describes his revisit to the site with reference to the history of Tel Aphek from the 13th century B.C. to the 16th century A.D. It notes that Aphek reached its most elaborate incarnation from the time of Herod the Great onward.—D.J.H.

503. S. FELDMAN AND N. E. ROTH, "The Short List: The New Testament Figures Known to History," *BibArchRev* 28 (6, '02) 34-37.

Before the discovery of the James bone box [see § 47-508], our historical knowledge of individuals in the NT was confined almost exclusively to a small number of public figures in the Roman and Jewish worlds: Herod the Great and his family, Pontius Pilate, Caiaphas, Sergius Paulus, and Gallio.—D.J.H.

504. M. FISCHER, "Kapharnaum: Eine Retrospektive," *JahrbAntChrist* 44 ('01) 142-167.

After discussing the site and the name of Capernaum, the article reviews the history of research on the site and sketches the history of its occupation in antiquity: Capernaum in the Herodian and early Roman period and the witness of the NT, "Jewish Christians" in Capernaum, and the Christian Capernaum. Then it considers the archaeology of Capernaum: the levels of occupation, the settlement itself, the synagogue (architecture and decoration, the excavations beneath the floor of the synagogue, the dating), insula I (the houses, the *domus-ecclesia,* the octagon), and the mausoleum. Sixteen figures and a two-page bibliography are included.—D.J.H.

505r. E. L. GIBSON, *The Jewish Manumission Inscriptions of the Bosporus Kingdom* [*NTA* 43, p. 621].

I. LEVINSKAYA, "Review Essay," *JewQuartRev* 92 (3-4, '02) 507-520.—The unique collection of manumission inscriptions connected with Jewish communities from the Bosporan kingdom has not received as much attention from scholars as it deserves. But while Gibson has worked on a highly significant and timely topic, her lack of appropriate scholarly tools and insufficient attention to certain details negate much of the value of her contribution. It is to be hoped that future scholarship in this area will compensate for the weaknesses of her work.—D.J.H.

506. L. J. HOPPE, "Biblical Archaeology Today," *NewTheolRev* 15 (4, '02) 70-73.

After discussing recent books relevant to the debate about the history of ancient Israel, the article considers two books that illustrate how archaeology can inform NT studies: M. Sawicki, *Crossing Galilee. Architecture of Contact in the Occupied Land of Jesus* (2000); and J. Reed, *Archaeology and the Galilean Jesus. A Re-examination of the Evidence* (2000).—D.J.H.

507. D. M. JACOBSON, "Review Article: Placing Herod the Great and his Works in Context," *PalExplQuart* 134 (1, '02) 84-91.

As recent publications are demonstrating, archaeological research and scholarship in recent years have shed considerable light on Herod the Great's building program and its motivation. We can now appreciate that this monarch ordered the best mix of materials, technologies, and skills in order to build some of the most innovative and audacious structures of his day. They may also have been influential on later Roman buildings. We are now also beginning to appreciate the art and architecture of provincial Judea at the dawn of the Christian era as an interesting facet of the Augustan age. An intriguing question is whether it was a representative product of its time or an exceptional phenomenon.—D.J.H.

508. A. LEMAIRE, "Burial Box of James the Brother of Jesus," *BibArchRev* 28 (6, '02) 24-33. 70.

The article reports on an ossuary now in a private collection in Israel that bears the following inscription in Aramaic: "James, son of Joseph, brother of Jesus." When we keep in mind that James had a well-known brother and that he himself was the leader of the Jerusalem church, it seems very probable that this is the ossuary of James the brother of Jesus who is mentioned in the NT (see Mt 13:55-56 parr.; Gal 1:18-19; 1 Cor 15:7; Acts 15:12-29; 21:18). If so, this would be the first epigraphic mention—from about A.D. 63—of Jesus of Nazareth.—D.J.H.

509. J. S. MCKENZIE, S. GIBSON, AND A. T. REYES, "Reconstruction of the Nabataean Temple Complex at Khirbet et-Tannur," *PalExplQuart* 134 (1, '02) 44-83.

Reliable reconstruction of the temple complex at Khirbet et-Tannur (seventy kilometers north of Petra in Jordan) increases our knowledge of Nabatean religious practice about which we know so little due to lack of surviving written sources. The article considers the site, its discovery and excavation, the main altar platform, the inner *temenos* enclosure, the front of the *temenos* forecourt, the colonnades, the dining rooms (*triclinia*), the dates of periods I-III, small altars and offering boxes, cult statues, deities in anthropomorphic form and their interpretation, and the function of the "altar platform."—D.J.H.

510. A. OREJAS AND F. J. SÁNCHEZ-PALENCIA, "Mines, Territorial Organization, and Social Structure in Roman Iberia: Carthago Noua and the Peninsular Northwest," *AmJournArch* 106 (4, '02) 581-599.

The article reports on the results of a landscape archaeological program in two areas of the Iberian peninsula (Carthago Noua, northwest Spain) where mining was practiced intensively during the Roman period. It moves beyond morphological analysis to assess the importance of mining activity in shaping territories, urban and rural communities, and aristocracies in Roman Spain. Thus it seeks to contribute to discussion on Roman imperialism and the debate about the complexity of Roman rule and the indigenous population's responses.—C.R.M.

511. J. PATRICH, "A Chapel of St. Paul at Caesarea Maritima?" *StudBibFranLibAnn* 50 ('00) 363-382, plates 27-30.

After reviewing Paul's presence in Caesarea according to Acts, the article discusses the archaeological excavations of Herod's "*praetorium*" (see Acts 23:35) carried out in Caesarea since the mid-1970s. Then it considers finds from building I in area KK within the *praetorium*'s complex of warehouses that suggest the possible existence of an upper story Christian chapel there dedicated to St. Paul: the *eulogia* bread stamp of St. Paul, frescoes depicting crosses and wall inscriptions [see § 47-499], other decorated architectural fragments, burial inscriptions and sarcophagi, and *eulogia* flasks.—C.R.M.

512. A. Re’em, “Šty mʿrwt qbwrh mymy hbyt hšny bʾbw ṭwr, yrwšlym (Two Second-Temple-Period Burial Caves in Abu Ṭor, Jerusalem),” *‘Atiqot* 42 (’01) 3*-8*, 319-320.

Two burial caves were discovered in 1997 in the neighborhood of Abu Ṭor, Jerusalem. Based on the pottery vessels, Cave A dates to some time between the 2nd century B.C. and the 1st century A.D. The cooking pots and a bowl in Cave B indicate a 1st century B.C./A.D. date for its use.—D.J.H.

513. R. Reich and Y. Billig, “Triple Play. The Many Lives of Jerusalem’s Building Blocks,” *BibArchRev* 28 (5, ’02) 40-47. [See § 45-1977.]

The article illustrates the practice of reusing the same stones in buildings in Jerusalem with reference to a theater (1st or 2nd century A.D.), a latrine (part of a Roman-Byzantine bathhouse), and a palace (the 8th-century A.D. Umayyad Palace IV).—D.J.H.

514. S. H. Savage, K. Zamora, and D. R. Keller, “Archaeology in Jordan, 2001 Season,” *AmJournArch* 106 (3, ’02) 435-458.

This installment [see § 46-488] presents short reports on recent excavations and archaeological projects in the Hashemite kingdom. After discussing general projects and surveys, it reports on excavations at various sites, including Petra: the Petra Garden feasibility study, the North Ridge project, the Great Temple, and the Obodas Chapel.—D.J.H.

515. H. Shanks, “The Puzzling Channels in Ancient Latrines,” *BibArchRev* 28 (5, ’02) 48-51, 70.

The water channels in front of the toilet seats in ancient latrines in Jerusalem and elsewhere in the Roman world were most likely used for cleansing oneself, either with a sponge on a stick or by the left hand.—D.J.H.

516. G. R. Storey, “Regionaries-Type Insulae 2: Architectural/Residential Units at Rome,” *AmJournArch* 106 (3, ’02) 411-434.

In light of the Roman evidence, this article [see § 46-491] argues that the architectural/residential unit concept is the best candidate to be the archaeological correlate of the term *insula* in the “Regionaries” (the 4th-century A.D. *curiosum* and the *notitia*). This conclusion is drawn from documentary sources, statistical analysis, geographic information systems modeling, and consideration of the probable number of separate structures in ancient Rome compared with more recent preindustrial urban centers. It concludes that *insulae* in the Regionaries must mean various units within buildings rather than the buildings themselves.—D.J.H.

517. D. Van Biema, “The Brother of Jesus?” *Time* [New York] November 4 (’02) 70-73.

That the recently published Aramaic ossuary inscription “James, the son of Joseph, the brother of Jesus” [§ 47-508] refers to NT characters is quite likely. However, the murky history of the ossuary and the uncertainty about the statistical probability that these relatively common names are those of the biblical figures do raise questions.—D.J.H.

518. L. B. van der Meer, “Travertine Cornerstones in Ostia Antica: Odd Blocks,” *AmJournArch* 106 (4, ’02) 575-580.

While the cornerstones in Ostian buildings have often been regarded as buffer stones, there are strong indications that they were boundary stones used for the layout of *insulae.* Cornerstones in small streets, constricted parts of streets, projecting buildings, and entrances of buildings were used as warning signals for passing traffic.—D.J.H.

519. L. Werner, "To the Shores of Tripoli," *Archaeology* [New York] 55 (5, '02) 44-49.

The article describes the archaeological remains of ancient Roman cities (Oea, Lepcis Magna, Sabratha) and related sites in Libya.—D.J.H.

520. M. H. Williams, "*Alexander, bubularius de macello*: Humble Sausage-seller or Europe's First Identifiable Purveyor of Kosher Beef?" *Latomus* [Brussels] 61 (1, '02) 122-133.

A 3rd- or 4th-century A.D. Latin inscription from the Vigna Randanini catacomb identifies a certain Alexander as a *bubularius de macello.* He was in all likelihood a purveyor of fine, ritually pure meat who operated out of Rome's premier provision market, the *Macellum Magnum.* As a kosher butcher, he would have been a figure of considerable significance in a Jewish community renowned for its piety.—D.J.H.

521. K. L. Woodward, "A Clue to Jesus?" *Newsweek* [New York] November 4 ('02) 48-49.

The ossuary bearing the Aramaic inscription "Jesus, son of Joseph, brother of James" [see § 47-508] may offer historical proof of Jesus' existence and his family ties. The article describes the ossuary and its inscription, and notes some problems in its authentication and interpretation.—D.J.H.

522. E. Yannai, "Mʿrt qbwrh mhtqwph hrwmyt bṭyybh šbšrwn (A Roman-Period Burial Cave from Eṭ-Ṭaiyiba, in the Sharon)," *'Atiqot* 42 ('01) 37*-42*, 323.

The Roman period burial cave excavated in Eṭ-Ṭaiyiba in 1992 consisted of a large chamber with twenty-six *kôkîm* in its walls. The type of lamp and the coffins found in the cave indicate that it was used for interring Samaritans during the 3rd and 4th centuries A.D.—D.J.H.

523. W. Zanger, "The Elusive Mount Zion," *JewBibQuart* 30 (3, '02) 179-182.

The article discusses the changing locations and meanings of "Zion," and observes that by the 1st century A.D. "Zion" had moved to the southwestern hill of Jerusalem.—D.J.H.

524. B. Zissu and A. Ganor, "Ḥwrbt ʿtry — kpr yhwdy mtqwpt hbyt hšny bšplt yhwdh (Ḥorvat 'Etri — the Ruins of a Second Temple Period Jewish Village on the Coastal Plain)," *Qadmoniot* 35 (1, '02) 18-27.

After situating Ḥorvat 'Etri on the coastal plain, the article sketches the history of the settlement there from the Persian period (Level I), through the Hellenistic (II) and Roman (III) periods, to the period between the First and Second Jewish Revolts (IV). Then it focuses on the public building (M) and finds associated with it, and discusses developments in the later Roman period (V). A map, photographs (aerial and close-up), architectural plans, and sketches accompany the main text.—D.J.H.

525. M. Bar-Asher, "ʿl kmh lšwnwt bʿbryt šl qwmrʾn (On Several Linguistic Features of Qumran Hebrew)," *Lĕšonénu* [Jerusalem] 64 (1-2, '02) 7-31.

The paper examines four Hebrew linguistic features in 4Q462: (1) *ryqmh* as an expanded form of the adverb *ryqm;* (2) *mʾḥd* as a contraction of *mn ʾḥd;* (3) *ʿm hḥbyb* as an example of the *ywm hššy* syntactic construction or of the elision of the definite article before a noun with an initial guttural due to haplology; and (4) *wytqymw* as an alternate form of *wyqwmw.*—D.J.H.

526. D. Emanuel, "Orion Center Bibliography of the Dead Sea Scrolls (November 2000 - September 2001)," *RevQum* 20 (78, '01) 323-355.

This list of recent publications on the Dead Sea scrolls [see § 46-1227] appears according to their authors' names from M. G. Abegg to Y. Zur.—D.J.H.

527. J. A. Fitzmyer, "The Sacrifice of Isaac in Qumran Literature," *Biblica* 83 (2, '02) 211-229.

After discussing the original Hebrew and Old Greek accounts of Abraham's willingness to sacrifice Isaac in Genesis 22, the article considers the understanding of the account in *Jubilees* 17:15–18:16, the Qumran text (4Q225 or 4QPseudo-Jubilees) that interprets the account, and later developments in the understanding of the sacrifice of Isaac. It concludes that the Qumran text is important not only for the background of the NT references to the sacrifice of Isaac but especially for the later targumic and rabbinic teaching about the Aqedah as the Jewish expression of that sacrifice as an expiatory and redemptive act for all Israel.—D.J.H.

528. V. Gillet-Didier, "Calendrier lunaire, calendrier solaire et gardes sacerdotales: recherches sur *4Q321,*" *RevQum* 20 (78, '01) 171-205.

Analysis of the two parts of 4Q321 suggests that they should be interpreted as the elaboration of a reformed lunar calendar that was not founded on the new moon and would be compatible with the solar calendar and the priestly calendar of the *mišmarôt.* This reformed lunar calendar would conform to the order of time inaugurated on the fourth day of creation according to *Jubilees.* Made up of lunar months beginning with the full moon, this new lunar calendar, like the solar calendar and the calendar of the *mišmarôt,* deprives the moon of its importance in calendrical determination, a power that was rejected by the Qumranites and *Jubilees.* Thus 4Q321 constitutes an elaborate reconciliation of the sun with the moon. Two calendrical tables (pp. 191-201) and a translation of 4Q321 (pp. 202-205) are included.—D.J.H.

529. S. L. Gold, "Targum or Translation: New Light on the Character of Qumran Job (11Q10) from a Synoptic Approach," *JournAramBib* 3 (1-2, '01) 101-120.

The study compares three Aramaic versions of the book of Job, namely 11Q10, the Peshitta version, and *Targum of Job,* to see how the translators of these three versions dealt with the text's linguistic and semantic difficulties. It illustrates the 11Q10 translator's use of four techniques (double translation, deliberate misreading, scriptural association, exegetically determined word choice) that have ramifications for the character of 11Q10 or for its place in the history of the development of Scripture translation in a Jewish setting. Each of these techniques has a recognizable counterpart in rabbinic translation conventions. Thus 11Q10 appears to be significant for our understanding of the origins and evolution of the conventions of the targumic genre.—C.R.M.

530. M. HARDING, "Introduction II: Recent History of Dead Sea Scrolls Scholarship," *JournRelHist* 26 (2, '02) 145-156.

This survey of scholarship on the Dead Sea scrolls since ca. 1990 first reports on the publications of the texts and then treats the following areas of study: Hebrew scripts and the textual history of the Hebrew Bible, Qumran archaeology, the history of the Qumran community, the Essenes and the classical and Jewish sources, and the scrolls and early Jewish and Christian literature. It concludes that the newly published scroll texts do not substantially change the assessments of the first generation of scholars on the relationship between the scrolls and the NT.—D.J.H.

531. K. JAROŠ, "Die Qumranfragmente der Höhle 7 (7Q) im Computertest," *Aegyptus* 80 (1-2, '00) 147-168.

On the basis of computer testing involving the Septuagint and the Greek NT as well as microscopic analysis, the article affirms the identification of 7Q5 as Mk 6:52-53, proposes the identifications of 7Q1 (Exod 28:4-7) and 7Q2 (*Letter of Jeremiah* 43-44) as almost certain, and discusses possible identifications for 7Q4 (perhaps 1 Tim 3:15–4:1, 3) and 7Q8 (perhaps Jas 1:23-24).—D.J.H.

532. J. M. JOKIRANTA, "'Sectarianism' of the Qumran 'Sect': Sociological Notes," *RevQum* 20 (78, '01) 223-239.

After surveying the various uses of the term "sect" in Qumran research, the article considers sociological typologies in which "sect" plays a major role, and reflects on applying the term and the models in the Qumran context with reference to four issues: the redaction history of the documents, emic-etic perspectives, criteria for sectarianism, and the concept of "sectarian texts." It concludes that the more dimensional sociological typologies might be more useful that the traditional "Troeltschian" typology.—D.J.H.

533r. I. KNOHL, *The Messiah before Jesus* [*NTA* 45, p. 202; § 45-1988r].

M. BROSHI AND H. ESHEL, "Radiocarbon Dating and *The Messiah Before Jesus,*" *RevQum* 20 (78, '01) 311-317.—Notwithstanding Knohl's mastery of the Dead Sea scrolls, talmudic literature, and Jewish and Roman history, his creative theory—that there was a phase in the history of the Qumran community when the Essenes believed that the Messiah (namely, Menahem the Essene) lived among them—is deeply flawed. It is based on unfounded speculations, *inter alia* those regarding the dating of the hymns in question (whose manuscripts predate Herod, Augustus, and Menahem according to both paleographical and radiocarbon analysis) and his understanding of the influence of the Augustan cult on the Essenes.—D.J.H.

534. J. LUZARRAGA, "El cilantro en 4QCant^b 4,16b," *EstBíb* 60 (1, '02) 107-123.

4QCant^b 4:16b contains the reading *pry mn gdyw* ("the fruit of his corianders") instead of the Masoretic text's *pry mgdyw* ("pleasant fruits"). The coriander plant (also called "cilantro") calls to mind manna (Exod 16:31; Num 11:7), and by its beauty, aromatic flavor, and roundish forms it would be a very good metaphor for a bride.—D.J.H.

535. F. Manzi, “Interrogativi, discussioni e conferme. Sul binomio Melchisedek ed angelologia nell’epistola agli Ebrei e a Qumran,” *ScuolCatt* 129 (4, ’01) 683-729.

After noting the lively interest in Melchizedek and the OT texts (Gen 14:18-20 and Ps 110[109]:4) about him, the article considers the Qumran texts that treat a figure called *Mālkîṣedeq* or *Mālkî ṣedeq*: *Genesis Apocryphon, Visions of Amran, Songs of the Sabbath Sacrifice,* and *11QMelchisedek* (the biblical and Jewish onomasticon; the King of Justice, the archangel *Mālkî ṣedeq,* and the archangel Michael; the essential activities of *Mālkî ṣedeq*). Then it compares the interpretive methods in Hebrews and in the Qumran Melchizedek texts and their different perspectives on Melchizedek, and concludes that the thesis of the direct dependence of Hebrews on the Qumran Melchizedek works is not well founded.—D.J.H.

536. C. Martone, “Tempio e liturgia a Qumran e dintorni: alcune pubblicazioni recenti,” *Henoch* 23 (2-3, ’01) 373-378.

Descriptions and evaluations of four recent publications: B. Ego, A. Lange, and P. Pilhofer (eds.), *Gemeinde ohne Tempel/Community without Temple* (1999); J. H. Charlesworth and C. A. Newsom (eds.), *The Dead Sea Scrolls.* Vol. 4B, *Angelic Liturgy: Songs of the Sabbath Sacrifice* (1999); D. K. Falk, F. García Martínez, and E. M. Schuller (eds.), *Sapiential, Liturgical and Poetical Texts from Qumran* (2000); and J. R. Davila, *Liturgical Works* (2000).—D.J.H.

537. M. Philonenko, “‘Les cieux et la terre obéiront à Son Messie’ (4Q521, 2, ii, 1 et *Vie latine d’Adam et Ève,* 29,8),” *RevHistPhilRel* 82 (2, ’02) 115-122.

4Q521 2 ii 1-14 has been of interest chiefly for its contributions to messianism and eschatology. This article calls attention to the close parallel between lines 1-2 and the Latin version of *Life and Adam and Eve* 29:2, reflects on the possible relationships between the two texts, and suggests that they depend on a common model that was reworked by the Qumran author when he wrote that the heavens and the earth will obey “his messiah.”—D.J.H.

538. E. Qimron, “Mḥyqt hemin- (Dismissing *hēmin-*),” *Lĕšonénu* [Jerusalem] 64 (1-2, ’02) 165-166.

The word *hmn* in 4Q386 1 ii 4 should be understood as a compound of *hāʾ* and *min.* [In the same issue (pp. 167-174) S. Friedman notes that *hāʾ* does not appear in the Dead Sea scrolls and rejects Qimron’s proposal.]—D.J.H.

539. K. L. Rasmussen et al., “The Effects of Possible Contamination on the Radiocarbon Dating of the Dead Sea Scrolls I: Castor Oil,” *Radiocarbon* [Tucson, AZ] 43 (1, ’01) 127-132.

Some fragments of the Dead Sea manuscripts were contaminated with castor oil in the late 1950s. Recent experiments show that not all oil contamination can be expected to have been removed by the acid-alkaline-acid pretreatment, and that the radiocarbon ages previously reported therefore cannot be guaranteed to be correct. Any samples contaminated with castor oil were most likely reported with ages that are too young by an unknown amount. The article was prepared in collaboration with J. van der Plicht, F. H. Cryer, G. Doudna, F. M. Cross, and J. Strugnell.—D.J.H.

540. H. W. Rietz, “My Father Has No Children: Reflections on a *Hapa* Identity toward a Hermeneutic of Particularity,” *Semeia* 90-91 (’02) 145-157.

After personal and sociological reflections on *hapa* (mixed race) identity, the article seeks to develop a hermeneutic of particularity with reference to the Dead Sea scrolls and their interest in apocalyptic theology as well as rituals and halakot.—D.J.H.

541. L. H. SCHIFFMAN, "The Many Battles of the Scrolls," *JournRelHist* 26 (2, '02) 157-178.

In the early days of Dead Sea scrolls research (in the early 1950s) it was customary to speak of "the battle of the scrolls" with reference to the heated public debates that swarmed over the importance of the scrolls and the identity and dating of their authors. Later on, in the 1970s and 1980s, we witnessed another battle of the scrolls, this time over the publication of the texts and access to them for scholarly research. Yet to be fought is the true battle of the scrolls—the battle to make the results of scientific scholarship on the Dead Sea scrolls, based on the availability of the entire corpus, part and parcel of the history of Western civilization.—D.J.H.

542. S. SCHREIBER, "König JHWH und königlicher Gesalbter. Das Repräsentanzverhältnis in 4Q174," *StudNTUmwelt* 26 ('01) 205-219.

Analysis of 4Q174 iii 1-13 further establishes that there was a close link in early Judaism between the concept of YHWH as king and the idea of the Davidic messiah as a king who serves as the representative of YHWH and as his mediator. Then it notes that this connection has important consequences for understanding the historical Jesus and the earliest Christology with reference to the βασιλεία of God.—D.J.H.

543. A. SHEMESH, "A Note on *4Q339*. 'List of False Prophets,'" *RevQum* 20 (78, '01) 319-320.

The opening sentence of 4Q339 should be translated: "[Fal]se prophets who arose *against* [Israel]." Balaam was indeed the first prophet who arose against Israel in his attempt to lead them astray, away from God.—D.J.H.

544. E. TOV, "Copying of a Biblical Scroll," *JournRelHist* 26 (2, '02) 189-209.

This description of the procedures followed in the last few centuries B.C. and the first centuries A.D. for copying biblical scrolls at Qumran and related sites considers the technical preparations made for copying, the identity of the ancient scribes, the copying itself, and the production of the scroll after the completion of the writing. It concludes that little distinction was made by the scribes in copying biblical and nonbiblical literary manuscripts, though there were some differences.—D.J.H.

545. G. W. TROMPF, "Introduction I: The Long History of Dead Sea Scrolls Scholarship," *JournRelHist* 26 (2, '02) 123-144.

This article traces landmark studies on the interpretation of the Dead Sea scrolls from the discovery of the so-called *Zadokite Document* in 1898 to around 1990. Among the scholars whose views are treated are S. Schechter, A. Dupont-Sommer, H. del Medico, M. Burrows, T. Gaster, G. R. Driver, G. Vermes, Y. Yadin, B. Z. Wacholder, B. Thiering, and R. Eisenman.—D.J.H.

546. W. VAN PEURSEN, "Qumran Origins: Some Remarks on the Enochic/Essene Hypothesis," *RevQum* 20 (78, '01) 241-253.

There are some obvious agreements between the Enochic/Essene hypothesis (G. Boccaccini) and the Groningen hypothesis (F. García Martínez) regarding Qumran origins. Both consider the Qumran community as an offshoot of the larger Essene movement and deny an identification of the two, assume that the nonbiblical literature found at Qumran was connected with the Qumran community or with ideological movements in which the sect had its roots, and explain discrepancies between texts chronologically. Their differences relate to the roots of the Qumran community (the "Palestinian apocalyptic tradition," or "Enochic Judaism"), its origin as a distinct community, and the main reason for the split in the Essene movement (different opinions about the calendar, the Temple, and purity, or a particular concept of the origin of evil).—D.J.H.

547. G. VERMES, "Significance of the Scrolls for Understanding Christianity," *JournRel Hist* 26 (2, '02) 210-219.

The article first sets out some basic concepts concerning the self-understanding of the Qumran scrolls people (presumed to be Essenes) and describes parallel notions in the NT. Then it assesses some significant similarities and attributes the principal parallelisms (sectarian worldview, attitude to biblical prophecy, eschatological outlook) to influence of the dominant religious ideas of the Judaism of the age. Finally it rejects some fringe theories that claim a direct impact of the Dead Sea community on Christianity or even identity between the two.—D.J.H.

548. M. G. WECHSLER, "Shared Reflections of Early Jewish Exegetical/Targumic Tradition in the Peshitta Text of Job and the Targum from Qumran (11QTgJob)," *Muséon* 115 (1-2, '02) 77-128.

After general observations about various ancient versions of the book of Job, the article examines forty instances of exegetical/targumic parallels in 11QtgJob and the Peshitta attested in other early Jewish sources (Job 19:11; 19:13; 21:20; 21:24; 21:27; 22:17; 26:13; etc.). Then it considers twenty-one cases of early exegetical/targumic parallels unique to 11QtgJob and the Peshitta (Job 19:18; 23:2; 25:5; 26:13; 27:11; 28:21; 28:25; etc.). It concludes that, although there are many interpretive parallels and terminological/semantic congruencies, there is no genetic relationship between 11QtgJob and the Peshitta version (or of both to a common Ur-targum).—D.J.H.

549. G. XERAVITS, "Does the Figure of the 'Son of Man' Have a Place in the Eschatological Thinking of the Qumran Community?" *LouvStud* 26 (4, '01) 334-345.

The "Son of God" text (4Q246) is important, since it can reveal a transitional phase in the "Son of Man" tradition. In this transition the collective view of the "Son of Man" in Daniel 7 was interpreted individually as the eschatological ruler of the chosen people. Although the author of 4Q246 avoided the use of the title (its meaning may have been well known in the Judaism of his time), he made a very important step toward forming the "Son of Man" figure present in *1 Enoch, 4 Ezra,* and the NT.—D.J.H.

550. M. M. ZAHN, "Schneiderei oder Weberei? Zum Verständnis der Diachronie der Tempelrolle," *RevQum* 20 (78, '01) 255-286.

Source-critical analysis of the Qumran *Temple Scroll* has failed to do justice to the coherent exegetical goals and methodology that extend throughout the work. But stylistic differences and varying forms of biblical reuse are better explained as a function of the different biblical text(s) underlying the work's formulation. While the redactor may well have drawn on earlier extrabiblical texts, he has reworked parts of them for use in his own independent work rather than simply adopting them with minimal change as literary sources.—D.J.H.

Dead Sea Scrolls, §§ 47-129, 145, 500–501, 587–588, 596, 599.

Jewish World

551. G. A. ANDERSON, "'As We Have Heard So We Have Seen': The Iconography of Zion," *ConsJud* 54 (3, '02) 50-59.

During the First Temple period it was only through the world of the text that the mysterious space of the Holy of Holies was mediated to those beyond the circle of the priesthood. In Exodus 25–40 we see not just the blueprint for the building of the Tent-shrine and later Zion, but also the (unintended) blueprint for a Temple-less Zion. The talmudic transformation of the Temple and its furniture into a remembered artifact, an artifact that knows no temporal boundaries, is already present *in nuce* in the Bible itself.—C.R.M.

552. M. BAR-ASHER, "*ʾyš yhwdy hyh bšwšn hbyrh.* Il y avait à Suse un homme juif," *Rev ÉtudJuiv* 161 (1-2, '02) 227-231.

The semantic evolution of the Hebrew term *yhwdy* in the Second Temple period can be discerned clearly in the book of Esther. In this book *yhwdy* does not merely designate geographical provenance or family/tribal origin, but applies (see Esth 2:5; 8:17; 9:27) to those who belong to a group, a people whose members are united by a network of beliefs, laws, and customs.—D.J.H.

553. B. BECKING, "Joods syncretisme in Elefantine? (Jewish Syncretism at Elephantine?)," *NedTheolTijd* 56 (3, '02) 216-232.

(1) The Yawhists of Elephantine cannot yet be depicted as Jews. (2) YHWH/Yahô was the main deity of the group that had been recruited by the Persians from the province of Yehud. (3) Three other deities were venerated by this group in connection with YHWH/Yahô: Anath-Yahô/Bethel; Eshem-Bethel; and Ḥerem-Bethel. However, they should be classified not as independent deities but rather as aspects of the Israelite deity.—D.J.H.

554. R. BECKWITH, "Early Traces of the Book of Daniel," *TynBull* 53 (1, '02) 75-82.

The author of Tobit seems to know Daniel 2 and some (if not all) of chapters 7, 8, 9, and 12. The author of the Book of Watchers in *1 Enoch* 1–36 seems to know Daniel 4, 7, 8 or 9, and 10 or 12, if not all of these. The author of Sirach seems to know Daniel 8 or 11–12, and probably both. These traces suggest that the book of Daniel was known and studied from ca. 250 to 180 B.C.—D.J.H.

555. R. BERGMEIER, "Der Stand der Gottesfreunde. Zu Philos Schrift 'Über die kontemplative Lebensform,'" *Bijdragen* 63 (1, '02) 46-70.

In *De vita contemplativa* Philo's main concern was the contemplative manner of living. The Therapeutae were the paradigm of the philosophical manner of living that Philo wished to promulgate. He wanted to show that Jews, at least the best of them, are friends of God who spend all their virtuous lives in meditation and worship.—D.J.H.

556. M. J. BERNSTEIN, "The 'Righteous' and the 'Wicked' in the Aramaic Version of Psalms," *JournAramBib* 3 (1-2, '01) 5-26.

After methodological observations, the study examines the various ways and contexts in which *Targum of Psalms* has introduced the righteous and the wicked into its translation of Psalms, noting many of the exegetical techniques and devices that it employs in order to enhance and expand the meaning of the biblical Hebrew text. It treats the "righteous" and the "wicked" in the book of Psalms, the Targum's translation techniques, eschatology, and Psalm 49.—C.R.M.

557. K. BERTHELOT, "La mise en cause et la défense de la 'philanthropie' des lois juives au Ier et au XVIIIe siècles de notre ère," *RevÉtudJuiv* 161 (1-2, '02) 41-82.

The accusations of misanthropy that were formulated against the Jews during the Hellenistic and Roman period (and answered by Philo and Josephus) can be found again in the anti-Jewish writings of 18th century France. Whereas in the 1st century the biblical notion of *gēr* ("foreign resident") was interpreted as referring to proselytes and the fact of welcoming proselytes was considered an expression of Jewish *philanthropia,* in the 18th century *gēr* referred to a non-Jew who did not convert to Judaism and Jewish philanthropy consisted in protecting the foreigner without requiring conversion. These opposing interpretations can be explained by the influence of the Roman notion of *philanthropia* in the 1st century and by the importance of the idea of tolerance in the 18th century.—D.J.H.

558. C. BRIFFARD, "Gammes sur l'Acte de traduire," *FoiVie* 101 (4, '02) 13-18.

In Judg 9:8-15 and Aesop's *Fables* 252/262 there is a parable about different kinds of trees being asked to rule over other trees. The article compares five translations (presented in parallel columns on p. 12) of Jotham's fable according to the Masoretic text and to the Alexandrinus and Vaticanus manuscripts of the Septuagint, and Aesop's fable in the versions of E. Chambry and B. E. Perry. The Septuagint is extremely faithful to the Hebrew text (even to the point of risking error) but at the same time corrects the Hebrew when monotheism might be stake, while the versions of Aesop's fable are marked by Greek culture.—D.J.H.

559. L. L. BRONNER, "The Resurrection Motif in the Hebrew Bible: Allusions or Illusions?" *JewBibQuart* 30 (3, '02) 143-154.

The article notes antecedents to belief in bodily resurrection as described in Dan 12:2-4 in the biblical songs of Moses and of Hannah, the narratives about Elijah and Elisha, Psalms, Hosea, Ezekiel, and Isaiah 24–27.—D.J.H.

560. S. CASTELLI, "Riferimenti a Flavio Giuseppe nella letteratura siriaca," *Henoch* 23 (2-3, '01) 199-226.

The testimony of Josephus was widely invoked by writers in the Syriac tradition from the 8th to the 12th century, and for episodes such as the destruction of Jerusalem he was regarded as a real authority. Until the late 12th century, however, Josephus' text seems to have been mostly known indirectly, partly through the *Chronicle* and *Ecclesiastical History* of Eusebius, and partly through the Syriac translation of *War.* The first to read *Antiquities* in Greek seems to have been Michael the Great. Earlier authors such as Theodor bar Koni and Isho'dad of Merv more likely depended on intermediate Syriac sources. The identification of Josephus with the high priest Caiaphas, which is peculiar to the Syriac tradition, is attested since the 8th century with the chronicle of ps.-Dionysius.—D.J.H.

561r. J. J. COLLINS AND G. E. STERLING (EDS.), *Hellenism in the Land of Israel* [*NTA* 45, p. 616].

L. H. FELDMAN, "How Much Hellenism in the Land of Israel?" *JournStudJud* 33 (3, '02) 290-313.—This volume is the latest and most significant in the enormous discussion of M. Hengel's thesis that all Judaism from about the middle of the 3rd century B.C. must really be designated "Hellenistic Judaism." Hengel remains convinced that his thesis has not only been confirmed but indeed strengthened by new archaeological discoveries, excavations, inscriptions, coins, and texts. Almost all the essays in this volume agree, and agree strongly. After focusing on Hengel's contribution to the volume, the article summarizes and interacts with the proposals of the other essays. It concludes that Hengel's monumental work deserves the attention it has been given, even if it also deserves to be challenged.—C.R.M.

562r. M. A. ELLIOTT, *The Survivors of Israel* [*NTA* 45, p. 196].

S. J. GATHERCOLE, "M. A. Elliott, *The Survivors of Israel*: A Review Article," *EvangQuart* 74 (3, '02) 257-266.—Elliott's thesis is that neither nationalistic nor individualistic portrayals of covenant theology do justice to a key group of texts from the Second Temple period. Rather, for certain groups the covenant and salvation are the sole preserve of a remnant of Israel. The article summarizes the content and argument of the book, considers its strengths and weaknesses, and explores some of the wider implications of its contribution in the current climate of research on Second Temple Judaism and its relation to NT studies.—C.R.M.

563. T. V. EVANS, "Some Alleged Confusions in Translation from Hebrew to Greek," *Biblica* 83 (2, '02) 238-248.

A. Voitila has identified in the Greek translation of Num 9:16-23 and 10:11-25 a clear influence from Hebrew verbal forms on the translator's choices of Greek verbal forms that overrides the semantic indicators of the broader context. But these confused translations are better explained as isolated slips in the work of (presumably) an individual translator than as representative of translators' habits in general (as Voitila contends).—D.J.H.

564. N. FAULKNER, "Apocalypse—The great Jewish revolt against Rome, 66-73 CE," *History Today* [London] 52 (10, '02) 47-53.

The Jewish Revolt of A.D. 66-73 from its initial urban insurrection in Jerusalem to the fall of Masada was the result of a millenarian movement that sought to escape the injustice of an evil empire. The popular Jewish movement amounted to a fusion of apocalypse and jubilee, the radical minority's vision of a revolutionary war to destroy corruption having become inextricably linked with the peasant majority's traditional aspiration for land distribution and the removal of burdens.—D.J.H.

565. L. H. FELDMAN, "The death of Moses, according to Philo," *EstBíb* 60 (2, '02) 225-254.

Philo was particularly concerned with the charge that the Bible contains myths, and so he sought to dispel the alleged myth of Moses' bodily ascension to heaven. He was also reluctant to speak of Moses as divine, since this term was used of deified emperors. While Moses' prophetic mind is divinely inspired and like a monad, it comes near to God like a friend but is not actually divine. As a mortal Moses is in the likeness of the Logos and thus is only an image of an image.—D.J.H.

566. L. H. FELDMAN, "The Destruction of Sodom and Gomorrah according to Philo, Pseudo-Philo, and Josephus," *Henoch* 23 (2-3, '01) 185-198.

After reviewing the narrative of Sodom and Gomorrah in Gen 18:16–19:28, the article considers the versions of their destruction found in Philo's *De Abrahamo* 26:133–28:141, ps.-Philo's *Biblical Antiquities* 8:2, and Josephus' *Antiquities* 1:194-95, 199-203. Both Philo and Josephus emphasize the inhospitality of the people of Sodom and contrast this with the hospitality of Abraham and Lot. For Philo there is no problem of theodicy; justice is merely honoring God as he deserves. Ps.-Philo has remarkably little to say about the episode other than to condemn the Sodomites for their wicked sinfulness. Josephus is concerned to protect the reputation of God for justice and hence omits the dialogue in which it is Abraham who appears to be the more moral.—C.R.M.

567. L. H. FELDMAN, "Philo's View of Moses' Birth and Upbringing," *CathBibQuart* 64 (2, '02) 258-281.

Inasmuch as Philo's aim in his essay *De vita Mosis* is to present Moses as the perfect example of the royal character, he follows the pattern found in other biographies, concentrating in particular on the subject's genealogy, birth, upbringing, and handsomeness. In denominating Moses as a Chaldean, Philo emphasizes his antiquity and his association with the much admired Chaldean astronomy. But he also emphasizes that Moses was of the purest race of the Hebrews; that is, the Levites. Moses' teachers are from Egypt and Greece, but he is depicted as being really self-taught. The subjects of his higher education strikingly resemble those of the philosopher-king in Plato's *Republic*.—D.J.H.

568. L. H. FELDMAN, "The Plague of the First-born Egyptians in Rabbinic Tradition, Philo, Pseudo-Philo, and Josephus," *RevBib* 109 (3, '02) 403-421.

In slaying the first-born in Egypt (see Exod 11:5; 12:29), God was apparently killing innocent persons and animals. According to rabbinic tradition, the first-born of the slaves deserved to die because they so hated the Israelites that they rejoiced when Pharaoh decreed their persecution. As to the animals, since the Egyptians worshiped animals, when God punishes a nation, he punishes its gods. Philo remarks that the first-born were true children of their parents and embodied their vices. As to the animals they were created solely for the sake of humans, and once God had decided that the humans should be killed, the animals were destroyed with them. Ps.-Philo gives no details about the plague of the first-born, since his interest was not in the suffering but in obedience to God. Josephus bypasses the problem of the infliction of punishment on apparently innocent persons and animals. Like the rabbis, he says that many of the Egyptians urged Pharaoh to allow the Israelites to leave.—D.J.H.

569. L. H. FELDMAN, "The Portrayal of Phinehas by Philo, Pseudo-Philo, and Josephus," *JewQuartRev* 92 (3-4, '02) 315-345.

In his version of the incident with Zimri (see Num 25:6-16), far from being critical of Phinehas because he did not work through the judicial system, Philo praises him as zealous with zeal for God and presents his deed, the manner in which he acted, and the rewards given to him by God as completely justified. In ps.-Philo's *Biblical Antiquities*, Phinehas serves as a kind of leitmotif, a symbol of the work of the priesthood and of the importance of loyalty to God. In treating Phinehas, Josephus was confronted with a dilemma, namely whether he, who advocated conciliating Rome, could admire Phinehas when Phinehas in bypassing the law had committed the kind of action typical of the Zealots during the Jewish War against Rome.

And so Josephus played down the revolutionary aspects of Phinheas and stressed the terrible danger of intermarriage instead.—D.J.H.

570. Y. Feliks, "Tyʾwr hnzr — ṣyṣ hqwdš šl hkwhn hgdwl bdgm prḥ hšykkārwn ʾṣl ywsp bn mttyhw (Josephus' Botanical Description of the High Priestly Headdress)," *Lĕšonénu* [Jerusalem] 64 (1-2, '02) 51-57.

In describing the high priestly garments in *Antiquities* 3:172-179, Josephus pays particular attention to the headdress and to its crown of gold, comparing it to the plant called *škrwnʾ* in Aramaic or *šikkārôn* in Hebrew. Given the accuracy of his description and assuming that Josephus served in the Temple and saw the high priest attired in his raiment, his testimony here merits full consideration.—D.J.H.

571. L. Frizzell, "Elijah the Peacemaker. Jewish and Early Christian Interpretations of Malachi 3:23-24," *SIDIC* [Rome] 35 (2-3, '02) 24-30.

The reprint of an essay published in *SIDIC* in 1985 [§ 29-366], this survey of Jewish and early Christian interpretations of Mal 3:23-24 [4:5-6] considers reconciliation in the work of Elijah, NT application to John the Baptist, traditions of the Pharisees and their successors about Elijah, Christian interpretation of Elijah's eschatological role, and Elijah as a man of peace.—D.J.H.

572. S. Frolov, "Two eunuchs, two conspiracies, and one loyal Jew: the narrative of botched regicide in Esther as text- and redaction-critical test case," *VetTest* 52 (3, '02) 304-325.

This analysis of the pattern of agreements and disagreements between the four versions of the episode in which Mordechai discloses the regicidal conspiracy of two eunuchs (MT 2:21-23; AT A 11b-18; LXX A 12-17; 2:21-23) argues that the A-text had a Hebrew *Vorlage* that emerged in the process of profound revision of what we know as the Masoretic text, aimed at making it more specific and disallowing certain interpretations. The author of the LXX version knew both the Masoretic version and the Hebrew *Vorlage* of the A-text, and so was willing to tell the story twice in Addition A and in chapter 2.—D.J.H.

573. M. Gilbert, "Les livres sapientaux de l'Ancien Testament. V. La Sagesse de Salomon," *EspVie* 112 (59, '02) 10-14; (60, '02) 23-27.

The second installment in this survey of the contents of the Wisdom of Solomon [see § 46-1904] focuses on the praise of wisdom in chapters 7–8 (with particular attention to the nature of wisdom) and the prayer to obtain wisdom in chapter 9. The third installment considers the prayerful meditation on the events of the exodus in chapters 10–19 (with special reference to 11:21–12:2; 13:1-9; and 16:20-29).—D.J.H.

574. M. Gilbert, "Les livres sapientaux de l'Ancien Testament," *EspVie* 112 (61, '02) 16-21.

This conclusion to the series on the OT wisdom books [see § 47-573] comments on the following major topics: the literature and its message, the Hebrew and Greek texts, the Semitic world and Hellenism, the universal and the particular, the faith of the sages, creation and history, the moral life and retribution, and the identity of Wisdom (Proverbs 1–9; Sir 24:3-22; Wisdom).—C.R.M.

575. M. Harl, "La place de la Septante dans les études bibliques," *EspVie* 112 (65, '02) 3-13.

After sketching the origin and history of the Septuagint, the article discusses the renewal of Septuagint studies in the mid-20th century, the "Bible d'Alexandrie" project, the different approaches to Septuagint studies, some current debates, the characteristics of the volumes in the "Bible d'Alexandrie," the Septuagint and the Fathers—the religious significance of the Septuagint, and its cultural significance and place in contemporary culture.—D.J.H.

576. G. Hata, "Eusebius and Josephus: The way Eusebius misused and abused Josephus," *Patristica* [Tokyo] Supplement 1 ('01) 49-66.

Eusebius' misuse and abuse of Josephus' writings in his *Church History* 1–3 shows the kind of anti-Jewish stance that salvation history in Christian theology can become in practice. If Josephus' works had been widely read and studied by his fellow Jews, Eusebius probably could not have used them as he did.—D.J.H.

577. H. E. Hearon, "To Read Ourselves as the 'Other,'" *Encounter* 63 (1-2, '02) 109-118.

Josephus, Matthew, Luke, and John blame the fall of Jerusalem in A.D. 70 on religious leaders associated with the Second Temple, whereas *2 Baruch* blames the whole people and *Sibylline Oracles* 5 views Jerusalem as a victim of Rome's unchecked violence. *Sibylline Oracles* 5 regards Rome as purely evil, while Josephus and *2 Baruch* view Rome as an agent of God's judgment (a view implied in Matthew and Luke). With regard to hope for the future, Josephus counsels obedience to Rome and to God's Law, *2 Baruch* focuses on the Torah until the coming of the Anointed One, Matthew urges attentiveness to God's word as interpreted by God's prophet, Luke desires a turn from rejection to recognition of God's prophet, and John calls for mystical union with God's prophet in the way of life.—D.J.H.

578. K. Hopkins, "The changing of the temples," *Times Literary Supplement* [London] August 30 ('02) 23.

The essays in A. M. Berlin and J. A. Overman (eds.), *The First Jewish Revolt* (2002) are better at showing up the weaknesses of conventional positions than in offering convincing alternatives. Even so, they are a good guide to modern arguments. E. S. Gruen's *Diaspora. Jews amidst Greeks and Romans* (2002) is deeply disappointing, since he seems convinced that he alone has found a solution to a complex problem or literary passage, and since the underlying assumption is that the Diaspora is in effect the USA. His book is (consciously or unconsciously) propagandist about the possibility of maintaining religious identity while accommodating to an alien and more powerful culture.—D.J.H.

579. D. Jaffé, "Les *ʿamei-ha-areṣ* durant le IIᵉ et le IIIᵉ siècle. État des sources et des recherches," *RevÉtudJuiv* 161 (1-2, '02) 1-40.

During the Second Temple period, the term *ʿam ha-ʾareṣ* referred to those Jews whose performance of religious precepts was deficient in the eyes of certain groups like the Pharisees. After A.D. 70 the sages who were trying to restore Jewish religious life in Yavneh excluded those who did not subscribe to their standards and so condemned as *ʿamme-ha-ʾareṣ* those who were not inclined to the values of study. Only in the 3rd century A.D., when the sages' power was made official with the reinforcement of the patriarch's authority, did the relationship between the sages and the *ʿamme-ha-ʾareṣ* become more balanced and positive.—D.J.H.

580. H. C. P. Kim, "Isaiahs Recounted: Tracing Duhm's Deutero-Isaiah via History of Interpretation," *Journal of Theology* [Delaware, OH—Dayton, OH] ('02) 69-84.

In his 1892 commentary B. Duhm championed the theory of three Isaiahs as well as the four Servant Songs. This article considers the views of selected exegetes of key eras with regard to their interpretation of unity and plurality within Isaiah: Qumran scribes, early church writers, rabbinic and medieval commentators, the Reformers, and post-Enlightenment scholarship in Europe. It notes that Josephus (among others) viewed Isaiah as a single edition whereas the Qumran scribes of 1QIsa^a (among others) viewed it as a combination of two or more editions.—D.J.H.

581. G. N. Knoppers and P. B. Harvey, "Omitted and Remaining Matters: On the Names Given to the Book of Chronicles in Antiquity," *JournBibLit* 121 (2, '02) 227-243.

The article first discusses the names given to Chronicles in rabbinic literature and in Greek and Latin Christian sources from the 3rd to the 6th century. Then it focuses on Jerome's description of it as a "chronicle of all divine history," considers why Jerome preferred *chronicon* to *annales,* and deals with the transition from "Paralipomenon One and Two" to Chronicles.—D.J.H.

582. S. Légasse, "Exégèse juive et exégèse patristique. Le cycle biblique de Gédéon," *StudBibFranLibAnn* 50 ('00) 181-262.

The article examines how the various parts of the Gideon cycle in Judg 6:1–8:27 were treated first by ancient Jewish writers (Philo, Josephus, ps.-Philo, rabbinic sages) and then by early Christian authors (Origen, Theodoret, Ambrose, etc.): the situation of Israel before Gideon's intervention (6:1-6), the anonymous prophet (6:7-10), the origins of Gideon (6:11), and so forth. The rabbis sketched a moral portrait of Gideon that included his edifying traits (filial piety, dedication to compatriots, modesty, humility), while the Church Fathers presented him as a teacher because of his anti-idolatry activity.—D.J.H.

583. J. R. Levison, "The Roman Character of Funerals in the Writings of Josephus," *JournStudJud* 33 (3, '02) 245-277.

The article discusses three dimensions of Josephus' writings that reveal alliances between Roman and Jewish funerals: (1) the precis of Jewish burial customs in *Contra Apionem* 2:205 in which Josephus portrays the Jewish constitution as one that eschews funerary excess—a characterization that mirrors Cicero's depiction of modest Roman burial custom in *De legibus* 2.59-64; (2) Josephus' transformation (see *Ant.* 7:1-7, 39-45, 154-156, 250-257) of the biblical portrait of David's mourning through the addition of numerous elements that are familiar principally from literary sources that depict Roman funerary custom; and (3) Josephus' descriptions of funerary opulence that reach their pinnacle in Herodian funerals (see *Ant.* 14:284; 15:57-61; 17:175-180, 196-200; *War* 1:228; 1:670–2:2) whose customs and cortèges mirror the lavish obsequies of the Roman aristocracy.—D.J.H.

584. J. Lust, "The Spirit of the Lord, or the Wrath of the Lord? Ezekiel 39,29," *EphTheol Lov* 78 (1, '02) 148-155.

In the MT of Ezek 39:29 God promises to pour out "my spirit (*rwḥy*)" upon the house of Israel, whereas in the LXX he promises to pour out "my wrath." After examining the larger context, the article considers the immediate context in 39:25-29, gives a close reading of 39:29, and reflects on the motivation of the changes in 39:28-29. It concludes that the Old

Greek preserved the more original text, and that its Hebrew original contained the word *hmh* ("anger, wrath").—D.J.H.

585. P. J. MILNE, "Voicing Embodied Evil: Gynophobic Images of Women in Post-Exilic Biblical and Intertestamental Texts," *Feminist Theology* [London—New York] 30 ('02) 61-69.

In Proverbs, Ben Sira, and Judith, mind and body, words and flesh are very much one. They are not separated and hierarchized. But except for the few words of a good wife, the speech of woman is depicted as voicing the evil embodied in her femaleness.—D.J.H.

586. P. B. MUNOA, "Jesus, the *Merkavah,* and Martyrdom in Early Christian Tradition," *JournBibLit* 121 (2, '02) 303-325.

Scholars have identified Dan 7:9-14 as a Merkabah vision, a vision of God's throne, and as a source text for an early Jewish form of mysticism called Merkabah mysticism. This vision in Daniel 7 has several elements that reappear in Acts 7:54-60, Revelation 4–5, and *Passion of Perpetua and Felicitas.* These texts all share an interest in captive visionaries, enthroned figures, empowered beings who are standing, and threatening circumstances. As a group, they demonstrate how a Merkabah vision became associated with martyrdom.—D.J.H.

587. A. PAUL, "Bulletin du Judaïsme ancien (première partie)," *RechSciRel* 90 (3, '02) 423-460.

This installment describes and evaluates twenty-eight recently published books, in various languages, on the following aspects of ancient Judaism: historical, social, and cultural context (eleven); Qumran manuscripts and community (eight); and Jewish literature in Greek (nine).—D.J.H.

588. É. PUECH, "Dieu le Père dans les écrits péritestamentaires et les manuscrits de la mer Morte," *RevQum* 20 (78, '01) 287-310.

The article first surveys texts in the Deutercanonical books of the OT (Tobit, Sirach, Wisdom) that refer to God as "Father." Then it considers similar references in the OT Apocrypha (*Jubilees, Testaments of the Twelve Patriarchs,* Greek *Life of Adam and Eve, 3 Maccabees, Sibylline Oracles* 3 and 5, *Joseph and Aseneth, Apocryphon of Ezekiel, Testament of Job, Testament of Abraham*), in the Dead Sea scrolls (4Q372 1 16; 4Q504 1-2 iii 1; 4Q502 39 3; 4Q511 27 1; 4Q460 5 i 6; 4Q246; 1QH^a xvii [= ix] 29-36), and in other early Jewish writings (Philo, early sages/rabbis, ancient Jewish prayers). It concludes by tracing the development of the theme from an emphasis on God as a loving and chastising father to the more personalized notion of God as father found in the NT.—D.J.H.

589. E. REINMUTH, "Zwischen Investitur und Testament. Beobachtungen zur Rezeption des Josuabuches im Liber Antiquitatum Biblicarum," *ScandJournOT* 16 (1, '02) 24-43.

This investigation of how ps.-Philo in *Biblical Antiquities* 20–24 treats the book of Joshua shows that he read the book not "historically" but as illuminating the threats to "Israel" in his own time. His main emphasis was the rehabilitation of the promise of the land and of legitimate leadership in Israel under the horizon of God's loyalty to his covenant.—D.J.H.

590. E. D. REYMOND, "The poetry of the Wisdom of Solomon reconsidered," *VetTest* 52 (3, '02) 385-399.

Wisdom 1:1-15 is similar to Hebrew wisdom poetry in the consistency of colon length, in the consistency of grammatical parallelism, in the use of semantic parallels within and beyond the verse, and in the repetition of vowels and consonants within the verse. However, Wisdom 1:1-15 is distinct from Hebrew wisdom poetry in the variation in the number of a verse's cola, the tendency for semantic and grammatical patterns to go their own ways, and in the density of grammatical parallels and in the strength of phonetic parallelism.—D.J.H.

591. M. RÖSEL, "The Septuagint-Version of the Book of Joshua," *ScandJournOT* 16 (1, '02) 5-23.

After noting text-critical problems in the book of Joshua, the article discusses some of the major additions in the Greek version (6:26; 15:59; 21:42; etc.) and considers theological peculiarities in the Greek Joshua. It concludes that the Greek version of Joshua and its Hebrew *Vorlage,* together with the Masoretic and Qumran texts, have to be viewed as independent witnesses to the text of Joshua, each with its own characteristic meaning and ways of interpreting the tradition.—D.J.H.

592. A. SCHMITT, "Ein Kommentar zum Buch Tobit," *BibNotiz* 112 ('02) 28-32.

In her commentary *Tobit* (2000) in Herders Theologischer Kommentar zum Alten Testament, H. Schüngel-Straumann has used A. Rahlfs's 1935 edition rather than R. Hanhart's 1983 edition and the Qumran fragments as the basis of her translation. The article points out omissions, additions, mistakes, and further inconsistencies and weaknesses in her translation of Tobit.—D.J.H.

593. G. SEIJAS DE LOS RÍOS-ZARZOSA, "Desarrollos apocalípticos y místicos de algunas expresiones bíblicas," *Sefarad* 62 (1, '02) 169-183.

The article first examines the Hebrew phrases *ʿt ṣrh, mlk blhwt* (Job 18:14), and *ptr lylh* (Ps 91:5) from philological and mythological viewpoints. Then it considers these topics in Hekhalot literature and in the Enoch cycle, with particular attention to three motifs: the fear inspired by the divine chariot, the dread toward the angels, and the risks of the heavenly ascent.—D.J.H.

594. W. H. SHEA, "Azazel in the Pseudepigrapha," *JournAdventTheolSoc* 13 (1, '02) 1-9.

Azazel (see Leviticus 16) is known as a Satan-like figure in Jewish literature from the 2nd century B.C. (*1 Enoch* 1–36), the 1st century B.C. (*1 Enoch* 37–71), and the 2nd century A.D. (*Apocalypse of Abraham*). These sources were known to early Christians.—D.J.H.

595. Y. SHIBATA, "On the Ineffable — Philo and Justin," *Patristica* [Tokyo] Supplement 1 ('01) 19-47.

Both Philo and Justin place great emphasis on God as "ineffable" (ἄρρητος). According to Philo, language never attains to God's reality, and because of this absoluteness God is ineffable. According to Justin, God the ineffable reaches through to human language by way of the evolution of the Logos.—D.J.H.

596. V. T. M. SKEMP, "Jerome's Tobit: A Reluctant Contribution to the Genre Rewritten Bible," *RevBén* 112 (1-2, '02) 5-35.

After a fresh translation and discussion of Jerome's letter to Bishops Chromatius and Heliodorus, the article examines whether there is evidence for a relation between the Vulgate of Tobit and the Qumran Aramaic and Hebrew fragments, considers the relation of the Vulgate to the Greek versions, explains how Jerome's redactional tendencies are apparent in his use of the Vetus Latina and reviews the evidence for deliberate omissions (paraphrase and abbreviation) by Jerome, and shows that Jerome was responsible for some of the pluses. It concludes that while Jerome may have made some use of an Aramaic source different from the forms of Tobit now extant, the available evidence points to Jerome's redaction of the Vetus Latina and his own creative contributions as the most probable explanations for the many differences between the Vulgate and the other forms. In other words, Jerome's redaction of the Tobit story fits the genre of the rewritten Bible.—D.J.H.

597. P. W. van der Horst, "Celibacy in Early Judaism," *RevBib* 109 (3, '02) 390-402.

Despite Gen 1:28 ("be fruitful and multiply"), permanent sexual abstention did occur in early Judaism and had a variety of roots. A dualistic view of humankind and the world, influenced by Greek philosophy, could have been a factor of importance (Philo, perhaps the Essenes). Strong eschatological urgency definitely played a role in many cases (Qumran, John the Baptist, Jesus, perhaps Bannus). Also the awareness of being God's temple or part of an army preparing for the final holy war may have led to sexual abstinence (Dead Sea scrolls). Total devotion to the study of Torah could also bring individuals to renounce sexual activity (Ben Azzai, the Therapeutae). A monocausal explanation of this phenomenon is not in order.—D.J.H.

598. P. W. van der Horst, "Celibato en el Judaísmo Antiguo," *Sefarad* 62 (1, '02) 85-98.

Although Gen 1:28 ("be fruitful and multiply") countered the development of sexual asceticism in early Judaism, nevertheless there is clear evidence that persons and groups chose voluntary celibacy as a Jewish way of life. The article discusses the evidence for celibacy with regard to the Essenes, the Therapeutae, Bannus, Shim'on ben Azzai, John the Baptist, and Jesus, and reflects on the consequences for the rise of celibacy in early Christianity.—D.J.H.

599. B. Z. Wacholder, "Calendar Wars between the 364 and the 365-Day Year," *RevQum* 20 (78, '01) 207-222.

Both the 365-day lunisolar year calendar that became standard in Jerusalem and the synchronistic 364-day year calendar attested in *1 Enoch* and *Jubilees* came into being about the same time, the time of "calendar wars," when the Temple was being reestablished in Jerusalem (ca. 520-516 B.C.). What may have provoked this calendar conflict was the importation of a rough lunisolar 19-year cycle calendar from Mesopotamia, which put pagan names in place of the traditional counting of the months by ordinal numbers. Three calendrical tables (pp. 218-222) are included.—D.J.H.

600. L. Wade, "'Son of Man' Comes to the Judgment in Daniel 7:13," *JournAdventTheol Soc* 11 (1-2, '00) 277-281.

After noting that there are some 62 places in the Gospels where Jesus refers to himself as "the Son of Man," the article offers observations on the crucial passage in Dan 7:9-14 with particular attention to the role of the Son of Man in the judgment.—C.R.M.

601. M. Wojciechowski, "List Pseudo-Arysteasza (The Letter of Pseudo-Aristeas)," *StudTheolVars* 40 (1, '02) 121-167.

The article first discusses the text, contents, author, date, literary character, historical value, forerunners, and reception of *Letter of Aristeas*. Then after a four-page bibliography, it presents the first modern Polish translation of the text. The book was composed in Greek by a Hellenistic Jew in the second half of the 2nd century B.C. and offered an apology for the Law and establishing friendly relations between Jews and Greeks. It remains an important source for our knowledge of the process of Hellenization among Alexandrian Jews.—C.R.M.

602. K. L. Wong, "The Masoretic and Septuagint Texts of Ezekiel 39,21-29," *EphTheol Lov* 78 (1, '02) 130-147.

After delimiting Ezek 39:21-29 (the end of the Gog oracle) and discussing its inner structures, the article compares the Masoretic and Septuagint texts for each verse, with particular attention to the pluses and minuses of the Greek text in relation to the Hebrew text and to unusual translations. It concludes that there are a number of singular uses of words that do not occur elsewhere in the Greek text of Ezekiel, that the *Vorlage* of the Greek is not the same as the MT, that τῶν ἐθνῶν πολλῶν may be a superior reading in 39:27, and that the Greek version (though literal) is by no means a mechanical translation. An appendix (pp. 146-147) lists Greek translations of the Hebrew preposition *b-* with the infinitive construct in Ezekiel.—D.J.H.

603. B. G. Wright and C. V. Camp, "'Who Has Been Tested by Gold and Found Perfect?' Ben Sira's Discourse of Riches and Poverty," *Henoch* 23 (2-3, '01) 153-174.

The discourse about rich and poor in the book of Sirach derives from the real-life circumstances of 3rd- and 2nd-century B.C. Jerusalem. One does not find metaphorical uses of these categories in this book, and Ben Sira does not view riches and/or poverty in and of themselves as signs of piety or impiety, of God's favor or disfavor. While God may hear the prayer of the poor, Ben Sira maintains that it is not because they are poor that God listens. What transcends both categories is fear of the Lord and keeping the commandments. Since the scribe/sage occupies a somewhat insecure social position, Ben Sira counsels caution in dealing with the rich, almsgiving in caring for the poor, and fairness in dealing with both.—D.J.H.

Jewish World, §§ 47-145, 180, 290, 417, 468, 483, 529, 537, 548.

Rabbinics

604. D. Arnow, "Reflections on Jonah and Yom Kippur," *ConsJud* 54 (4, '02) 33-48.

The rabbis who prescribed reading the book of Jonah on the afternoon of Yom Kippur (see *b. Meg.* 31a) appreciated three interrelated themes: the emptiness of self-absorption; the need to remember that those who have disappointed us can change; and the reality of an ultimate interdependence between God and humankind, among all people, and between humans and the natural world.—D.J.H.

605r. H.-J. Becker, *Die grossen rabbinischen Sammelwerke Palästinas* [*NTA* 43, p. 615].

C. Milikowsky, "On the Formation and Transmission of Bereshit Rabba and the Yerushalmi: Questions of Redaction, Text-Criticism and Literary Relationships," *JewQuart Rev* 92 (3-4, '02) 521-567.—The four middle chapters in this book contain intensive, detailed analyses of parallel passages that occur in both Talmud Yerushalmi and *Genesis Rabbah.*

They are the strongest argument yet presented against the theoretical presuppositions that Becker lays out in the first and last chapters. That Becker cites redactorial variation among the manuscripts of *Genesis Rabbah* for only one of the many *Genesis Rabbah* texts that he discusses is convincing proof that there is hardly any redactorial variation, and that what redactorial variation does exist is late, "inauthentic" variation. The excessive, undiscriminating "scribolatry" implicit in Becker's method exalts the errors and secondary readings of the textual tradition, taking us ever further away from the rabbinic work *Genesis Rabbah.*—D.J.H.

606. G. Bissoli, "La Bibbia im aramaico. Verso una mutua definizione di Giudaismo e Cristianesimo," *StudBibFranLibAnn* 50 ('00) 167-180.

After describing the Bible in Aramaic, the article considers the nature of the targum, its characteristics, its techniques of historical actualization, relations between synagogue and church in the first three centuries A.D., traces of anti-Christian polemic in the targums, the targum and prayer, and the targum and the NT.—D.J.H.

607. C. M. M. Brady, "Vindicating God: The Intent of Targum Lamentations," *JournAramBib* 3 (1-2, '01) 27-40.

Targum of Lamentations was created specifically for the synagogal context and the targumist uses the phrase *knšt*ʾ in order to draw the audience into the experience of the book of Lamentations. The additions found in the targum are intended to encourage the audience to adhere to beliefs and practices that are specifically rabbinic.—C.R.M.

608. A. Cohen, "Was Age the Decisive Criterion of Subordination Among the Amoraim?" *JewQuartRev* 92 (3-4, '02) 279-313.

Throughout the Babylonian Talmud the age (more precisely, relative age) of a scholar was the major factor in determining the hierarchical relationship between two Amoraim. The younger scholar always conducts himself as subordinate to the older, bowing to his halakic authority, even if the younger scholar held a higher position, such as head of an academy. On this basis one can estimate with a high degree of probability the age or time of death of a scholar, based on his relationship of subordination to other scholars, even when these data (age or time of death) are not known from any source.—D.J.H.

609. M. S. Cohen, "The Psalms of Jacob," *ConsJud* 54 (4, '02) 63-68.

Several rabbinic texts claim that the Psalter was meant by its final editor to honor Jacob by presenting the same number of songs (147) as there were years in Jacob's life. Two great themes of the Psalter—the yearning for sensory, empirically real communion with God, and the fear of the violent, ruthless enemy—are mirrored in the stories of Jacob's life far more precisely than in the tales of any other of Israel's famous ancestors.—D.J.H.

610. J. de Moor, "Multiple Renderings in the Targum of Isaiah," *JournAramBib* 3 (1-2, '01) 161-180.

The paper suggests with attention to numerous examples that many of the multiple renderings in *Targum of Isaiah* point to the later addition of a literal reading as a supplement to an apparently earlier paraphrastic one in order to render the link between the targum and the Hebrew text more explicit. In many of these cases it is possible to omit such a literal translation without impairing the flow of the targum's paraphrastic translation in the slightest. The reverse, however, is not true; the paraphrastic rendering cannot be excised. The connection of several of the literalizing additions to *Targum of Isaiah* with the name of Rab Joseph bar Ḥiyya (died A.D. 333) may be an indication of the date *ante quem* for the literalizing redaction.—C.R.M.

611. L. Díez Merino, "A Spanish Targum Onqelos Manuscript from the Thirteenth Century (Villa-Amil N. 6)," *JournAramBib* 3 (1-2, '01) 41-55.

The article first describes the Spanish manuscript known as Villa-Amil n. 6, which contains a complete copy of *Targum Onqelos* and a tosefta to *Targum Onqelos.* Then it considers the relation of this manuscript to the Complutensian targumic tradition, and discusses the targumic tosefta included in it. An appendix (pp. 52-55) lists the additions in the Sefardi tradition of *Onqelos* from the Híjar Bible (1490), the Lisbon Biblia Hebraica (1491), and Villa-Amil n. 6.—C.R.M.

612. L. Díez Merino, "Targum del Profeta Zacarías en la tradición sefardí," *AulaOr* 17-18 (1-2, '99-'00) 269-285.

After general comments on the Targum of the Latter Prophets and the Sephardic tradition of it, the article discusses the Aramaic manuscripts and Latin translations of *Targum of Zechariah.* Then it presents an edition of the Sephardic Aramaic version of *Targum of Zechariah,* along with brief textual notes on pp. 283-285.—D.J.H.

613. B. Ego, "All Kingdoms and Kings Trembled before him: The Image of King Solomon in Targum Sheni on Megillat Esther," *JournAramBib* 3 (1-2, '01) 57-73.

The article first considers the image of King Solomon in the two acrostic poems, a longer passage describing the splendid and marvelous throne of the king, and a story narrating the visit of the Queen of Sheba to Solomon's court in *Targum II of Esther* 1:2. Then it situates the figure of Solomon within the context of the story of Esther in *Targum II* with reference to "King Solomon" and "King Xerxes" as two opponents, and to Solomon as a model for Mordecai. It concludes that the textual coherence created by the figure of Solomon indicates that *Targum II of Esther* is a literary work in its own right and not simply a pastiche of isolated rabbinic sources.—D.J.H.

614. P. V. M. Flesher, "The Translations of Proto-Onqelos and the Palestinian Targums," *JournAramBib* 3 (1-2, '01) 75-100.

The paper applies three different approaches (nonexact translations, conflations, clausal parallels) to determine whether the Palestinian targums drew their translation from that of "Proto-Onqelos." All three methods indicate that *Targum Neofiti* drew from the translation found in Proto-Onqelos. Thus Proto-Onqelos may stand as the base of the Palestinian targums as well as *Targum ps.-Jonathan.* Proto-Onqelos is as fundamentally Palestinian as *Targum ps.-Jonathan,* the fragmentary targums, *Targum Neofiti,* and the Palestinian targum fragments from the Cairo Geniza.—C.R.M.

615. M. Florentin, "ʿqwmt hhṭʿmh hʿbryt whnlmd mmnh wmʿbryt hšwmrwnym ʿl hṭʿmt lšwn hmšnh (The Stress System in Mishnaic Hebrew)," *Lĕšonénu* [Jerusalem] 64 (3-4, '02) 221-230.

In Mishnaic Hebrew stress was only partially penultimate, and so Mishnaic Hebrew represents a transitional stage between a language whose stress is mainly on the final syllable (biblical Hebrew) and a language whose stress is (almost) entirely penultimate (Samaritan Hebrew). During the history of ancient Hebrew stress "descended" gradually toward the end of the word and then "climbed" back again gradually to the penultimate syllable.—D.J.H.

616. R. FONTANA, "I precetti di Noè," *BibOr* 44 (2, '02) 65-87.

This study of the commandments of Noah (see *t. Abod. Zar.* 8:4-6) first traces the history of this tradition in the talmudic, posttalmudic, and modern eras. Then it considers the character of these precepts and their rationale according to various Jewish traditions, and reflects on the relation between the "sons of Noah" and the "sons of Israel."—D.J.H.

617. C. T. R. HAYWARD, "Targumic Perspectives on Jacob's Change of Name to Israel," *JournAramBib* 3 (1-2, '01) 121-137.

After introductory comments on the accounts of Jacob's change of name to Israel in Gen 32:25-33 and 35:9-15 and the treatment of these narratives in *Genesis Rabbah,* the article treats *Targum Onqelos* and Jacob's change of name to Israel, considers Palestinian targums of Gen 32:25-33, and offers concluding observations. What stands out very clearly is the striking idiosyncrasy of *Targum Onqelos* of Gen 32:25-33 when set alongside the other extant targumic versions.—C.R.M.

618. H. JACOBSON, "Shoes and Jews," *RevÉtudJuiv* 161 (1-2, '02) 233.

The Talmud in *b. Shabbat* 61a reports a dispute over the proper order for putting on shoes (left or right first?). This topic was a matter of importance to the Pythagoreans, and the rabbinic dispute may reflect some Pythagorean influence.—D.J.H.

619. E. KATSUMATA, "Priests and Priesthood in the Aramaic Bible," *JournAramBib* 3 (1-2, '01) 139-159.

In the light of recent interest in the status of Jewish priests after the destruction of the Second Temple, the article examines the world of the priesthood as it appears in the Aramaic targumim. It shows that all of the targumim apart from *Onqelos* evince a pronounced interest in the priests and the priesthood, and especially in the Temple rites. They are sensitive to the status of the Israelite priests and develop elaborate systems for discriminating among the various sorts of priests. There appears to be a connection between the priesthood and the blessings as they are recorded in the targums of the Torah. The prosperity of the priesthood is sometimes linked with the prosperity of the kingdom in these blessings.—C.R.M.

620. A. AND E. KAUNFER, "Time and Torah: A Curious Concept Revisited," *ConsJud* 54 (4, '02) 15-32.

The article explores the origin of the rabbinic hermeneutical principle that "there is no chronological order in the Torah," considers the possible reasons why it was introduced into Jewish scriptural interpretation, and analyzes its meaning in the framework of several classical sources and exegetes. It concludes that while it was originally a concept merely meant to correct textual difficulties, it grew into a useful hermeneutical tool for some and a dangerous theological challenge for others.—D.J.H.

621. R. LE DÉAUT, "Targum and New Testament," *SIDIC* [Rome] 35 (2-3, '02) 35-36.

The last part of an essay published in *SIDIC* in 1976 [§ 21-958], the article first notes some

Synoptic texts (Lk 11:27; 6:36; Mt 15:26; 7:2) and Johannine expressions ("lifted up," "Word") that are illuminated by the targums. Then it reflects on the possible role of the targums and of Jewish traditions in general in the development of early Christianity.—D.J.H.

622. N. LEVINE, "R. Elazar b. Arach: The 'Overflowing Spring,' the Emmaus Hot Tub, and Intertextual Irony," *JournStudJud* 33 (3, '02) 278-289.

The paper examines the enigmatically tragic story of the mishnaic sage Rabbi Elazar ben Arach, the "overflowing spring" who forgets his Torah when he leaves the company of the sages for the hot springs of Emmaus, as the story emerges from a synoptic reading of the various mishnaic, talmudic, and midrashic sources. Its focus is in a literary reading of the story's motifs, structures, patterns, wordplay, intertextuality, etc. It gives particular attention to the effect of ironic result when the sources about Rabbi Elazar's praises and potential are read together with the narrative sources.—D.J.H.

623. E. MARTÍN CONTRERAS, "Noticias masoréticas en el midrás *Lamentaciones Rabbâ,*" *Sefarad* 62 (1, '02) 125-141.

An examination of all the examples in *Lamentations Rabbah* in which a textual detail is commented on in the language of the Masorah reveals the significance of the Masoretic type notes in studies on the interpretation of the biblical texts and the relevance of the haggadic midrashim in studies about the history and development of the Masorah.—D.J.H.

624. H. W. MEESTER ET AL., "Bibliography," *JournAramBib* 3 (1-2, '01) 249-261.

This installment [see § 46-577] provides bibliographic information (along with lists of keywords and primary texts) about recent books and articles on the targums and related topics.—C.R.M.

625. M. MISHOR, "Ywm nqmh — ywm nḥmh (*Yom Neqema — Yom Neḥama*)," *Lěšonénu* [Jerusalem] 64 (1-2, '02) 153-155.

The word *něḥāmâ* in the expression *yôm (ha-)něḥāmâ* in *b. Pesaḥim* 54b and other rabbinic sources should be understood to refer to "vengeance, punishment" (*něqama*) rather than consolation (the usual meaning of the root *nḥm*).—D.J.H.

626. M. MISHOR, "ʿl hnyqwd bktb yd ʾrpwrṭ šl htwsptʾ (On the Vocalization of MS Erfurt of the Tosefta)," *Lěšonénu* [Jerusalem] 64 (3-4, '02) 231-244.

The Erfurt manuscript of the Tosefta, which was written in Germany in the 12th century A.D., contains a considerable number of vocalized words. Its vocalic system consists of *pataḥ, ṣere, ḥiriq, ḥolam, šuruq* (and *qibbuṣ,* when *waw* is missing), corresponding to the five vocalic qualities, and *šewa.* Such a spare system is very rare in medieval manuscripts.—D.J.H.

627. M. M. MORFINO, "'Metti in pratica più di quello che hai studiato' (*Pirqé Abot* 6,4). Alcuni tratti esistenziali caratteristici del maestro della parola nel trattato *Pirqé Abot* e nel *Midrash Abot de-Rabbi Natan* e in alcuni commenti posteriori," *RivistBib* 50 (3, '02) 257-310.

With reference to texts in *m. Abot, Abot de-Rabbi Nathan,* and related rabbinic works, the article discusses the essential characteristics of a "master of the word" and the various steps for approaching the Torah: study; studying and living the Torah; self-discipline, temperance, and silence; humility, reserve, and work; disinterested love for the Torah; and study and practice of the Torah.—D.J.H.

628. C. MÜLLER-KESSLER, "The Earliest Evidence for Targum Onqelos from Babylonia and the Question of its Dialect and Origin," *JournAramBib* 3 (1-2, '01) 181-198.

The article discusses the Aramaic dialect employed in *Targum Onqelos* and *Targum ps.-Jonathan,* the Aramaic idiom of *Targum Onqelos* and *Targum ps.-Jonathan,* problems of the lexicographical situation, and the earliest examples of *Targum Onqelos* and *Targum ps.-Jonathan* from Nippur. It concludes that it is conceivable that *Targum Onqelos* and *Targum ps.-Jonathan* could have been translated in Babylonia despite their striking western linguistic phenomena. That both targums presumably have their home in Babylonia is also suggested by the linguistic features of the magic bowls written in Aramaic square script that are composed in identical artificial rabbinic idiom. This idiom could have been transferred to Babylonia by at least shortly after the destruction of the Second Temple.—C.R.M.

629. J. NEUSNER, "How Judaism Reads the Bible," *JournHighCrit* 8 (2, '01) 210-250.

The article spells out the ways in which in the normative documents of Judaism the Hebrew Scriptures of ancient Israel become Torah, and how holy Israel meets God today in the Torah of Moses. It includes discussion of paradigmatic thinking in Judaism with reference to *Ruth Rabbah,* transforming historical narratives into exemplary patterns, the paradigmatic approach to Scripture (the presence of the past, the pastness of the present), turning one-time happenings into all-time paradigms (from unique event to exemplary pattern), etc.—C.R.M.

630. J. NEUSNER, "Sin, Repentance, Atonement and Resurrection. The Perspective of Rabbinic Theology on the Views of James 1-2 and Paul in Romans 3-4," *AnnStorEseg* 18 (2, '01) 409-431.

An exposition of the rabbinic theology of sin, repentance, atonement, and resurrection in comparison with the similar theologies of James 1–2 and Paul in Romans 3–4 establishes a perspective on all three systems: alike and not alike. It concludes that Paul finds his place on a continuum with the Temple and its rites of atonement by replacing the animal offerings with the sacrifice of Christ, whereas the rabbinic system and James' counterpart share a different world and a correspondingly other theory of atonement.—D.J.H.

631. M. PERANI AND G. STEMBERGER, "The Yerushalmi Fragments Discovered in the Diocesan Library of Savona," *Henoch* 23 (2-3, '01) 267-303.

The Yerushalmi fragments discovered in the Diocesan Library of Savona are remnants of a manuscript of Talmud Yerushalmi (or only of its order *Neziqin*) written in the 13th century in a Sephardic hand. Perani (pp. 267-275) first describes the fragments (their discovery, and codicological and paleographical features) and provides facsimiles of several sheets. Then Stemberger (pp. 276-302) analyzes the texts in the sequence of the Yerushalmi and draws some general conclusions about their relationships to other manuscripts.—D.J.H.

632. J. RIBERA FLORIT, "El género literario rabínico llamado Targum. Estudio sobre las técnicas de traducción en el Targum de Ezequiel," *AulaOr* 17-18 (1-2, '99-'00) 307-314.

As a means of clarifying the distinctive literary genre of "targum" vis-à-vis the Hebrew

Bible, the article considers how *Targum of Ezekiel* renders terms associated with the concept of God, the mission of the prophet, and images of Israel.—D.J.H.

633. I. ROZENSON, "Mĕkabbēš gnwt ʾw ggwt? ʿywn bmšmʿwtw šl byṭwy (*Mĕkabbēš gnwt* or *ggwt*: The Meaning of an Expression)," *Lĕšonénu* [Jerusalem] 64 (1-2, '02) 59-71.

The interchange between *gimel* and *nun* is well documented in midrashic literature. Thus the expressions *ggwt srypyn* (*b. Men.* 64b) and *mkbš ggwt* (*Gen. Rabb.* 53:10) may be understood as references to "gardens" (*gnwt*), reflecting the interchange between *gimel* and *nun*.—D.J.H.

634. S. L. SANDERS, "Old light on Moses' shining face," *VetTest* 52 (3, '02) 400-406.

Ancient Mesopotamian sources provide a model for understanding what happened to Moses' face in Exodus 34: It is not the face itself, but its surface, the skin, that radiated. Recently published midrashic sources [see § 43-670] have shown that Jerome's understanding of Moses as bearing horns was shared by a stream within Jewish tradition, and suggest that there is no contradiction between Exodus 33 and 34: While no human could see God and live, in Exodus 34 the Israelites recoil from a transformed Moses who is no longer precisely human.—D.J.H.

635. W. H. SHEA, "Three Notes on Relations Between Early Rabbinic and Early Christian Sources," *JournAdventTheolSoc* 12 (1, '01) 78-82.

The article notes three examples drawn from J. Neusner's *Midrash Reader* (1990) where early rabbinic and early Christian sources treat the same or similar topics: (1) the idea of saving something up for the Sabbath (*Mekilta deRabbi Ishmael* 53, *Bahodesh* 7 and 1 Cor 16:2); (2) numbering the days of the week according to the Sabbath (*Mekilta deRabbi Ishmael* 53, *Bahodesh* 7 and Mt 28:1); and (3) the four kingdoms of Daniel 7 (*Genesis Rabbah* 44 and Jerome, *Commentary on Daniel*).—C.R.M.

636. W. F. SMELIK, "Language, Locus, and Translation between the Talmudim," *Journ AramBib* 3 (1-2, '01) 199-224.

In the 2nd century A.D. Palestine was characterized by the simultaneous use of Greek and Aramaic Bible translations, and both languages must have been used in the synagogue. If Bible translations existed in the Babylonian Diaspora, however, they must have been written in Aramaic. As a result of these linguistic differences as well as other factors, the two Talmudim differ in their perception both of the usefulness of Aramaic and of the Jewish Aramaic Bible translations (targums). Translation in Babylonia was firmly rooted in the rabbinic, authoritative, and oral tradition. In Palestine, however, Greek versions initially had the edge over Aramaic ones, at least among the rabbis, and these versions circulated in written form, despite rabbinic insistence on their oral character. It seems that even halakic traditions were more easily committed to writing in Palestine than they were in Babylonia.—C.R.M.

637. R. ULMER, "The Semiotics of the Dream Sequence in Talmud Yerushalmi Ma'aser Sheni," *Henoch* 23 (2-3, '01) 305-323.

Talmud Yerushalmi tractate *Maʿaser Sheni* 4:9 (55b-c) contains a series of dream interpretations at the end of a halakic discussion on the second tithe. The paper analyzes these "aggadic" segments as a literary genre and as a semiotic system. The fifteen dream interpretations in *Maʿaser Sheni* (which are parallel to *Ekhah Rabbah* 1:1) display a construction of a language of signs and make use of a systematic play of resemblances and etymological plays on terms that are all part of the late antique epistemological possibility of the world that the rabbis encountered. The dream sequence in the Yerushalmi comes closest to a Palestinian Jewish "dream book" from antiquity. It demonstrates the continuity that the Yerushalmi shares with the past literary traditions for reporting dreams in the ancient Near East and in Hellenistic culture.—C.R.M.

638. E. van Staalduine-Sulman, "Translating with Subtlety: Some Unexpected Translations in the Targum of Samuel," *JournAramBib* 3 (1-2, '01) 225-235.

This consideration of how much freedom the translators of *Targum Jonathan* had explores the issue in three fields with illustrations from *Targum of Samuel*: the translation technique *onomasticon,* the use of synonyms, and the treatment of Hebrew poetry. It concludes that the freedom of the translators of *Targum Jonathan* was restricted by reverence for the Hebrew text and the desire to produce an Aramaic translation characterized by clarity.—C.R.M.

639. J.-W. Wesselius, "Completeness and Closure in Targumic Literature: The Emulation of Biblical Hebrew Poetry in Targum Jonathan to the Former Prophets," *JournAram Bib* 3 (1-2, '01) 237-247.

After noting that the translations of the four major songs in the Former Prophets (said or sung by Deborah and Barak in Judges 5, Hannah in 1 Samuel 2, and David in 2 Samuel 22 and the first half of chap. 23) are far less literal than the rest of *Targum Jonathan* and contain numerous midrashic expansions, the article suggests that the targumic passages should be regarded as instances of highly appropriate literary emulation. The targum to these chapters emulates the Hebrew on at least seven different levels: (1) the linear order of the Hebrew; (2) the original's relative obscurity; (3) the coherence of the original poem; (4) the characteristics of classical Hebrew poetry; (5) the variety of references to past, present, and future; (6) lexical and literary links among the four chapters; and (7) the historical panorama presented by these four chapters. While targum is all about the production of Aramaic texts in close relation to the text of the Hebrew Bible, the linear translational relation between the two turns out to be just one of the many ways in which they may correspond.—C.R.M.

Rabbinics, §§ 47-134, 529, 548, 551, 556, 579, 582, 586, 593, 597–598.

Greco-Roman World

640. M. Beard, "Married to the Empire," *Times Literary Supplement* [London] September 13 ('02) 3-4.

From the 1st-century A.D. to R. Graves and beyond, Livia has appeared to play a much more crucial role in the power politics of the Roman empire than the image of "resident seamstress" put forward by Augustus would suggest. A. A. Barrett's new biography, *Livia. First Lady of Imperial Rome* (2002), while a first-rate collection of material, will almost certainly disappoint anyone wanting to get to the bottom of the historical Livia. S. R. Joshel's outstanding essay in Joshel et al. (eds.), *Imperial Projections. Ancient Rome in Modern Popular Culture* (2001), explores with regard to Livia and other characters the different political significance of the British (1976) and American (1977) versions of the *I, Claudius* television series.—D.J.H.

641. A. B. BOSWORTH, "Vespasian and the slave trade," *ClassQuart* 52 (1, '02) 350-357.

There can be no serious doubt that ca. A.D. 62 Vespasian invested in the slave trade and profited sufficiently to maintain his senatorial status comfortably. His nickname *mulio* ("mule") and Suetonius' comment that he went to the *mangonicos* (*Vespasian* 4.3) indicate not that he became a contractor of mules but rather that he dealt with slave dealers who produced human "mules," males who were made sterile and became eunuchs.—D.J.H.

642. J. CORS I MEYA, "Traces of the Ancient Origin of some Mythic Components in Philo of Byblos' *Phoenician History*," *AulaOr* 17-18 (1-2, '99-'00) 341-348.

While there are many similarities between Philo of Byblos' *Phoenician History* (1st-2nd centuries A.D.) and Hesiod's *Theogony*, there are numerous differences as well. Philo may well have had access to certain narrative components from truly ancient sources (older than Hesiod), and at some points the influence of Philo's source on Hesiod is more plausible than the other way around.—D.J.H.

643. P. J. DAVIS, "The Colonial Subject in Ovid's Exile Poetry," *AmJournPhilol* 123 (2, '02) 257-273.

Even if we accept that Ovid in exile remained politically Roman, we have to acknowledge that his support for the Augustan regime was not without reservation or qualification. To treat Ovid as a "culture worker" and to claim that *Tristia* and *Ex Ponte* acknowledge the legitimacy of the Augustan regime and invite the extension of Roman dominance over other peoples (as T. N. Habinek does) is not only to misunderstand the nature of Roman imperialism but also to ignore the complexities and contradictions in the ninety-six or so poems that constitute the corpus of Ovid's exile poetry.—D.J.H.

644. S. DMITRIEV, "Observations on the Historical Geography of Roman Lycaonia," *GkRomByzStud* 41 (4, '00) 349-375.

(1) In the 1st century B.C., Lycaonia as a Roman geographical and administrative unit included the territory of the Isaurians. But the Isaurian territory was treated separately as a juridical district or when ethnic boundaries were marked for some reason. (2) The evidence that we have about the "eleventh *strategia*," the *strategia Antiochiana*, the "tetrarchy of Lycaonia," and the Lycaonian *koinon* presents them as different units geographically and historically. Ethnically, Iconium and the "tetrarchy of Lycaonia" belonged to Lycaonia; administratively, they formed a part of Galatia; and, if we believe Pliny, they were under the jurisdiction of the proconsul of *provincia Asia*.—D.J.H.

645. N. A. EVANS, "Sanctuaries, Sacrifices, and the Eleusinian Mysteries," *Numen* 49 (3, '02) 227-254.

The study argues that the type of animal sacrifice known as *thysia* that regularly took place at altars in ancient Greece was deliberately excluded from the interior of the sanctuary at Eleusis. The analysis of the locations where objects were dedicated suggests that significant theological and ideological reasons lie behind the absence of altars and animal sacrifice within the sanctuary. Altars represent the locus for a common type of mediation with the gods that places those with political power in the cultic center. In the annual ritual of the Eleusinian Mysteries, however, man and women, citizens, metic foreigners, and slaves stood on an equal footing in their experience of and knowledge of the gods. Gender, age, ethnicity, and civic status played a different role at Eleusis than in virtually every other type of pan-

Hellenic cultic experience. The Eleusinian system of rituals, dedications, and sacrifices remained intact throughout the early centuries A.D. and provided a common point of experience for many who went on to form nascent Christian communities.—C.R.M.

646. D. Fishwick, “The deification of Claudius,” *ClassQuart* 52 (1, ’02) 341-349.

Whereas the evidence of Tacitus refers to the vote of *consecratio* by the Roman senate in the case of the apotheosis of Claudius in A.D. 54, the account of Suetonius relates rather to the rite that completed the process of his deification. Far from being inconsistent, the two main authorities are complementary in recording successive stages of Claudius’ deification.—D.J.H.

647. A. Gangloff, “Les mythes dans les principaux discours aux villes de Dion Chrysostome: un approche de la notion de Hellénisme,” *Revue des Études Grecques* [Paris] 114 (2, ’01) 456-477.

Study of the distribution of myths according to the context of Dio Chrysostom’s main speeches to cities (Rhodes, Alexandria, Tarsus, etc.) highlights their political usage on a general level. The choice of myths—and particularly the fact of rejecting some of them—shows that Dio resorted to them as mirrors of his audience.—D.J.H.

648. H. Jacobson, “Misor in Philo of Byblos,” *ClassQuart* 52 (1, ’02) 404.

In recounting the theology of the Phoenicians, Philo of Byblos interprets the names Misor and Suduk to mean εὔλυτος καὶ δίκαιος (FGrHist 790F2 = Eusebius, *Praeparatio evangelica* 1.10.36 a 1-2). But instead of εὔλυτος (“agile”) it is better to read εὔθυνος (“straight”). Thus Misor and Suduk are “the one who makes straight and the just one.”—D.J.H.

649. C. P. Jones, “Apollonius of Tyana’s Passage to India,” *GkRomByzStud* 42 (2, ’01) 185-199.

The article examines five passages in the section of Philostratus’ *Life of Apollonius* that narrates Apollonius’ “passage to India.” Philostratus makes Apollonius meet Damis in Syrian Hierapolis, just before he crosses the Euphrates. Philostratus’ geography is accurate so far as “Arabia,” but becomes vague and literary once the party has left Upper Mesopotamia for Babylonia and beyond. His account should not be taken as an interesting sidelight on this region in the mid-1st century but rather as a romance of travel, with homage to Herodotus as well as lost authors such as Ctesias. Damis is surely a vehicle invented to carry this part of the work; he is not a lost author, but one conjured into existence by Philostratus.—C.R.M.

650. J. L. Kastely, “The Recalcitrance of Aggression: An Aporetic Moment in Cicero’s *De inventione*,” *Rhetorica* 20 (3, ’02) 235-262.

In *De inventione* Cicero defends rhetoric by presenting a myth of the progress of the human species from asocial brutes to rational and social creatures. However, as Cicero explains the corruption of rhetoric by cunning individuals moved only by private interest, his myth reveals the present situation to be every bit as divided and contentious as the mythic state of nature. The contribution of *De inventione* is to enact the inherent instability within the traditional Sophistic account of the role of speech in the creation and maintenance of the political community, and then to turn to stasis theory as a way of negotiating the incoherence of the myth. By formalizing the agonistic clash of interests as a method of invention, stasis theory transforms a source of social instability into a resource for ongoing social reinvention.—D.J.H.

651. D. KONSTAN, "Women, Boys, and the Paradigm of Athenian Pederasty," *differences* [Providence, RI] 13 (2, '02) 35-56.

With examples from various phases of Greek and Latin literature, the article illustrates the motif of women as particularly susceptible to the erotic charms of adolescent males. In this capacity the adolescent male was a potential rival to the husband, occupying the same position in the sexual hierarchy. The tension or ambiguity between the two roles—boy love and adult lover—in classical Athens entered into the construction of a peculiar moment in the ideology of feminine desire. In a culture in which pederasty was valorized, women's erotic passion could be normalized by assimilating it to the adult male's desire for boys.—D.J.H.

652. R. LINDNER, "Frau und Beruf in der frühen römischen Kaiserzeit," *BibKirch* 57 (3, '02) 153-157.

Relying mainly on archaeological evidence, the article considers everyday life for women in the Roman empire, with particular attention to what work they did and what kind of occupations might have been open to them (e.g. weaver, secretary, hairdresser, businesswoman, and nurse).—D.J.H.

653. C. MARTÍNEZ MARA, "Los antecedentes isíacos del culto a María," *Aegyptus* 80 (1-2, '00) 195-214.

The article explores possible links between the figures of Isis and Mary with reference to the artistic portrayals of them, the title "mother of God" and related matters, and the praises and epithets applied to them.—D.J.H.

654. S. MCLEMEE, "Rehabilitating Livia," *Chronicle of Higher Education* [Washington, DC] 49 (5, '02) A14-A15.

According to A. A. Barrett in *Livia. First Lady of Imperial Rome* (2002), the real Livia was a much more complex and interesting figure than anything found in the melodramatic slanders of antiquity. The article places the book in the context of Barrett's earlier works, provides basic information about Livia (wife of Augustus and mother of Tiberius), considers the negative assessments of her in antiquity, and reflects on the suspicion of biography as a genre for scholarship on the Roman elite.—D.J.H.

655. A. MITESCU, "Sull'ipotesi del 'monoteismo pagano': Mithra e la preghiera precristiana," *Teresianum* 53 (2, '02) 453-476.

The article considers the syncretism that emerged between the 2nd and 4th centuries A.D. featuring a triad consisting of the Great God, the Great Mother, and a demigod or messenger of the gods. It treats the topic under the following headings: Mithras as the god of the equinox, the Great Mother and the warm "hemisphere," the feminine hemisphere and good fortune, monotheism and the translation of the names of the gods, and the pre-Christian prayer (*Domine aeterne, rogat te Cascelia Elegans . . .*) in the Mithraeum at the Basilica S. Stefano Rotondo.—D.J.H.

656. D. B. NAGLE, "Aristotle and Arius Didymus on Household and πόλις," *Rheinisches Museum für Philologie* [Frankfurt] 145 (2, '02) 198-223.

The section of Arius Didymus' *Epitome of Peripatetic Ethics and Politics* on the household and the state in Stobaeus' anthology (see 2.147.26–152.25) bears witness to modifications of Aristotle's political theory that were circulating in the 1st century B.C. and the 1st century A.D. We find in the epitome a flattening of the Aristotelian family hierarchy and an emphasis instead on the mutuality of the relationship between husband and wife. To the diminution of the independence of the polis corresponded a similar kind of privatization (in the etymological sense of deprivation) of the household.—D.J.H.

657. S. PARKER AND P. MURGATROYD, "Love poetry and Apuleius' *Cupid and Psyche*," *ClassQuart* 52 (1, '02) 400-404.

When one views Apuleius' *Cupid and Psyche* within the context of the *Metamorphoses* as a whole, the inset episode about the two lovers mirrors and illuminates a major thrust of the frame narrative about Lucius—the cautionary tale of a soul's fall due to misguided curiosity and self-indulgence, and its redemption due to union with the god. The elaborate, clever, and often witty references to earlier love poetry in *Cupid and Psyche* mean that this message in miniature is given a striking and attractive form.—C.R.M.

658. J. L. PENWILL, "Quintilian, Statius and the Lost Epic of Domitian," *Ramus* [Bendigo, Australia] 29 (1, '00) 60-83.

A number of Roman writers in the early 90s of the 1st century A.D. give the impression that a poet suitable for celebrating the Flavian dynasty was found in the person of Domitian. The article examines ways in which writers of the time paid their respects to Domitian's poetic talent and offers suggestions about what readers are meant to infer from their comments. It concludes that whatever Domitian may have claimed, the great work on the Capitoline War was never written or at least never completed.—D.J.H.

659. S. POTHECARY, "Strabo, the Tiberian Author: Past, Present and Silence in Strabo's *Geography*," *Mnemosyne* 55 (4, '02) 387-438.

From internal evidence it is apparent that Strabo composed his *Geography* under the emperor Tiberius, starting in A.D. 17 or 18 and finishing in A.D. 23. Strabo emphasized the continuity of Tiberius' policy with that of his predecessor and was highly selective in what he said or did not say about the Augustan past.—D.J.H.

660. L. RICHARDSON, "Cicero *Att.* 5.21.14 and the *Romana Mysteria*," *Phoenix* [Toronto] 55 (3-4, '01) 411-413.

Cicero's use of the term *mysteria* in his letter to Atticus in 50 B.C. (*Att.* 5.21.14; see also 6.1.26) need not refer to religious mysteries. Rather, Cicero seems to have been alluding in a joking manner to the capriciousness of a priestly college in deciding whether and when an intercalation in the Roman calendar would take place.—D.J.H.

661. K. J. RIGSBY, "Founding a Sarapeum," *GrRomByzStud* 42 (1, '01) 117-124.

What Zoilus wanted in his Zenon archive letter of 257 B.C. to Apollonius was a little Sarapeum in the Greek quarter of Memphis, a convenient place for Hellenomemphites to pay their respects to Sarapis. The motive is neither Ptolemaic imperial politics nor social engineering but the god's command, and the theme is human reluctance and weakness and eventual acquiescence and enthusiasm. As an expression of piety, Zoilus' letter has the ring of truth.—D.J.H.

662. J. B. RIVES, "Magic in the XII Tables revisited," *ClassQuart* 52 (1, '02) 270-290.

After general comments about our knowledge of the XII Tables, the article examines in detail two of its laws that are usually associated with magic (*qui fruges excantassit,* and *qui malum carmen incantassit*), and argues that these laws do not seem originally to have concerned magic at all.—D.J.H.

663. M. VIELBERG, "Farbausdrücke im heidnischen und christlichen Roman: die Metamorphosen des Apuleius and die pseudoklementinischen Rekognitionen im Vergleich," *Latomus* [Brussels] 61 (1, '02) 108-121.

The article first lists the Latin roots and words for colors (white, gray, black, yellow, red, violet, blue, green, brown) in Apuleius' *Metamorphoses* and the ps.-Clementine *Recognitions,* respectively. Then it reflects on the similarities and differences between the two works, with particular attention to their references to colors.—D.J.H.

664. T. WHITMARSH, "Alexander's Hellenism and Plutarch's textualism," *ClassQuart* 52 (1, '02) 174-192.

The article considers Plutarch's *Life of Alexander* in the light of the cultural complexity in the representation of Alexander and the Macedonians under the following headings: Plutarch, Hellenism, and Alexander; educating Alexander; and West to East. It concludes that Plutarch's *Alexander* is a catoptric text that engages and challenges the reader's sense of self, refusing any easy identification.—D.J.H.

Greco-Roman World, §§ 47-558, 618.

Early Christianity

665. P. ARGÁRATE, "Herméneutica y exégesis de los Padres de la Iglesia," *AnáMnesis* 12 (1, '02) 25-38.

The article first considers how the OT was read by Christians in the 2nd century A.D., with reference to the Apostolic Fathers, Justin, and Irenaeus. Then it discusses the problem of Christian biblical interpretation in the 3rd century, in the Alexandrian and Antiochene schools and in the Latin Fathers. It concludes that patristic hermeneutics and exegesis understood Scripture as the historical and progressive revelation of God who leads humans to salvation.—D.J.H.

666. J. J. AYÁN CALVO, "Datierung und Echtheit der Ignatianischen Briefe," *ForKathTheol* 18 (2, '02) 81-105.

At the end of the 19th century there was a consensus that the middle recension (*Magnesians, Trallians, Philadelphians, Smyrnaeans, Polycarp, Ephesians, Romans*) contained the authentic letters of Ignatius. In the second half of the 20th century this consensus was challenged from various directions by R. Weijenborg, J. Rius-Camps, and R. Joly. But critical analysis of their arguments reveals no anachronisms that would contradict the origin of these letters in the first half of the 2nd century A.D., and suggests that rejection of the authenticity of these letters had less to do with scientific objectivity than with certain ecclesiological presuppositions.—D.J.H.

667. Á. BARREIRO, "Os mistérios da vida de Cristo nas cartas de Santo Inácio de Antioquia e sua importância atual," *PerspTeol* 34 (93, '02) 247-264.

After describing Ignatius of Antioch as mystic and theologian and as pastor and martyr, the article considers the place of the "mysteries" of the life of Christ (incarnation and birth, baptism and passion, resurrection) in Ignatius' letters, shows how Ignatius affirmed the reality of these mysteries against the Docetists, reflects on the continuing importance of these mysteries, and discusses love for Jesus Christ and the mysticism of service in the writings of Ignatius of Antioch and Ignatius Loyola.—D.J.H.

668. P. BOULHOL, "*Secta*: de la ligne de conduite au groupe hétérodoxe. Évolution sémantique jusqu'au début du Moyen Âge," *RevHistRel* 219 (1, '02) 5-33.

The word *secta* was originally devoid of negative connotations and long referred to a line of conduct or doctrine, especially in philosophy. Christians gave the term a religious overtone by using it concurrently with αἵρεσις, which was applied even in the NT to dissenting or heterodox groups. *Secta* came to suggest the deviation of a coterie rebelling against the catholic church. The semantic shift toward the modern idea of a "sect" became official with the adoption of Christianity as a state religion in the late 4th century A.D. Thus classical pluralism, which viewed the variety of sects as a sign of intellectual health, was replaced by an exclusive religion imposing a single dogma. Then *secta* tended to become a synonym of αἵρεσις, and its use in a nonpejorative sense was limited to the sciences.—D.J.H.

669. D. BRAKKE, "The Early Church in North America: Late Antiquity, Theory, and the History of Christianity," *Church History* [Durham, NC] 71 (3, '02) 473-491.

The rise of the paradigm "late antiquity," as stimulating as it has been, has undermined the paradigm "history of Christianity," itself a recent development that moved away from the kind of thinking that could produce a history of "the early church." Moreover, early church historians have not been immune to the impact of what goes by the name of "critical theory," especially the postmodern variety, which calls into question the construction of grand narratives of any kind by complicating the relationship between text and context. However, the discipline of religious studies, another rapidly growing phenomenon of the last thirty years, and some forms of theory may offer strategies for reconnecting early Christian studies to the larger history of early Christianity.—D.J.H.

670. J. BRONKHORST, "Asceticism, Religion, and Biological Evolution," *MethTheorStud Rel* 13 (4, '01) 374-418.

Examination of asceticism and related phenomena in classical India and in Christian antiquity reveals as a common underlying predisposition the belief in a "self" or soul distinct from one's body and mind. Both the martyr and the ascetic were determined to let their bodies be their bodies, and the gnostic was in possession of knowledge that confirmed that his real self was altogether different from his body.—D.J.H.

671. D. CERBELAUD, "Bulletin d'études juives et judéo-chrétiennes. Judéo-christianisme antique, dialogue judéo-chrétien actuel," *RevSciPhilThéol* 86 (1, '02) 123-144.

Included among the descriptions and evaluations of fifteen recent publications pertaining to Jewish Christianity in antiquity and to Christian-Jewish dialogue today are the following works: F. Manns, *Le judéo-christianisme, mémoire ou prophétie?* (2000); S.-C. Mimouni, *Le judéo-christianisme ancien. Essais historiques* (1998); F. Blanchetière, *Enquête sur les racines juives du mouvement chrétien (30-135)* (2001); and *Le judéo-christianisme dans tous ses états* (2001).—D.J.H.

672. A. COOPER, "The Library of the Fathers," *Pacifica* 15 (3, '02) 294-306.

The article describes the planning and execution of "The Library of the Fathers" series in the 19th-century Oxford Movement by J. H. Newman, J. Keble, R. H. Froude, and E. B. Pusey. The project eventually blossomed into an ambitious program for translating patristic texts, many for the first time in English. It was a major contribution to historical and theological studies, and had an influence well beyond the narrow confines of a church "party" or movement.—D.J.H.

673. M. FIGURA, "Märtyrer durch Gottes Willen. Die Deutung seines eigenen Märtyrertodes bei Ignatius von Antiochien," *IntKathZeit/Communio* 31 (4, '02) 332-339.

After supplying basic information about Ignatius and his letters, the article considers his statements about his captivity, interpretation of his captivity and martyrdom as in accord with God's will and providence, concept of the presence of Jesus' suffering in the dying of the martyr, and interpretation of martyrdom as reaching the goal of perfect unity with the triune God revealed by Jesus.—D.J.H.

674. W. H. C. FREND, "The MCU and the Study of the Early Church," *ModBelieving* 43 (3, '02) 39-42.

The article explains why the Modern Churchpeople's Union as a liberal and scholarly organization within the Anglican communion should show more interest in recent discoveries (e.g. Dead Sea scrolls, Nag Hammadi documents) and developments in research on the patristic period.—D.J.H.

675. T. GADEN, "'Chosen as a peculiar people': Christian traditions and Hellenistic philosophy in 1 Clement," *Colloquium* 34 (1, '02) 35-48.

Contrary to the judgment of much 20th-century scholarship, the paper argues that *1 Clement* has not "surrendered" to Hellenistic Judaism in its ethics and to Stoicism in its argument for harmony drawn from the providential ordering of the cosmos (see *1 Clem.* 20). Rather, it is exactly at these two points where it demonstrates its Christian perspective most fully. By regarding creation as evidence for the character of God rather than for God's existence, and by placing humility at the pinnacle of the virtues enjoined upon the Corinthians, *1 Clement* demonstrates itself as a Christian document that is faithful to a set of Christian traditions that control its use of Hellenistic motifs.—C.R.M.

676. T. GADEN, "Looking to God for Healing: A Rereading of the *Second Letter of Clement* in the Light of Hellenistic Psychagogy," *Pacifica* 15 (2, '02) 154-173.

A close reading of *2 Clement,* which attends to its debt to Hellenistic traditions of psychagogy ("guiding the soul") and *paideia,* demonstrates that the letter is a sophisticated rhetorical attempt to provide much needed medicine for its audience, to draw them into a renewed awareness of their salvation by pointing them again to God, who is the one true therapist and healer of souls. It also reveals that the epistemology and theory of virtue in *2 Clement* are indications of its distinctiveness from Hellenistic Judaism and Hellenistic ethical theory.—D.J.H.

677. J. HAINSWORTH, "The Force of the Mystery: Anamnesis and Exegesis in Melito's *Peri Pascha,*" *StVladTheolQuart* 46 (2-3, '02) 107-146.

In his rhetorically electrifying speech known as *Peri Pascha,* Melito shows how the whole of the exodus was the type for which Christ is the reality and fulfillment. Recent scholarship on this work has confirmed its liturgical character, established its anamnetic function, and shown how this anamnesis was made possible by Melito's skillful and rhetorical exegesis. His *Peri Pascha* teaches us not only about who we were but more importantly about who we are.—D.J.H.

678. R. M. Jensen, "The Two Faces of Jesus. How the Early Church Pictured the Divine," *BibRev* 18 (5, '02) 42-50, 59.

Most early Christian images of Jesus—whether painted on the walls of catacombs, carved in relief on sarcophagi, or set in mosaic tiles—can be divided into two general types of portraits: the beautiful, youthful, long-haired Jesus, and the older, bearded Jesus. Earlier 4th-century Jesus portraits appear to borrow from two types of pagan deity portraits—those of the youthful, semidivine miracle workers, and those of the supreme father gods to illustrate Jesus' victory over them. But in later 4th- and 5th-century iconography (e.g. Ravenna), the two portrait types express Jesus' transformation from teacher and miracle worker (in his earthly ministry) to a glorified Son of God (in his passion).—C.R.M.

679. O. Leirvik, "History as a Literary Weapon: The Gospel of Barnabas in Muslim-Christian Polemics," *StudTheol* 56 (1, '02) 4-26.

While western biblical scholars take it for granted that *Gospel of Barnabas* was produced either in the late Middle Ages or in the early modern period, many Muslims consider it to be an early Christian text that gives more reliable access to the historical Jesus than do the NT Gospels. The article discusses the challenge that the "Barnabas controversy" presents to Christian-Muslim relations. It concludes that while *Gospel of Barnabas* can be read as part of an Islamic literature of resistance "from below" directed against Christian empires and missionaries, in the modern context it has become part of a Muslim anti-Christian polemics "from above" that has violated the integrity of Christian minorities by supersessionist claims.—C.R.M.

680. J. T. Lienhard, "The Christian Reception of the Pentateuch: Patristic Commentaries on the Books of Moses," *JournEarlyChristStud* 10 (3, '02) 373-388.

After discussing various early Christian approaches to the OT up to Origen's time, the article provides a survey of patristic commentaries on books of the Pentateuch, gives examples of patristic exegesis of specific texts in the Pentateuch, and reflects on the Fathers' exegetical methodology.—D.J.H.

681. O. Montevecchi, "*ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΚΕΧΙΑΣΜΕΝΗΝ*: P. Oxy XLII 3057," *Aegyptus* 80 (1-2, '00) 189-194.

The line above the *chi* in χαίρειν in line 1 and the reference to τὴν ἐπιστολὴν κεχιασμένην ("the letter marked with a *chi*") in line 2 of P. Oxy. xlii 3057 most likely reflect the use of the name Χριστός, and provide further evidence for the Christian character of the letter from Ammonius to Apollonius [see § 47-686]. The letter was probably sent from Alexandria to Oxyrhynchus.—D.J.H.

682. A. A. Nagy, "La forme originale de l'accusation d'anthropophagie contre les chrétiens, son dévelopement et les changements de sa représentation au II^e siècle," *Rev ÉtudAug* 47 (2, '01) 223-249.

In classical antiquity Christians were not the first or the only ones to be charged with cannibalism. Taking as its starting point the *coniuratio* of Cataline, the article discusses the evolution of the accusation of anthropophagy (the silence of Greek authors, the loquacity of Latin authors), the development of the accusation (with reference to Minucius Felix, Tertullian, the Letter of the Martyrs of Lyon, Theophilus and Athenagoras, Tatian and Justin, and Pliny the Younger), and the status of the accusation at the beginning of the 2nd century A.D. It concludes that the Christians' reputation for anthropophagy did not have a distinct form from the beginning but took several different shapes.—D.J.H.

683. T. NICKLAS, "Ein 'Neutestamentliches Apokryphon'? Zum umstrittenen Kanonbezug des sog. 'Petrusevangeliums,'" *VigChrist* 56 (3, '02) 260-272.

The article considers the various ways in which scholars have sought to describe the relation of *Gospel of Peter* to the canonical Gospels. It treats literary-critical methods, the allusion to the Gospel superscriptions, and reader-oriented perspectives. It concludes that the designation "NT apocryphon" is quite meaningful for *Gospel of Peter* even if its literary relation to the canonical Gospels cannot be spelled out with certainty, and that its text can be read and interpreted more than it has to date as a significant example of early Christian literature in and of itself.—C.R.M.

684. L. PADOVESE, "L'antipaulinisme chrétien au IIe siècle," *RechSciRel* 90 (3, '02) 399-422.

After noting some examples of early pagan anti-Paulinism, the article considers various responses to Paul by Christians in the 2nd century A.D.: total and exclusive acceptance (Marcion), rehabilitation (James), partial acceptance (e.g. *Acts of Peter*), absorption (gnostic texts), acceptance (e.g. 1 Peter, Ignatius), explicit refusal (Ebionite texts), silence without rejection (e.g. *Didache*), and suggestive silence (*Acts of Paul*).—D.J.H.

685. R. M. PRICE, "Heavenly Bridegrooms: The Sex Acts of the Apostles," *JournHighCrit* 8 (2, '01) 294-303.

The article suggests that the encratite apostles, the itinerant charismatics whose exploits lie at the base of the apocryphal Acts, engaged in sexual intercourse with the women to whom they ministered on the basis of a theological rationale that no doubt both of them believed. It suggests a parallel with the theology and practice of Hindu-Buddhist Tantra and posits encratite ritual sex in a spiritual state of mind, which is suggested in any case by the romance patterns in the Acts. It was no mere mortal, but the heavenly bridegroom, albeit under the aspect of his "twin brother" on earth, who joined the "bride of Christ" in the sacrament of "the bridal chamber." It was this claim that justified exactly what the enraged husband suspected: sexual intercourse between the encratite preacher and his female converts.—C.R.M.

686. I. RAMELLI, "Una delle più antiche lettere cristiane extracanoniche?" *Aegyptus* 80 (1-2, '00) 169-188.

After presenting the Greek text and a translation of P. Oxy. xlii 3057, the article examines the content of its letter from Ammonius to Apollonius, with particular attention to showing forth all the possible indications of its Christian character [see § 47-681]. It concludes that this letter, together with *1 Clement*, is probably one of the oldest Christian epistolary documents outside the NT, and that it may reflect the difficult situation of Christians under Domitian or Trajan. Photographs of the papyrus (recto and verso) appear on pp. 187-188.—D.J.H.

687. M. RIZZI, "La ricerca sugli apologisti cristiani del II secolo: il problema dell'identità di un genere letterario e di una categoria storico-teologica," *AnnStorEseg* 18 (2, '01) 659-665.

In the light of publications on the 2nd-century writings of the Christian Apologists, the article reflects on various methodological problems pertaining to identifying their literary genre and to discerning their relationships to one another and to non-Christian writings.—D.J.H.

688. B. SESBOÜÉ, "Bulletin de Théologie, patristique grecque," *RechSciRel* 90 (2, '02) 249-287.

Descriptions and evaluations of thirty-eight recently published books (in various languages) on patristic literature from the 2nd to the 7th century, the theology of the Fathers, and scholarly tools. Seven books concern the Apostolic Fathers and the Apologists of the 2nd century A.D.—D.J.H.

689. D. F. STRAMARA, "Surveying the Heavens: Early Christian Writers on Astronomy," *StVladTheolQuart* 46 (2-3, '02) 147-162.

In an age when astronomy and astrology were closely linked, it is praiseworthy that early Christian authors did not react negatively to the positive science of stellar investigation. Not only did the patristic writers respect and encourage the pursuit of astronomy, but they likewise integrated the insights derived from this scientific field of study into their theological understanding.—D.J.H.

690. R. TREVIJANO ETCHEVERRÍA, "Bibliografía patrística hispano-luso-americana, XII (1999-2000)," *Salmanticensis* 49 (1, '02) 137-196.

This bibliography [see § 45-738] of 574 articles and books published on patristics in Spanish and Portuguese in 1999 and 2000 appears under the following major headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

691. H. VAN DE SANDT, "'Do Not Give What is Holy to the Dogs' (Did 9:5D and Matt 7:6A): The Eucharistic Food of the Didache in its Jewish Purity Setting," *VigChrist* 56 (3, '02) 223-246.

(1) The saying attributed to Jesus in *Didache* 9:5d ("Do not give what is holy to the dogs") does not seem to have been borrowed directly from Mt 7:6a. (2) Since the saying deals with "the holy" and "the dogs," it has a cultic ring and suggests a Jewish life-setting in a sacrificial Temple ritual and purity discussions. (3) The way in which the *Didache* frames the eucharistic prayers points to a Jewish setting for understanding the character of the eucharistic food. The echoes of Jewish purity regulations in *Didache* 7 and 14 show that this food is to be regarded as an equivalent to Temple sacrifices.—D.J.H.

692. D. VIGNE, "Ouvrages récents sur les Pères de l'Église," *BullLittEccl* 103 (2, '02) 187-210.

Descriptions and evaluations of thirty-three recently published books (in various languages) on aspects of patristic study: history (seven), theology (six), Latin Fathers (seven), Greek Fathers (seven), Origen (three), and Maximus the Confessor (three).—D.J.H.

Early Church, §§ 47-295, 451, 571, 576, 582, 586, 595, 663, 696.

Gnosticism

693. E. Albrile, "La maculazione redentrice. Uno studio sull'*Evangelium Aegyptiorum*," *Muséon* 115 (1-2, '02) 57-68.

After considering the figures of Seth and the "gnostic mother" (with attention to Helen as the cosmogonic avatar of Sophia) in various gnostic documents, the article focuses on the motif of the "redemptive staining" or sexual magic and on the interpretation of the names "Sodom" and "Gomorrah" in *Gospel of the Egyptians* (see NHC III, 60,2-8; 56,4-13; and 60,9-18). Then under the heading "between myth and ritual" it discusses parallel themes in Manichaean and other related writings.—D.J.H.

694. A. P. Bos, "'Aristotelian' and 'Platonic' Dualism in Hellenistic and Early Christian Philosophy and in Gnosticism," *VigChrist* 56 (3, '02) 273-291.

The study argues that "Platonic dualism" existed as an unambivalent concept for only a very short time, and soon after Plato's lifetime was supplanted by another dualism, which is better termed "Aristotelian dualism." At its heart lies a division between theoretical intellect and soul. For ontology this led to the separation of a transcendent, theoretical Intellect from a demiurgic World Soul immanent in the cosmos. For anthropology it led to a postulation of the activity of *nous* as incorporeal, and to the proposition that the soul is "not without body."—C.R.M.

695. J. J. Buckley, "An Inscribed Mandaean Body," *Muséon* 115 (1-2, '02) 191-195.

The article presents translations of the text inscribed on the body of the figure depicted in the Mandaic document called "The First 'Great World'" and suggests that the depicted figure may be the prototypical priest who is Hibil Ziwa.—D.J.H.

696. A. E. Cairus, "Gnostic Roots of Sunday-Keeping," *JournAdventTheolSoc* 13 (1, '02) 67-80.

Scrutiny of evidence for the use of the term "Lord's day" in 2nd-century Christian literature indicates that the earliest occurrences of the phrase and the clearest instances of its application to Sunday point in the direction of gnostic Christianity (e.g. *Acts of Peter, Acts of Paul, Acts of John, Gospel of Peter*). Mentions of Sunday as the Lord's day in mainstream Christianity during the first two centuries are questionable or ambiguous.—C.R.M.

697. R. Q. Ford, "Body Language. Jesus' Parables of the Woman with the Yeast, the Woman with the Jar, and the Man with the Sword," *Interpretation* 56 (3, '02) 295-306.

In *Gospel of Thomas* 96-98 three of the very shortest parables attributed to Jesus (the woman with the yeast [see Mt 13:33; Lk 13:20-21], the woman with the jar, the man with the sword) are linked together as a group. The article employs this linkage as a strategy for interpretation, allowing each parable to enter into dialogue with the others and so expand in each case what might be muted and balance what might be emphasized. It treats the resonances among the parables, their intertextual connections, and their relation to the kingdom of God. These three parables placed side by side explore both the trustworthy self-limiting of God's intervention and the need for trust implicit within the limits surrounding human choice.—C.R.M.

698. J. HOLZHAUSEN, "Gnostizismus, Gnosis, Gnostiker. Ein Beitrag zur antiken Terminologie," *JahrbAntChrist* 44 ('01) 58-74.

Anyone who investigates the phenomenon of "gnosis" or "gnosticism" is confronted at the start with the problem that no scholarly consensus exists on the definition of these terms. In view of the frequent neglect of the issue of whether and in what manner already in antiquity the concepts "gnosticism" (not attested in ancient texts), "gnosis" (γνῶσις; see 1 Tim 6:20-21), and "gnostic" (γνωστικός) were employed, the article takes up the problem of the ancient terminology with particular attention to the use of γνωστικός in the pertinent primary sources (e.g. Celsus, Origen, Clement of Alexandria, Justin, Irenaeus, Tertullian, Hippolytus). Whatever the self-designation γνωστικός concerns, there is not a single piece of ancient evidence indicating that it served as a name to differentiate among contemporary intellectual movements. Its use as a name to distinguish one particular Christian heresy from others stems from Irenaeus and his desire to establish a connection between Valentinus and Simon Magus.—C.R.M.

699. F. SOTO-HAY, "Textos sobre los ritos de iniciación en algunos escritos gnósticos," *AnáMnesis* 12 (1, '02) 39-58.

After noting that the Church Fathers focused much of their polemical efforts against gnosticism, the article surveys the language and theology of gnosticism as it comes to expression in various gnostic documents, including *Gospel of the Hebrews, Gospel of Philip, Gospel of the Egyptians, Odes of Solomon,* and *Paraphrase of Shem.* Then it considers texts found in Irenaeus' *Adversus haereses* with particular attention to "the rites of redemption." It concludes with reflections on the diversity of gnostic rites and the discovery of the Nag Hammadi library in a monastery.—C.R.M.

700. P. L. TITE, "Categorical Designations and Methodological Reductionism: Gnosticism as Case Study," *MethTheorStudRel* 13 (3, '01) 269-292.

After briefly commenting on R. McCutcheon's position on the nature of *sui generis* discourse within religious studies (the requirement of methodological reductionism), the article explores the presence of metaphysical reductionism within certain treatments of gnosticism (H. Jonas, I. P. Couliano [Culianu]), evaluates some recent sociohistorical analyses of gnosticism (M. A. Williams), and offers a proposal for viewing categorical designations as methodologically reductive devices that are analytical in function and thus relative in application. Methodological reductionism allows us to limit our data with a specified analytical function, without collapsing second-order theoretical constructs (our "maps") with first-order claims (our "territory").—C.R.M.

Gnosticism, § 47-211.

NOTES ON JOURNALS

Ceased Publication

Notes on Translation (Dallas), with vol. 15, no. 4 (2001).

Changed

Currents in Research: Biblical Studies is now *Currents in Biblical Research* (Sheffield Academic Press, The Continuum Publishing Group, The Tower Building, 11 York Road, London SE1 7NX and 370 Lexington Avenue, New York, NY 10017), vol. 1, no. 1 (2002). Biannual, €32.50 (individuals in UK/Europe/rest of world) or $50 (individuals in the Americas).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

K. BAKER, *Inside the Bible. An Introduction to Each Book of the Bible* (San Francisco: Ignatius, 1998, paper $14.95) 373 pp. Bibliography. LCN: 98-71260. ISBN: 0-89870-665-3.

Baker, editor of *Homiletic and Pastoral Review,* seeks to provide simple, clear, and short introductions to each book in the OT and NT. All the introductions are composed in the same way: (1) title of the book; (2) a quote that catches the main point in the book; (3) the location of the book in the Bible; (4) date and author, that is, who wrote it and when; (5) the theme of the book; (6) summary of the contents and a few comments about the context in which it was written; (7) the theology of the book; (8) an outline; and (9) a reflection taken from the book.

D. P. BÉCHARD (ED.), *The Scripture Documents. An Anthology of Official Catholic Teachings* (Collegeville, MN: Liturgical Press, 2002, paper $29.95) xvi and 352 pp. Bibliographies. Indexed. LCN: 2002067643. ISBN: 0-8146-2591-6.

This anthology is designed to provide the English-speaking reader with easy access to those official Catholic documents that record the church's recent efforts to promote and guide the study of the Bible among the faithful. While focusing on documents from the late 19th and the 20th centuries, it also includes selected documents that reflect the church's understanding of the Bible beginning in the 16th century. Under "conciliar documents" there are statements from the Council of Trent, Vatican I (*Dei Filius,* 1870), and Vatican II (*Dei verbum,* 1965). The papal documents include Pope Leo XIII's *Providentissimus Deus* (1893), Benedict XV's *Spiritus Paraclitus* (1920), Pius XII's *Divino afflante Spiritu* (1943), and various addresses by John Paul II. The "curial documents" include responses of the Pontifical Biblical Commission from the early 20th century, as well as its more recent documents on the historical truth of the Gospels (1964) and on the interpretation of the Bible in the church (1993). Béchard, professor of NT at Fordham University in New York and author of *Paul Outside the Walls. A Study of Luke's Socio-geographical Universalism in Acts 14:8-20* (2000), has selected the documents, provided fresh translations in many cases, and supplied extensive bibliographies. He has also written a twelve-page appendix on the early *responsa* of the Pontifical Biblical Commission. A two-page foreword by J. A. Fitzmyer is included.

H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 5, *L-M* (4th, rev. ed.; Tübingen: Mohr Siebeck, 2002, €214) lxxv and 852 pp., figs., maps. Bibliographies. ISBN: 3-16-146945-3.

The first four volumes in the fourth edition of this project have been described in *NTA* 43, p. 568; 44, pp. 364-365; 46, p. 137; and 46, p. 355, respectively. This fifth volume contains articles by Betz on catalogues of vices and virtues, M. Schröder on life-of-Jesus research and theology, J. Frey on the beloved disciple, J. Schröter on the Sayings Source Q, W. Radl on Luke's Gospel, J. W. van Henten on the Maccabees and on the books of Maccabees, M. Franzmann on Mandaeism, M. D. Hooker on T. W. Manson, A. Yarbro Collins on Mark's Gospel, H. Koester on *Secret Gospel of Mark,* U. Luz on Matthew's Gospel, and H. M. Zellentin on the Mishnah. Also included are sections on how the following topics (among the many topics covering theology, church history, religious institutions, etc.) are treated in the NT and early Christianity: J.-W. Taeger on Lamb of God, J. Zumstein on life, W. Rebell on suffering, M. Morgen on love and on love of God, M. Frenschkowski on magic, B. Heininger on the Magnificat, H. Lichtenberger on man (*Mann*) and on humankind (*Mensch*), I. R. Kitzberger on Mary Magdalene, M. Karrer on Messiah, and W. Kraus on Moses.

D. A. BLACK (ED.), *Rethinking New Testament Textual Criticism* (Grand Rapids: Baker, 2002, paper $16.99) 157 pp. Indexed. LCN: 2002018317. ISBN: 0-8010-2280-0.

After a five-page introduction by Black, this volume presents E. J. Epp's sixty-page overview of issues in NT textual criticism—moving from the 19th century to the 21st century: choosing among variants, and deciding on priority; choosing among manuscripts, and deciding on groups; choosing among critical editions, and deciding for compromise; choosing to address context, and deciding on influence; and choosing to address goals and directions, and deciding on meanings and approaches. Then there are cases made for three different approaches to NT textual criticism—M. W. Holmes on reasoned eclecticism, J. K. Elliott on thoroughgoing eclecticism, and M. A. Robinson on Byzantine priority, as well as a ten-page response by M. Silva. The papers were prepared for a conference held in 2000 at Southeastern Baptist Theological Seminary in Wake Forest, NC.

C. A. BOBERTZ AND D. BRAKKE (EDS.), *Reading in Christian Communities. Essays on Interpretation in the Early Church,* Christianity and Judaism in Antiquity 14 (Notre Dame, IN: University of Notre Dame Press, 2002, cloth $35, paper $19) xi and 233 pp. Bibliography. Indexed. LCN: 2002010182. ISBN: 0-268-03165-7 (cloth), -04017-6 (paper).

The eleven essays honoring R. A. Greer are by F. W. Weidmann on "to sojourn" or "to dwell"—Scripture and identity in *Martyrdom of Polycarp;* Brakke on the seed of Seth at the flood—biblical interpretation and gnostic theological reflection; R. A. Norris on the insufficiency of Scripture—*Adversus haereses* 2 and the role of Scripture in Irenaeus' anti-gnostic polemic; A. Scott on zoological marvel and exegetical method in Origen and the *Physiologus;* M. B. Simmons on Porphyry of Tyre's biblical criticism—a historical and theological appraisal; A. B. Shippee on paradoxes of now and not yet—the separation between the church and the kingdom in John Chrysostom, Theodore, and Augustine; W. A. Meeks and M. F. Meeks on vision of God and Scripture interpretation in a 5th-century mosaic; M. R. D'Angelo on gender refusers in the early Christian mission—Gal 3:28 as an interpretation of Gen 1:27b; Bobertz on prolegomena to a ritual/liturgical reading of Mark's Gospel; F. W. Norris on the transfiguration of Christ and the transformation of the church; and S. Hauerwas on enduring, or how Greer taught him to read. Also included are an introduction by Brakke, Bobertz's appreciation of Greer's work, and a list of Greer's publications.

R. BULTMANN, *Neues Testament und christliche Existenz. Theologische Aufsätze,* ed. A. Lindemann, UTB für Wissenschaft 2316 (Tübingen: Mohr Siebeck, 2002, paper €12.90) xxviii and 313 pp. Indexed. ISBN: 3-16-147725-1 (MS), 3-8252-2316-7 (UTB).

This volume presents eighteen essays by Bultmann published between 1925 and 1971. They concern what it means to speak about God (1925), the problem of the theological exegesis of the NT (1925), the significance of "dialectical theology" for NT scholarship (1928), the historical character of *Dasein* and faith (1930), the question of miracles (1933), the Christology of the NT (1933), the concept of the word of God in the NT (1933), the significance of the OT for Christian faith (1933), the task of theology in the present situation (1933), the question of natural revelation (1941), connection and contradiction in Christian preaching (1946), the problem of hermeneutics (1950), Christian hope and the problem of demythologization (1954), whether exegesis without presuppositions is possible (1957), the present theological situation (1958), the concept of freedom in ancient and Christian understanding (1959), the problem of demythologization (1963), and Protestant theology and atheism (1971). Lindemann has provided a seventeen-page introduction.

D. BURKETT, *An Introduction to the New Testament and the Origins of Christianity* (Cambridge, UK—New York: Cambridge University Press, 2002, cloth $80, paper $29) xv and 600 pp., 11 maps. Illustrated. Bibliographies. Indexed. LCN: 2001043103. ISBN: 0-521-80955-X (cloth), -00720-8 (paper).

Designed primarily for undergraduate courses on the NT, biblical studies, and early Christianity, this volume deals not only with the NT writings but also with nonbiblical writings that shed light on the history, religion, and literature of Christianity between A.D. 30 and 150. Burkett, associate professor at Louisiana State University and author of *The Son of Man Debate. A History and Evaluation* (1999), treats the material under seven major headings: historical and religious background, Jesus and the Gospels, Acts, Pauline Christianity, Judaic Christianity (James, *Didache*), gnostic Christianity (*Gospel of Thomas*), and proto-orthodox Christianity (*1 Clement,* the Pastorals, Jude and 2 Peter, Johannine epistles, etc.). Fourteen appendixes (Lucian on sacrifices, the Essenes, Jewish messianic hopes, divine men and their births, apotheoses, etc.) are included.

A. CAÑAVERAL OROZCO, *El escarbar campesino en la Biblia. Aportes para una interpretación campesina de la Biblia,* Hermenéutica 4 (Quito: Centro Bíblico Verbo Divino, 2002, paper $4) 216 pp. Bibliography. ISBN: 9978-979-24-7.

The volume explores how Latin American *campesinos* ("peasants") can succeed in "scratching out" (*escarbar*) meaning from the Bible. Drawing on his many years of experience in studying Scripture with *campesinos,* Cañaveral Orozco first considers how the *campesino* lifestyle is being destroyed, the Andean vision of the world, and the mythic dimension of the *campesino* world. Then he discusses the relationship between the communitarian and popular horizon of the Bible and the *campesino* horizon, the *campesino* biblical vision in the OT—reading in the land of the Bible, the symbolic *campesino* "scratching" in the NT—the land as promise and utopia, reading the Bible in the land, the roots of the *campesino* reading of the Bible, the vital protagonism of the *campesino* reading of the Bible, *campesino* hermeneutics and exegesis—"scratching" in life and in the Bible, and methodology in the *campesino* reading of the Bible.

C. J. CLASSEN, *Rhetorical Criticism of the New Testament* (Boston—Leiden: Brill, 2002, paper $34.95) vii and 195 pp. Indexed. LCN: 2002018333. ISBN: 0-391-04167-3.

The paperback edition of a work published in 2000 by Mohr Siebeck, this volume presents five essays (all now in English) on the following topics: Paul's epistles and ancient Greek and Roman rhetoric (1993), Paul and the terminology of ancient Greek rhetoric (1994-95), a rhetorical reading of the epistle to Titus (1997), rhetorical observations on the introductory sections of the four Gospels, and Melanchthon's rhetorical interpretation of biblical and nonbiblical texts (1998). The four previously published essays have been revised, enlarged, and updated. Classen is professor emeritus of classics at the University of Göttingen.

C. H. COSGROVE, *Appealing to Scripture in Moral Debate. Five Hermeneutical Rules* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $22) viii and 224 pp. Bibliography. Indexed. LCN: 2002067925. ISBN: 0-8028-4942-3.

After an eleven-page introduction, Cosgrove, professor of NT studies and Christian ethics at Northern Baptist Theological Seminary in Lombard, IL, and author of *Elusive Israel. The Puzzle of Election in Romans* (1997), proposes five hermeneutical rules that make moral arguments from Scripture plausible, valid in the eyes of those who find the argument persuasive: (1) Purpose: The purpose (or justification) behind a biblical moral rule carries greater weight than the rule itself; (2) Analogy: Analogical reasoning is an appropriate and necessary method for applying Scripture to contemporary moral issues; (3) Countercultural witness: There is a presumption in favor of according greater weight to countercultural tendencies in Scripture that express the voice of the powerless and the marginalized than to those tendencies that echo the dominant culture of their time; (4) Nonscientific scope of Scripture: Scientific (or "empirical") knowledge stands outside the scope of Scripture; and (5) Moral-theological adjudication: Moral-theological consideration should guide hermeneutical choice between conflicting plausible interpretations. An eight-page appendix treats some other rules: discrimination, the weight of Scripture as a whole, relevance, canonical interpretations, and historical rules as hermeneutical rules.

W. DIETRICH AND U. LUZ (EDS.), *Bibel im Weltkontext. Lektüren aus Lateinamerika — Afrika — Asien* (Zurich: Theologischer Verlag, 2002, paper 24.80 SFr or €13.50) 108 pp. ISBN: 3-290-17234-1.

The German version of the work published in English in 2002 as *The Bible in a World Context. An Experiment in Contextual Hermeneutics* [*NTA* 46, p. 543], this volume presents three programmatic studies in contextual hermeneutics and three contextual Bible studies on Luke 2 by E. Tamez, J. Ukpong, and S. Yagi, respectively.

E. E. ELLIS, *The Making of the New Testament Documents* (Boston—Leiden: Brill, 2002, paper $39.95) xxiii and 517 pp., map. Indexed. LCN: 2002016492. ISBN: 0-391-04168-1.

Ellis, research professor of theology at Southwestern Seminary in Fort Worth, Texas, seeks to identify traditions in the NT and to discern the relationship of the four allied apostolic missions (of James, John, Paul, and Peter) that produced our NT books. Thus he treats the process from traditions to the NT, the making of the NT letters, traditions of the Johannine mission, and the NT documents in the history of early Christianity. Six appendixes are included. The original hardcover edition was described in *NTA* 44, p. 367.

C. H. FELDER, *Race, Racism, and the Biblical Narratives,* Facets (Minneapolis, MN: Fortress, 2002, paper $6) v and 54 pp. ISBN: 0-8006-3578-7.

This essay on race and ethnic identity in biblical narratives seeks to clarify for modern readers the profound differences in racial attitudes between the biblical world and the subsequent history of Eurocentric interpretation. After a five-page introduction, it treats race and secularization in the OT, the curse of Ham, OT genealogies, the narrative about Miriam and Aaron, the doctrine of election, and secularization in the NT. Felder, professor of NT language and literature at the School of Divinity, Howard University, in Washington, DC, contends that the biblical world predated any systematic notion of races and theories of racism. The booklet is an updated and revised version of material that appeared first in Felder (ed.), *Stony the Road We Trod* (1991).

The Forgotten God. Perspectives in Biblical Theology. Essays in Honor of Paul J. Achtemeier on the Occasion of his Seventy-fifth Birthday, ed. A. A. Das and F. J. Matera (Louisville, KY—London: Westminster John Knox, 2002, paper $24.95) xv and 300 pp., plate. Bibliographies. Indexed. ISBN: 0-664-22276-5.

The fifteen essays honoring Professor Achtemeier are by S. D. McBride on the God who creates and governs—Pentateuchal foundations of biblical theology; J. L. Mays on the God who reigns—the book of Psalms; P. D. Miller on "slow to anger"—the God of the Prophets; R. J. Clifford on the God who makes people wise—the wisdom literature; J. D. Kingsbury on "God" within the narrative world of Mark; J. T. Carroll on the God of Israel and the salvation of the nations in Luke-Acts; F. J. Moloney on telling God's story in the Fourth Gospel; R. B. Hays on the God of mercy who rescues us from the present evil age—Romans and Galatians; P. Perkins on God's power in human weakness—Paul teaches the Corinthians about God; D. M. Hay on all the fullness of God—concepts of deity in Colossians and Ephesians; J. A. Fitzmyer on the savior God—the Pastoral epistles; H. W. Attridge on God in Hebrews—urging children to heavenly glory; L. T. Johnson on God ever new, ever the same—the witness of James and Peter; D. E. Aune on God and time in Revelation; and E. Achtemeier on preaching and ministry in the service of the God of the Bible. Also included are a photograph of the honoree, his *curriculum vitae,* and a list of his publications, as well as a three-page foreword by L. E. Keck and a ten-page introduction by the editors.

P. FREDRIKSEN AND A. REINHARTZ (EDS.), *Jesus, Judaism, and Christian Anti-Judaism. Reading the New Testament after the Holocaust* (Louisville, KY—London: Westminster John Knox, 2002, paper $19.95) xi and 129 pp. Bibliography. Indexed. LCN: 2002071319. ISBN: 0-664-22328-1.

After a seven-page introduction by the editors, this volume presents five essays that explore various aspects concerned with the question of anti-Judaism and the NT: Fredriksen on the birth of Christianity and the origins of Christian anti-Judaism; E. P. Sanders on Jesus, ancient Judaism, and modern Christianity—the quest continues; J. G. Gager on Paul as the apostle of Judaism; A.-J. Levine on whether Matthew, Mark, and Luke are good news or bad; and Reinhartz on how the "Jews" became part of the plot of John's Gospel. C. C. Newman has provided a three-page foreword.

R. A. HARRISVILLE AND W. SUNDBERG, *The Bible in Modern Culture. Baruch Spinoza to Brevard Childs* (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $25) xiii and 349 pp. Indexed. LCN: 2002069680. ISBN: 0-8028-3992-4.

The first edition (1995) of this work was described in *NTA* 40, p. 324. This second edition includes three additional chapters on A. Schlatter (biblical criticism and the act of faith), P. Ricoeur (the risk of reading the Bible), and B. Childs (biblical criticism under the discipline of the canon).

The Holy Bible. English Standard Version (Wheaton, IL: Crossway, 2001, $24.99) xiii and 1336 pp., 7 maps, CD-ROM. LCN: 2001004285. ISBN: 1-58134-316-7.

The English Standard Version (ESV) is an essentially literal translation of the Bible, emphasizing word-for-word accuracy and precision along with literary beauty and readability. It is based on the Masoretic text as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983) and on the *Greek New Testament* (4th, corrected edition)/*Novum Testamentum Graece* (27th ed.). Its features include introductions to each book in the Bible, section headings, a center-column cross-reference system, footnotes, red-letters for words of Jesus, and maps. It retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in NT times. The translation oversight committee consisted of J. I. Packer, C. J. Collins, L. T. Dennis, W. A. Grudem, P. R. House, R. K. Hughes, R. H. Mounce, W. D. Mounce, V. S. Poythress, L. Ryken, G. Wenham, and B. Winter, as well as D. Jones, and E. M. Padgett. The CD-ROM included with the book contains the complete ESV text, the King James Version of the Bible, and a variety of free reference works (e.g. *Strong's Concordance, The Crossway Classic Bible Commentary, Nave's Topical Bible*) as well as other titles that may be sampled and purchased.

J. M. HULL, *In the Beginning There Was Darkness. A Blind Person's Conversations with the Bible* (Harrisburg, PA: Trinity Press International, 2002, paper $18) x and 176 pp. Indexed. ISBN: 1-56338-368-3.

Drawing on his own experience of losing his sight, Hull, professor of religious education at the University of Birmingham (UK) and author of *Hellenistic Magic and the Synoptic Tradition* (1974), enters into conversation with the Bible from his point of view as a blind person. After a four-page introduction, he considers blind persons in the OT (Isaac and Jacob, Samson, Eli, Ahijah, Zedekiah, Tobit) and in the NT (in the Gospels and Acts—two anonymous blind persons, the blind man from Bethsaida, Bartimaeus, the man born blind, Paul, Elymas). Then he discusses the following themes pertaining to blindness in the Bible: sighted Bible/sighted God (the Bible as written by sighted people, blindness as an obstacle, etc.), metaphor and paradox (blindness as a metaphor, blindness as a joke, etc.), blindness observed (the grief of blindness, entombed within the body, etc.), blind Bible/blind God (beyond light and darkness—divine and human points of view, God is blind, etc.), and Jesus (the face and the name, the sighted prophet, etc.).

L. T. JOHNSON AND W. S. KURZ, *The Future of Catholic Biblical Scholarship. A Constructive Conversation* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $24) xii and 299 pp. Indexed. LCN: 2002072187. ISBN: 0-8028-4545-2.

After Johnson's opening statement on what is Catholic about Catholic biblical scholarship [see § 42-1534] and his essay on rejoining a long conversation, this volume presents his three papers on Origen and the transformation of the mind, Augustine and the demands of charity, and imagining the world that Scripture imagines [§ 42-1533], along with a response by Kurz. Then there are five essays by Kurz on moving beyond historical criticism—reading John's Prologue as Catholics [see § 46-979], voices in the church—preunderstandings in applying Scripture [see § 46-1444], bread of life in John 6—intertextuality and the unity of Scripture [see § 46-1444], feeding the 5000 in John 6 and the Eucharist—spiritual senses and actualization, and "whose sins shall you forgive" in John 20 as a test case—applying Scripture with the *Catechism of the Catholic Church,* as well as Johnson's response to Kurz and a "conversation" between them on ten points. Johnson is professor of NT and Christian origins at Candler School of Theology, Emory University, in Atlanta, while Kurz is professor of NT at Marquette University in Milwaukee.

L. T. JOHNSON WITH T. C. PENNER, *The Writings of the New Testament. An Interpretation* (rev. ed.; Minneapolis, MN: Fortress, 2002, paper $39) xvi and 694 pp., 6 plates, 2 maps, CD-ROM. Bibliographies. Indexed. LCN: 98-53815. ISBN: 0-8006-3439-X.

The revised (1999) edition [*NTA* 44, p. 150] of the introduction to the NT writings first published in 1986 [*NTA* 31, p. 92] is now accompanied by a CD-ROM containing "research materials" prepared by A. R. Diamond. Through the CD-ROM the full text of the book (which is included on the CD-ROM) is enhanced by a note-taking function, a highlighting function, a search capability, and a new glossary. Also included are additional discussion questions, writing assignments, essay topics, and Web-links to articles, ancient documents, photographs, etc. Four styles of exercises and projects are offered: interactive lectures, journal exercises, exegetical exercises, and experimental essays. The CD is designed for systems with Pentium 133 MHz or faster processors running Microsoft Windows 98 or later; 64 MB of memory are required. The text of the book and the supplementary materials are accessed through the Libronix Digital Library System (from the same company that created the Logos Library System), which is installed from the CD.

S. H. LANCASTER, *Women and the Authority of Scripture. A Narrative Approach* (Harrisburg, PA: Trinity Press International, 2002, paper $24) viii and 198 pp. Bibliography. Indexed. LCN: 2002005400. ISBN: 1-56338-356-X.

Lancaster, associate professor of theology at Methodist Theological School in Delaware, OH, seeks to affirm the authority of the Bible without denying the authority of women to speak truly about the problems that the Bible poses for them, and to show that women have the authority to interpret Scripture in light of their own experiences. After a ten-page introduction, she deals with the following topics: feminist theology and the Bible, the Protestant orthodox doctrine of Scripture, the experience of revelation, narrative in human life, reading the Bible as narrative, the concept of authority, and the authority of the Bible. She concludes that since the resources that the Bible provides us can bring us to saving knowledge of God, it has nonexecutive authority, which becomes the basis for its executive authority in that gaining this knowledge supplies us with a standard for testing and judging all our attempts to articulate that knowledge.

J. R. LANCI, *Texts, Rocks, and Talk. Reclaiming Biblical Christianity to Counterimagine the World* (Collegeville, MN: Liturgical Press, 2002, paper $19.95) x and 290 pp. Illustrated. Bibliography. Indexed. LCN: 2002072900. ISBN: 0-8146-5883-0.

Convinced that too many people are introduced to Christianity in the wrong way, Lanci, associate professor of religious studies at Stonehill College in North Easton, MA, and author of *A New Temple for Corinth* (1997), seeks to present the Bible as an invitation to a conversation on a long journey. He describes his book as "a hard piece of flint against which your mind may spark and your heart catch fire." After explaining what the Bible is and is not, he uses the Songs of Songs and 1 Corinthians, respectively, as vehicles for introducing the contents of the OT and NT and the world in which they came to be, as well as for showing how to read and interpret these texts. Also included are conversations with students and questions for reflection and further discussion.

D. R. LAW, *Inspiration,* New Century Theology (London—New York: Continuum, 2001, paper $24.95) v and 234 pp. Bibliography. Indexed. ISBN: 0-8264-6196-4.

Law, lecturer in the history of Christian thought at the University of Manchester, attempts to articulate the nature of the encounter between the Bible and human beings, and to provide a framework within which it can again become meaningful to speak of the inspiration of Scripture. He first considers the problem of biblical authority: the crisis of biblical authority, the meanings of authority, and the meanings of inspiration. Next he treats word-centered theories of inspiration and the inerrancy of the Bible. Then he discusses nonverbal theories of inspiration: inspiration of the moral and spiritual teachings of the Bible, inspiration as selection, the inspiration of the biblical images, the teacher model of inspiration, social conceptions of inspiration, rejection of inspiration, and the search for new models of inspiration. Finally he deals with the inspiration of the Bible with reference to the nature of human existence, transcendent being, thinking about transcendent Being—the ciphers, the inspiration of the Bible, God's relation to the Bible, and conclusions and implications.

M. LEPLAY, *La Bible entre le culte et la culture. Vingt siècles de vitalité et de résistance* (Poliez-le-Grand: Editions du Moulin, 2002, paper) 91 pp. ISBN: 2-88469-011-5. Distributed by Desclée de Brouwer, Paris.

In tracing the history of the Bible from its origins to the present day, Leplay, a pastor of the Reformed Church of France, first treats the genesis of the OT and the NT, their Greek and Latin versions, and patristic interpretations. Next he considers the Bible in the Middle Ages, in the Renaissance and the Reformation, and in the Enlightenment, respectively. Then he discusses the role of the Bible in various humanistic movements, the gospel and society, and some modern developments. Finally he reflects on the perduring values of the Bible.

G. LÜDEMANN, *Im Würgegriff der Kirche. Für die Freiheit der theologischen Wissenschaft* (Lüneburg: zu Klampen, 1998, €14) 134 pp. ISBN: 3-924245-76-2.

Using the image of being in the "chokehold" of the church, Lüdemann, professor of the history and literature of early Christianity at the University of Göttingen and author of *Der grosse Betrug* (1998) and *Paulus, der Gründer des Christentums* (2001), presents three essays on whether theology is a science (with reference to confessional, clerical, and scientific theology), the understanding of science by the history-of-religions school (its exegetical principles, approach to Jesus' ethical preaching, and connection to liberal theology), and theology in Göttingen (Lüdemann's own experience in light of the faculty's history and current state). The two appendixes concern the relevance of the views of T. Mommsen and M. Heckel, respectively, to the situation.

U. LUZ (ED.), *Zankapfel Bibel. Eine Bibel — viele Zugänge. Ein theologisches Gespräch* (3rd ed.; Zurich: Theologischer Verlag, 2002, paper 28 SFr or €16.80) 144 pp. ISBN: 3-290-10874-0.

The French version of this work was entitled *La Bible: Une pomme de discorde* [*NTA* 37, p. 117]. After Luz's nine-page introduction, this 3rd German edition presents the text of Mk 6:30-44 and six essays that treat it from various interpretive perspectives: historical criticism (D. Marguerat), a fundamentalist approach (E. Lerle), an evangelical approach (W. Bittner), a feminist approach (D. Jornod), a materialist approach (K. Füssel), and a depth-psychological approach (R. Kaufmann). Also included are Luz's reflection on whether the different approaches to the Bible are reconcilable and a joint statement by the contributors (and some others).

W. A. MEEKS, *In Search of the Early Christians. Selected Essays,* ed. A. R. Hilton and H. G. Snyder (New Haven—London: Yale University Press, 2002, $35) xxviii and 314 pp., plate. Bibliography. Indexed. LCN: 2001055908. ISBN: 0-300-09142-7.

After Meeks's eighteen-page introduction ("reflections on an era"), this collection presents eight of his essays under the heading "reading and writing the past": the image of the androgyne—some uses of a symbol in earliest Christianity [§ 18-946], the man from heaven in Johannine sectarianism [§ 16-906], "equal to God" (1990), the man from heaven in Paul's letter to the Philippians (1991), breaking away—three NT pictures of Christianity's separation from the Jewish communities (1985), "and rose up to play"—midrash and paraenesis in 1 Cor 10:1-22 [§ 27-645], judgment and the brother in Rom 14:1–15:13 (1987), and the circle of reference in Pauline morality (1990). Then under "responding and revisioning" the four remaining papers deal with a hermeneutics of social embodiment [§ 31-509], the polyphonic ethics of the apostle Paul [§ 33-722], trusting an unpredictable God—a hermeneutical meditation on Romans 9–11 (1991), and vision of God and Scripture interpretation in a 5th-century mosaic (2002). An eight-page afterword is included. Meeks, professor emeritus of biblical studies in the department of religious studies at Yale University, is the author of *The First Urban Christians* (1983) and *The Origins of Christian Morality* (1993).

Moulton and Geden: Concordance to the Greek New Testament, ed. I. H. Marshall (6th, rev. ed.; Edinburgh—New York: T&T Clark, 2002, £65 or $100) xxi and 1121 pp. ISBN: 0-567-08571-6.

The fifth revised edition of this classic tool for studying the Greek text of the NT (1897) was undertaken by H. K. Moulton and described in *NTA* 23, p. 219 [see *NTA* 42, p. 150]. This sixth revised edition, which was carried out mainly by a team of postgraduate students in NT at the University of Aberdeen under Marshall's direction, involved checking every entry and revising where necessary. The essential difference in this new edition is the adoption as the base text (in place of the Greek text of Westcott and Hort) of the 4th edition of the *Greek New Testament,* which is identical on the whole with the 27th edition of the Nestle-Aland, *Novum Testamentum Graece.* This decision has necessitated thousands of changes in the wording, and the opportunity has been taken to make some other corrections and improvements in the concordance. The supplement of prepositions has been incorporated in the main text; where the same word occurs twice in the same verse, these occurrences are now printed on separate lines and individually verse-numbered so that it is easier to count the number of occurrences of any given word; and special new Greek fonts have been created to enable greater clarity in the printing.

E. Mouton, *Reading a New Testament Document Ethically,* SBL Academia Biblica 1 (Atlanta: Society of Biblical Literature, 2002, paper $37.95) xiv and 290 pp. Bibliography. LCN: 2002008200. ISBN: 1-58983-028-8.

The slightly revised version of a doctoral dissertation directed by D. J. Smit and B. C. Lategan and accepted by the faculty of religion and theology at the University of the Western Cape (South Africa) in 1995, this volume seeks to create or foster a sensitivity for the variegated complexities involved in the process of understanding the Bible with respect to present contexts. After defining the challenges for credible textual communication, it takes as a case study the letter to the Ephesians and reads it with an eye toward constructing its rhetorical situation (linguistic-literary, sociohistorical, and rhetorical perspectives), exploring its transformative potential, and appropriating it hermeneutically as "an integrative act of imagination." Mouton concludes that reading a NT document ethically is actually a way of constituting oneself (as individual or interpretive community) in the process of reading—a manner of defining who we are and who we want to be.

Pneuma und Gemeinde. Christsein in der Tradition des Paulus und Johannes. Festschrift für Josef Hainz zum 65. Geburtstag, ed. J. Eckert, M. Schmidl, and H. Steichele (Düsseldorf: Patmos, 2001, paper €26) 404 pp., frontispiece, 12 figs. Bibliography. Indexed. ISBN: 3-491-70344-1.

The sixteen essays honoring Professor Hainz on his 65th birthday are by P. Dschulnigg on the significance and function of the Spirit-statements in Galatians; G. Dautzenberg on διακονία πνεύματος (2 Cor 3:8)—Paul as mediator of the eschatological gift of the Spirit; Eckert on "the new creation" and the church in Paul's preaching; H. Giesen on sons and daughters of God through the power of the Spirit—the ecclesial dimension of being a Christian (Rom 8:12-17); R. Hoppe on apostle without community, and community without apostle—the function and pragmatics of 1 Thess 2:17–3:10; A. J. Meyer-Haas on the preservation of identity, church unity, and the "truth of the gospel"—the so-called Antiochene interlude as reflected in Gal 2:11-21; S. Schneider on church and those who believe otherwise in 1 Thess 2:13-16; L. Oberlinner on "Paul" versus Paul—the problem of the "Paulinism" of the Pastorals; A. Deutschmann on the Pauline communities made up of Jews and Gentiles in Acts; M. Schmidt on John and Paul—a comparison; O. Schwankl on the Johannine community in the world of those days; K. Scholtissek on the question of mysticism in John's Gospel; L. Wehr on the hermeneutical function of the Spirit-Paraclete and the criteria of tradition-formation in John's Gospel (see Jn 14:26); A. Stimpfle on the "Paraclete" concept in John's Gospel (see Jn 16:8a); B. Kowalski on aspects of the Johannine model of church (see Jn 6:67); and F. G. Untergassmair on the Johannine "parable of bearing fruit" (Jn 15:1-17) in the context of the biblical doctrine of justification. Also included are a photograph of the honoree, a three-page foreword by the editors, and a list of Hainz's publications (compiled by A. Bauer).

J.-M. POFFET (ED.), *L'autorité de l'Écriture,* Lectio Divina, hors série (Paris: Cerf, 2002, paper €22) 302 pp. Bibliographies. ISBN: 2-204-07007-6.

After a thirteen-page introduction by Poffet, this volume presents essays by Y.-M. Blanchard on the birth of the NT and the biblical canon, M. Gilbert on texts that were included and excluded in the OT and NT canons, Gilbert on biblical texts whose sense the Catholic church has defined, C. V. Malzoni on the ancient Syriac tradition of the Gospels—its place and signification, P. Vassiliadis on the canon of the Bible or the authority of Scripture from an Orthodox perspective (with a response by J. Taylor), J. L. Kugel on biblical authority in Judaism—the problems of an "aging text," M. Bar-Asher on the formation of the Quran and its authority, G.-E. Sarfati on what a canonical text is, C. Rico on whether linguistics can define the act of translation (apropos a version of the Fourth Gospel), F. Mies on where the word of God is, and O.-T. Venard on a sketch of a critique of the "literary methods." The papers were prepared for a conference held in 2000 at the École Biblique de Jérusalem.

S. E. PORTER (ED.), *Handbook to Exegesis of the New Testament* (Boston—Leiden: Brill, 2002, paper $49.95) xiii and 638 pp. Bibliographies. Indexed. LCN: 2001056693. ISBN: 0-391-04157-6.

The paperback edition of the work described in *NTA* 42, p. 573, this volume presents two introductory essays, fourteen essays on exegetical methodology, and five essays on application. They include E. J. Epp on textual criticism in NT exegesis, J. T. Reed on discourse analysis, D. L. Stamps on rhetorical and narratological criticism, S. C. Barton on social-scientific criticism, G. E. Sterling on Hellenistic philosophy and the NT, C. E. Evans on the life of Jesus, C. M. Tuckett on the Synoptic Gospels and Acts, and J. Painter on the Johannine literature.

S. E. PORTER AND D. L. STAMPS (EDS.), *Rhetorical Criticism and the Bible,* JSNT Supplement Series 195 (London—New York: Sheffield Academic Press, 2002, £85 or $165) 571 pp. Bibliographies. Indexed. ISBN: 1-84127-093-8.

After a five-page introduction by the editors, this volume presents five papers on the theory of rhetorical criticism: T. H. Olbricht on Greek rhetoric and the allegorical rhetoric of Philo and Clement of Alexandria, V. K. Robbins on the rhetorical full-turn in biblical interpretation—reconfiguring rhetorical-political analysis, L. G. Bloomquist on a possible direction for providing programmatic correlation of textures in sociorhetorical analysis, A. Gibson on the relation between rhetoric and philosophical logic, and D. F. Watson on why we need sociorhetorical commentary and what it might look like. Then after three essays on rhetorical criticism of the OT (by G. Snyman, J. H. Coetzee, and H. Viviers), there are three articles on rhetorical criticism of the Gospels: C. A. Evans on Jesus' rhetoric of criticism—the parables against his friends and critics, P. Danove on a rhetorical analysis of Mark's construction of discipleship, and G. van den Heever on "from the pragmatics of textures to a Christian utopia"—the case of the Gospel of John. Finally there are nine papers on rhetorical criticism of the Pauline letters: A. Eriksson on contrary arguments in Paul's letters; D. A. Campbell on a new, rhetorically assisted reading of Rom 3:27–4:25; Porter on the rhetorical scribe—textual variants in Romans and their possible rhetorical purpose; L. Thurén on Romans 7 derhetorized; Stamps on the christological premise in Pauline theological rhetoric—1 Cor 1:4–2:5 as an example; R. Lemmer on rhetoric and metaphor, and the metaphysical in the letter to the Ephesians; M. J. Debanné on an enthymematic reading of Philippians—toward a typology of Pauline arguments; J. D. Hester on a fantasy theme analysis of 1 Thessalonians; and K. K. Yeo on the rhetoric of election and calling language in 1 Thessalonians.

Proceedings of the Central States Regional Meeting of the Society of Biblical Literature and the American Schools of Oriental Research, vol. 5, ed. A. Lenzi (Rolla, MO: Central States Region of the Society of Biblical Literature, 2002, paper $15) 165 pp., fig., table.

Of the twelve papers in this volume [see *NTA* 46, p. 364], those most pertinent to NT studies and biblical theology are by J. K. Kuntz on his odyssey as a biblical scholar; P. Brown on the Paul paradox; R. Geenen on teaching introductory ethics—the Bible, the divine command theory, and moral reasoning; M. T. Gillett on a Coptic Christian letter; D. Jonaitis on unmasking apocalyptic literature—cosmic drama of hope; D. W. Smeds on the Syrophoenician woman—discipleship gone to the dogs; and W. A. Young on the Bible and environmental ethics. The other articles are by E. Kuhns, Kuntz, J. C. Moyer, P. S. Smith, and P. Sumner.

M. H. SCHERTZ AND P. B. YODER, *Seeing the Text. Exegesis for Students of Greek and Hebrew* (Nashville, TN: Abingdon, 2001, paper $19) 220 pp. Bibliography. Indexed. LCN: 2001035289. ISBN: 0-687-09114-4.

The primary goal of this book is to enable students to progress from their ability to read a biblical language to making considered judgments about the meaning of texts and their significance then and now. After a ten-page introduction, it treats the following topics: reading through the text, tabling the text, contouring the text, plotting the text, the literary context, the world of the text, a canonical perspective, and integrating text and life. The two excursuses treat (1) the structure of clauses and (2) Greek and Hebrew word order. Schertz is professor of NT and Yoder is professor of OT at Associated Mennonite Biblical Seminary in Elkhart, Indiana.

A. SCHLATTER, *Die Bibel verstehen. Aufsätze zur biblischen Hermeneutik,* ed. W. Neuer (Giessen—Basel: Brunnen, 2002, paper €14.95) 203 pp. ISBN: 3-7655-1281-8.

After a 25-page introduction by Neuer to Schlatter (1852-1938) and his works, this volume presents a representative collection of thirteen of his essays on hermeneutics. They concern the hunger implanted in us by the Bible, who reads the Bible correctly, the way to the Bible, sacred history and faith, faith in the Bible, the oneness of Jesus with the Scriptures, Jesus as lord of the Scriptures, the proof from Scripture, Schlatter's own experience with the Bible—a retrospective, what the Bible is for us now, the significance of methodology for theological work, atheistic methods in theology, and the theology of the NT and dogmatics.

W. VOGLER, *Von Jesus zur Urkirche. Beiträge zum Neuen Testament (1982-1999),* ed. C. Böttrich (Leipzig: Evangelische Verlagsanstalt, 2001, paper €22) 222 pp. Bibliography. ISBN: 3-374-01924-2.

The sixteen essays presented in this collection concern "Christmas" in historical and theological perspective (1999), Jesus' imminent expectation (1986), whether Christians must believe in demons—demons and exorcisms in the NT (1985), Jesus' death and God's deed—early Christian interpretations of Jesus' death [§ 33-95], whether Judas was a betrayer of Jesus (1999), the question of resurrection without the empty tomb [§ 43-144], the Holy Spirit as the sign of the community of Jesus (1999), festive meal or synagogue—the origin of Christian worship (1997), the significance of the early Christian house communities for the spread of the gospel [§ 27-702], ministry only "for the sake of peace"—the historicity of Acts 6:1-7, transvaluation in the NT [§ 42-1929], the church of the future [§ 40-1670], the question of anti-Judaism in the NT (1995), death according to the NT (1989), Paul and Jesus—the relationship of their theologies, and life from faith—foundations of a Johannine ethic. Also included are three sermons on Jn 20:19-29; Rom 8:18-23; and Phil 2:12-13, respectively. Vogler (1934-2000) taught on the theological faculty at the University of Leipzig.

S. VOLLENWEIDER, *Horizonte neutestamentlicher Christologie. Studien zu Paulus und zur frühchristlichen Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 144 (Tübingen: Mohr Siebeck, 2002, €89) viii and 425 pp. Indexed. ISBN: 3-16-147791-X.

The first seven essays in this collection concern the beginning of Christology: between monotheism and angel Christology [§ 46-1785]; Christ as Wisdom [§ 38-985]; the incarnation as the image of God (1998); "I saw Satan fall from heaven like a flash of lightning" (Lk 10:18) [§ 33-650]; the understanding of Christ's death as an atoning sacrifice (1996); Easter as the memorable outcome of a crisis experience [§ 37-1222]; and anti-Judaism in the NT as the beginning of an unhappy tradition (1999). Then there are seven essays on Paul and his traditions: time and law—the significance of apocalyptic thought forms in Paul's writings [§ 33-249]; the Spirit of God as the self of the believer—an ontological problem in Pauline anthropology [§ 41-352]; many worlds and one Spirit—theological conversation with modern pluralism in light of 1 Corinthians (1995); greater death and greater life—a contribution to Buddhist-Christian dialogue in the light of Paul's mysticism [§ 36-865]; the weighing of life and death—Phil 1:21-26 against the background of ancient rhetoric [§ 39-343]; the "robbing" of likeness to God—a history-of-religions approach to Phil 2:6(-11) [§ 44-380]; and the metamorphosis of the Son of God—the epiphany motif in Phil 2:6-8 (1999). The final three papers appear under the heading "between apocalyptic and gnosis": the exorcism of the powers in Revelation (1993); reincarnation as a western heirloom (1995); and gnosis in modern times—a tension-filled relationship (2000). Vollenweider is professor of NT at the University of Bern.

J. M. WEBB AND R. KYSAR, *Greek for Preachers* (St. Louis, MO: Chalice, 2002, paper $24.99) x and 195 pp. LCN: 2001007433. ISBN: 0-8272-1244-5.

This volume seeks to make the Greek text of the NT both usable and exciting to preachers who have never studied Greek or have studied it in the past or are now studying it. After a nine-page introduction, it treats tools for the work and writing and reading the Greek text. Then it presents ten rules or principles for working with an interlinear Greek text: the presence or absence of the article, the faces of the verb, the precision of the participle, the play of the prepositions, connecting with the conjunctions, and so forth. Finally it offers suggestions about using the Greek text in sermon preparation. Webb is professor of global media and communication at Palm Beach Atlantic College in West Palm Beach, Florida, and Kysar is professor of preaching and NT emeritus at Candler School of Theology, Emory University, in Atlanta.

J. WEBSTER, *Word and Church. Essays in Christian Dogmatics* (Edinburgh—New York: T&T Clark, 2001, £25 or $41.95) ix and 289 pp. Indexed. ISBN: 0-567-08818-9.

The nine essays (five previously published) in this collection deal with Scripture (three), Christ and the church (four), and ethics (two). They concern the dogmatic location of the canon [§ 45-1502]; hermeneutics in modern theology (1998); reading the Bible—the example of K. Barth and D. Bonhoeffer; incarnation; Jesus in modernity—reflections on E. Jüngel's Christology (1997); the self-organizing power of the gospel of Christ—episcopacy and community formation; Christ, church, and reconciliation; God and conscience (1998); and eschatology and anthropology (2000). Webster is professor of divinity in the University of Oxford and canon of Christ Church.

GOSPELS–ACTS

R. D. Aus, *The Stilling of the Storm. Studies in Early Palestinian Judaic Traditions,* International Studies in Formative Christianity and Judaism (Binghamton, NY: Global Publications, Binghamton University, 2000, paper $25) xiv and 246 pp. Bibliography. Indexed. ISBN: 1-586840-19-3.

In his study of Jesus stilling the storm on the Sea of Galilee in Mk 4:35-41 parr., Aus, who serves the German-speaking Luthergemeinde in Berlin-Reinickendorf, explores the influence of Palestinian Jewish traditions about the prophet Jonah caught in a violent storm that was stilled and of the incident about Julius Caesar's unsuccessful attempt to cross the Adriatic Sea in a severe storm in 48 B.C. Then he investigates the influence of Palestinian Jewish traditions regarding Elijah calling Elisha as his disciple in 1 Kgs 19:19-21 on Jesus calling his first four disciples in Mk 1:16-20 parr., with an excursus on fishing in the Sea of Galilee with nets and "fishers of people" in Mk 1:17 parr. Finally he considers the major influences that Palestinian Jewish traditions about Elijah after his ascension to heaven exerted on the creation of the Semitic form of the Emmaus narrative in Lk 24:13-35.

G. Barbaglio, *Gesù ebreo di Galilea. Indagine storica,* La Bibbia nella storia 11 (Bologna: Dehoniane, 2002, paper €45.98) 671 pp. Bibliographies. Indexed. ISBN: 88-10-40270-7.

After surveying modern research on the historical Jesus, this volume considers the sources of information about Jesus and the framework of his life. Then it treats Jesus' identity, the world in which he lived, the influence of John the Baptist, his role as a healer in a world of healers, the "evangelist" of the reign of God, creator of narrative "fictions"—the parables, the itinerant charismatic and his followers, the sage among ancient sages in antiquity, crucified under Pontius Pilate, the belief that God has raised him, and the faith of Jesus and faith in Jesus. Barbaglio is also the author of *La teologia di Paolo. Abbozzi in forma epistolare* (1999).

T. Beattie, *The Last Supper According to Martha and Mary* (London—New York: Crossroad, 2001, paper $14.95) 127 pp. ISBN: 0-8245-1659-1 (USA), 0-86012-290-5 (UK).

This imaginative account tells the story of the Last Supper through the eyes and hearts of the sisters Mary and Martha under the following headings: anticipation, doubt, thirst, struggle, encounter, communion, healing, remembrance, hope, and night. At each point there are comments from both "Martha" and "Mary." Beattie is also the author of *Rediscovering Mary. Insights from the Gospels.*

C. Bennett, *In Search of Jesus. Insider and Outsider Images* (London—New York: Continuum, 2001, cloth $107.95, paper $29.95) ix and 404 pp. Bibliography. Indexed. LCN: 00-046588. ISBN: 0-8264-4915-8 (cloth), -4916-6 (paper).

After a 22-page introduction, Bennett, professor at Baylor University in Waco, TX, and author of *In Search of the Sacred* (1996) and *In Search of Muhammad* (1998), describes the sources available for reconstructing Jesus' life, traces the development of the traditional Christian view of Jesus and the beginning of the breakdown of the consensus that resulted in the quest of the historical Jesus, and reflects on "insider" responses to the question, "What do you think about Jesus?" Then he considers "outsider" (rationalists, free-thinkers, humanists, atheists, etc.) responses, and examines images of Jesus that have emerged in Judaism and Islam and in Hinduism and Buddhism, respectively. Finally he asks whether sense can be made of the dazzling array of Jesus images before us. He contends that Christians can benefit from a multiplicity of images of Jesus, and that we can retrieve from the texts certain key elements of what Jesus taught and intended.

S. L. Black, *Sentence Conjunctions in the Gospel of Matthew. Καί, δέ, τότε, γάρ, οὖν and Asyndeton in Narrative Discourse,* JSNT Supplement Series 216, Studies in New Testament

Greek 9 (London—New York: Sheffield Academic Press, 2002, £60 or $115) 420 pp., 51 tables. Bibliography. Indexed. ISBN: 1-84127-255-8.

The revision of a doctoral dissertation directed by S. E. Porter and accepted by the University of Surrey Roehampton, this volume first surveys existing studies on Greek sentence conjunctions and summarizes the linguistic principles and models that offer a framework for understanding the linguistic function of sentence conjunctions in Matthew's Gospel, reflects on what sentence conjunctions "mean," and describes the empirical methods used in this analysis. Next it treats the following linguistic features in Matthew's Gospel: καί as a signal of unmarked continuity, δέ as a signal of low- to mid-level discontinuity, asyndeton both at points of tight continuity in dialogue and at mid- to higher-level breaks in the discourse, τότε as a signal of marked continuity, and γάρ and οὖν as signals guiding pragmatic inferences related to material that supports the narrative line. Then after treating each sentence conjunction individually, it shows how sentence conjunctions function as a system in Matthew's narrative framework by using Mt 8:1–9:34 as a passage for extended analysis. Black concludes that sentence conjunctions in the narrative framework of Matthew's Gospel function as multiple-purpose tools with low semantic content, joining sentences that may be characterized by a variety of semantic relationships.

E. Bosetti, *Matteo. Un cammino di speranza,* Bibbia e catechesi (Bologna: Dehoniane, 2002, paper €22) 328 pp. Bibliography. ISBN: 88-10-20217-1.

Bosetti, author of *Luca. Il cammino dell'evangelizzazione* (1997) and *Marco. Il rischio di credere* (2000), treats the "way of hope" according to Matthew's Gospel under the following headings: "things new and old"—a Gospel for living, "Emmanuel"—the origin of Jesus the Messiah, "in those days"—John and Jesus, "blessed are the poor"—Jesus dreams of his community, "he has taken our infirmity"—sent for healing, "come to me, all of you"—attraction and mission, "from the time of Jesus"—the way of the cross and of the church, and "I am with you"—from the mountain to all the nations.

G. J. Brooke (ed.), *The Birth of Jesus. Biblical and Theological Reflections* (Edinburgh: T&T Clark, 2000, paper $22.95) xiii and 141 pp., fig. Bibliographies. Indexed. ISBN: 0-567-08756-5.

After a five-page introduction by Brooke, this volume presents nine essays on various aspects of the significance of Jesus' birth: P. S. Alexander on Yeshu/Yeshua ben Yosef of Nazareth—discerning the Jewish face of Jesus; Brooke on whether Qumran is the cradle of Christ; G. Ward on uncovering the corona—a theology of circumcision; R. B. Matlock on the birth of Jesus and why Paul was in favor of it; A. Peacocke on the virginal conception—"DNA of our DNA"; T. Klutz on the value of being virginal—Mary and Anna in the Lukan infancy prologue; E. Graham on "the story" and "our stories"—narrative theology, vernacular religion, and the birth of Jesus; F. G. Downing on an iconological argument; and G. M. Jantzen on nativity and natality.

D. Buttrick, *Speaking Jesus. Homiletic Theology and the Sermon on the Mount* (Louisville, KY—London: Westminster John Knox, 2002, paper $19.95) x and 230 pp., table. Bibliography. Indexed. LCN: 2002069004. ISBN: 0-664-22602-7.

Buttrick, professor emeritus of homiletics at Vanderbilt Divinity School and author of *Speaking Parables. A Homiletic Guide* (2000), first provides an overview of the Sermon on the Mount/Sermon on the Plain (history, sources, contexts, interpretation, problems), takes up the issue of Jesus' "words," and looks at the Sermon on the Mount as it addresses us today. Then he examines the individual passages in the Sermon on the Mount, comparing the Matthean and Lukan versions, offering translations and looking at redactions and rhetoric, and developing a "homiletic theology" under the following general headings: prologue, the beatitudes, salt and light/law and gospel, the antitheses (with an excursus on the antitheses and homiletic theology), pieties and the Lord's Prayer, money, other commands, and urgings and warnings.

S. Byrskog, *Story as History—History as Story. The Gospel Tradition in the Context of Ancient Oral History* (Boston—Leiden: Brill, 2002, paper $34.95) xix and 386 pp. Bibliography. Indexed. LCN: 2002018331. ISBN: 0-391-04166-5.

The paperback edition of the work first published in 2000 by Mohr Siebeck [*NTA* 44, p. 577], this volume employs models from the interdisciplinary field of oral history and insights from cultural anthropology to examine the interaction between present and past as the Gospel tradition evolved. It shows that the Gospels are the synthesis of history and story, intertwining the horizons of the past and of the present in their own right. Byrskog is professor of NT and hermeneutics at the University of Göteberg in Sweden.

M. Casey, *An Aramaic Approach to Q. Sources for the Gospels of Matthew and Luke,* Society for New Testament Studies Monograph Series 122 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) x and 210 pp. Bibliography. Indexed. LCN: 2002024648. ISBN: 0-521-81723-4.

Casey, professor of NT languages and literature in the department of theology at the University of Nottingham and author of *Aramaic Sources of Mark's Gospel* (1998), contends that the Aramaic sources behind the sayings Source Q are of an extremely early date and should make a significant contribution to the quest for the historical Jesus. After a fifty-page review of research on Q ("the state of play"), he proposes a methodology for reconstructing Aramaic sources of both sayings and narratives in the Synoptic Gospels. Next he reconstructs the Aramaic source of Mt 23:23-36/Lk 11:39-51 ("scribes and Pharisees") and argues that the Evangelists had two different Greek translations of an Aramaic source. Then he analyzes Mt 11:2-19/Lk 7:18-35 ("John the Baptist") and concludes that there was a single Greek translation of this source, which both Evangelists inherited, whether directly or already in an edited form. Then he treats incidents of exorcism and overlapping sources (Mk 3:20-20; Mt 12:22-32; Lk 11:14-23; 12:10) and maintains that Mark used a different Aramaic source.

B. Chilton and C. A. Evans (eds.), *Authenticating the Activities of Jesus* (Boston—Leiden: Brill, 2002, paper $39.95) xvi and 479 pp., 6 tables. Indexed. LCN: 2002023240. ISBN: 0-391-04164-9.

The paperback edition of the work described in *NTA* 43, p. 582, this volume presents essays on the activities of Jesus under two major headings: methods and assumptions (six), and authenticating the activities of Jesus (thirteen). The contributors include J. D. G. Dunn on whether the Third Quest can hope to succeed, N. T. Wright on five Gospels but no gospel—the Jesus Seminar, J. R. Michaels on the itinerant Jesus and his home town, J. Marcus on the Beelzebul controversy and the eschatologies of Jesus, M. Hengel on Jesus as the Messiah of Israel—the debate about the "messianic mission" of Jesus, and R. J. Bauckham on whether Jesus washed his disciples' feet.

B. Chilton and C. A. Evans (eds.), *Authenticating the Words of Jesus* (Boston—Leiden: Brill, 2002, paper $39.95) xvi and 480 pp., 7 tables. Bibliographies. Indexed. LCN: 2002023241. ISBN: 0-391-04163-0.

The paperback edition of the work noticed in *NTA* 43, p. 582, this volume presents essays on the words of Jesus under two major headings: methods and assumptions (six), and authenticating the words of Jesus (eleven). The contributors include B. J. Malina on criteria for assessing the authentic words of Jesus, T. Holmén on doubts about double dissimilarity, B. F. Meyer on how Jesus charged language with meaning, D. E. Oakman on the Lord's Prayer in social perspective, H. C. Kee on Jesus as a glutton and drunkard, and W. L. Klassen on the authenticity of the command "love your enemies."

J. D. Crossan and J. L. Reed, *Excavating Jesus. Beneath the Stones, Behind the Texts* (San Francisco: HarperSanFrancisco, 2002, paper $19.95) xix and 298 pp., frontispiece, 16 plates. Illustrated. Bibliography. Indexed. LCN: 2001024960. ISBN: 0-06-061634-2.

The paperback edition of a work published in 2001, this attempt at integrating the archaeology of the ground and the exegesis of the Gospels contends that when Jesus announced the kingdom of God in the 20s in Lower Galilee, he and his companions taught, acted, and lived in opposition to Herod Antipas' localization of the kingdom of Rome. After listing the top ten discoveries for excavating Jesus, it treats the following topics: layers upon layers upon layers, how to build a kingdom, putting Jesus in his place, Jewish resistance to Roman domination, beauty and ambiguity in Jerusalem, and how to bury a king. Crossan, professor emeritus of religious studies at DePaul University in Chicago, and Reed, professor of NT and Christian origins at the University of La Verne in California, conclude that only the justice of the kingdom of God could take on the power of the kingdom of Rome, which was simply the normalcy of civilization in Jesus' time and place.

C. DIETZFELBINGER, *Das Evangelium nach Johannes.* Teilband 1, *Johannes 1–12;* Teilband 2, *Johannes 13–21,* Zürcher Bibelkommentare (Zurich: Theologischer Verlag, 2001, paper 140 SFr or €82) 406 pp., 387 pp. Indexed. ISBN: 3-290-14743-6.

In his eleven-page introduction to John's Gospel in the first volume, Dietzfelbinger, who has served as a pastor and teacher (at Neuendettelsau, Hohenbrunn, and Tübingen), treats its portrait of Christ, the distinctive character of this Gospel, differences within the Gospel, the Johannine school, the history of the community, and the author and his sources. Then after treating the opening of the Gospel in Jn 1:1-51 (Prologue, witness of John the Baptist, the first disciples), he presents a verse-by-verse exposition of Jn 2:1–12:50 under the heading "Jesus in conflict with the world": from Cana to Cana (2:1–4:54), from Jerusalem beyond Jerusalem to the Jordan (5:1–10:42), and the way to the passion (11:1–12:50). Fifteen excursuses (on the Son of Man, the hour of worship in spirit and truth, Jesus' miracles, etc.) are included. The second volume treats the rest of the Fourth Gospel under the heading "Jesus' departure from the community and his coming to it": the Last Supper (13:1-30), the farewell discourses (13:31–17:26), the passion (18:1–19:42), and Easter (20:1–21:25). Eleven excursuses (on the "I am" sayings, love for brothers and sisters and for enemies, the history of the community, dualism, etc.) are provided.

J. R. DONAHUE, *Hearing the Word of God. Reflections on the Sunday Readings, Year B* (Collegeville, MN: Liturgical Press, 2002, paper $15.95) x and 169 pp. LCN: 2002067634. ISBN: 0-8146-2783-8.

This volume presents comments and reflections on the biblical readings for the Sundays and Feast Days in Year B (in which the Gospel reading is usually taken from Mark) in the Roman Catholic lectionary. Most of the material appeared as regular columns in the magazine *America* between November 1999 and November 2000. Since some Sundays in the cycle were displaced by particular feasts, eleven reflections on those Sundays and feasts have been added in an appendix. Also included with each exposition are suggestions about "praying with Scripture." Donahue, now Raymond E. Brown Distinguished Professor of NT studies at St. Mary's Seminary and University in Baltimore, MD, is co-author (with D. J. Harrington) of *The Gospel of Mark* (2002).

M. W. DUBE AND J. L. STALEY (EDS.), *John and Postcolonialism. Travel, Space and Power,* The Bible and Postcolonialism 7 (London—New York: Sheffield Academic Press, 2002, cloth $115, paper $28.95) x and 254 pp. Bibliography. Indexed. ISBN: 1-84127-323-6 (cloth) -312-0 (paper).

The eleven papers in this volume are by Dube and Staley on descending from and ascending into heaven—a postcolonial analysis of travel, space, and power in John; T. D. Swanson on "to prepare a place"—Johannine Christianity and the collapse of ethnic territory; Staley on "Dis place, man"—a postcolonial critique of the vine (the mountain and the Temple) in John's Gospel; Dube on reading for decolonization (Jn 4:1-42); F. Lozada on contesting an interpretation of John 5—moving beyond colonial evangelism; M. Huie-Jolly on Maori "Jews" and a resistant reading of Jn 5:10-47; J. K. Kim on adultery or hybridity—reading Jn 7:53–8:11 from a postcolonial context; L. A. Guardiola-Sáenz on border-crossing and its redemptive power in Jn 7:53–8:11—a cultural reading of Jesus and the "accused"; Z. G.

Glass on building toward "nation-ness" in the vine—a postcolonial critique of Jn 15:1-8; A. Reinhartz on the colonizer as colonized—between John's Gospel and Canadian identity; and T. B. Liew on ambiguous admittance—consent and descent in John's community of "upward" mobility.

S. FAUSTI, *Una comunità legge il Vangelo di Giovanni,* vol. 1 (Milan: Àncora, 2002, paper €23.50; Bologna: Dehoniane) 318 pp. ISBN: 88-514-0043-1 (A).

After a six-page introduction to John's Gospel and a two-page instruction about prayer on the basis of the biblical text, Fausti, an Italian Jesuit who has written similar volumes on the Gospels of Matthew and Luke and collaborated on such a volume on Mark, provides for each of the thirty-two pericopes in John 1–12 a translation, reflections on the message in context, notes on reading the individual verses, suggestions for prayer, and a list of related biblical texts: "No one has ever seen God—it is God the only Son who is in the bosom of the Father who has made him known" (1:1-18); "and this is the testimony of John" (1:19-34); "come and see" (1:35-51); "now draw some out" (2:1-12); and so forth.

M. F. FOSKETT, *A Virgin Conceived. Mary and Classical Representations of Virginity* (Bloomington—Indianapolis: Indiana University Press, 2002, $35) viii and 238 pp., frontispiece. Bibliography. Indexed. LCN: 2001004784. ISBN: 0-253-34055-1.

Based on a doctoral dissertation directed by L. T. Johnson and accepted by Emory University in 1997, this study proposes a fresh look at the Virgin Mary by asking what virginity connotes for and adds to the portrayal of Mary in two early Christian narratives, namely Luke-Acts and *Protevangelium of James.* It seeks to establish the multivalence of *parthenia* in literature of the 1st- and 2nd-century A.D. Mediterranean world, to show forth the ambivalence of ancient narrative representations of *parthenia,* and to identify images of *parthenia* that resonate with and mutually reinforce the portrayals of Mary in Luke-Acts and *Protevangelium of James.* After a 22-page introduction, Foskett, assistant professor of religion at Wake Forest University in North Carolina, explores the contexts in which virginity was discussed and what virginity connoted in the NT world, and investigates several ancient narratives that feature virgin protagonists. Then she considers how extratextual images of virginity inform the constructions of the *parthenos* Mary in Luke-Acts and *Protevangelium of James,* respectively. She concludes that each narrative manipulates the meanings and images of virginity in different ways.

S. FREYNE, *Galilee and Gospel. Collected Essays* (Boston—Leiden: Brill, 2002, paper $34.95) viii and 350 pp. Bibliography. Indexed. LCN: 2002018332. ISBN: 0-391-04171-1.

The paperback edition of the collection of Freyne's essays first published in 2000 by Mohr Siebeck [*NTA* 45, p. 161], this volume contains a 26-page introduction along with fourteen essays on such topics as the Galileans in the light of Josephus' *Life,* Herodian economics in Galilee, Hanina ben Dosa as a Galilean charismatic, archaeology and the historical Jesus, Jesus the wine-drinker, and Christianity in Sepphoris and in Galilee. Freyne is professor of theology and director of the Herzog Centre for Jewish and Near Eastern studies at Trinity College in Dublin.

B. R. GAVENTA AND C. L. RIGBY (EDS.), *Blessed One. Protestant Perspectives on Mary* (Louisville, KY—London: Westminster John Knox, 2002, paper $19.95) xii and 158 pp. LCN: 2002066175. ISBN: 0-664-22438-5.

Written by Protestant scholars, the eleven essays in this volume appear under three headings: encountering Mary (four), living Mary (four), and bearing Mary (three). Those papers most pertinent to NT studies are by J. B. Green on "blessed is she who believed"—Mary as a curious example in Luke's narrative; K. D. Sakenfeld on Tamar, Rahab, Ruth, and the wife of Uriah—the company Mary keeps in Matthew's Gospel; E. E. Johnson on "Who is my mother?"—family values in Mark's Gospel; and Gaventa on "standing near the cross"—Mary and the crucifixion of Jesus. The other contributors are N. J. Duff, C. A. Kirk-Duggan, N. O. Lozano-Díaz, B. J. Miller-McLemore, D. L. Migliore, L. Malcolm, and

Rigby. Also included are a four-page foreword by K. Norris and a six-page introduction by the editors.

J. Gillman, *Luke. Stories of Joy and Salvation,* Spiritual Commentaries on the Bible (Hyde Park, NY: New City, 2002, paper $12.95) 214 pp. Bibliography. LCN: 2002025522. ISBN: 1-56548-173-9.

After a five-page introduction to Luke's Gospel, Gillman, lecturer in the department of religious studies at San Diego State University and author of *Possessions and the Life of Faith. A Reading of Luke-Acts* (1991), presents his exposition according to the following outline: stories of joy and salvation (1:1–2:52); the mission of John, Jesus, and the disciples (3:1–6:11); teaching the disciples and sending them on mission (6:12–9:50); Jesus' journey to Jerusalem (9:51–13:21); the journey to Jerusalem continues (13:22–17:10); the end of the travel narrative and Jesus' teaching in Jerusalem (17:11–21:38); and passion narrative and resurrection stories (22:1–24:53).

G. Giroux, *La spiritualité de Jésus perdue et retrouvée* (Outremont, Que.: Carte Blanche, 2002, paper $22.95 Can.) 205 pp. Bibliography. ISBN: 2-922291-96-0.

In this volume Giroux, author of *Jésus, l'homme avant l'Église* (1998) and *Jésus maître spirituel* (2000), seeks to rediscover the spirituality of Jesus the Jew and of the earliest Christians that was transformed radically by the NT writers and lost in the conciliar documents of the 4th and 5th centuries A.D. After tracing developments from Jesus to the Second Testament, she considers the possibility of recovering Jesus' spirituality under the following headings: the spirituality of Jesus, a non-Christian community, a community awaiting the Messiah, the founders of Christianity, Pauline spirituality, Johannine spirituality, the spirituality of the Second Testament, and the Christ-God of the church councils. Then she reflects on the disappearance of and the rediscovery of Jesus as a Jewish teacher and the spirituality that he represents, and concludes with suggestions about experiencing God today as Jesus did.

J. Green (ed.), *Jesus and Muhammad. The Parallel Sayings* (Berkeley, CA: Seastone, 2003, $14) xvii and 189 pp. Bibliography. Indexed. LCN: 2002031984. ISBN: 1-56975-326-1.

Similar in format and scope to Green's *Jesus and Moses. The Parallel Sayings* [*NTA* 46, pp. 372-373], this volume presents sayings attributed to Jesus in the Gospels and the parallel teachings of Muhammad found in the Quran and Hadith. They appear under the following headings: love, God, wisdom, faith, law, charity, sin, jihad, hereafter, and differences. The quotations are intended to show that the core values of Christianity match the central tenets of Islam, and that Christianity and Islam possess a common moral and spiritual foundation. Also included are a foreword by S. M. Syeed, an introduction by K. Atkinson, and an introduction by Green.

R. Gromacki, *The Virgin Birth. A Biblical Study of the Deity of Christ* (rev. ed.; Grand Rapids: Kregel, 2002, paper $13.99) 240 pp. Bibliography. LCN: 2002003922. ISBN: 0-8254-2746-0.

The revised and updated version of a work published in 1974, this volume seeks to deal with the virgin birth of Jesus on a level understandable to interested laypersons and serious Bible students. After reflecting on who Christ is, it treats the following aspects of the virgin birth: basis (the Trinity), person (the question of Messiah, the claims of the apostles, claims made by Christ, titles of Christ), nature (testimonies by Luke, Matthew, and Church Fathers; erroneous concepts; physical implications), results (Jesus as truly human, two natures and one person, Jesus' sinlessness, the problem of the creeds), purposes (why God became human, fulfilling Isa 7:14, the genealogical dilemma), and denials (onslaughts of false teaching, appeal to pagans, silence of other biblical books). Gromacki, distinguished professor of Bible and Greek at Cedarville University and pastor of Grace Community Baptist Church in Ohio, concludes that because Christ was and is God, he had to be virgin born to obtain a real humanity.

K. S. HAN, *Jerusalem and the Early Jesus Movement. The Q Community's Attitude Toward the Temple,* JSNT Supplement Series 207 (London—New York: Sheffield Academic Press, 2002, £55 or $105) 248 pp. Bibliography. Indexed. ISBN: 1-84127-183-7.

The slightly revised version of a doctoral dissertation directed by J. S. Kloppenborg Verbin and presented to the faculty of the biblical department of the Toronto School of Theology and the University of Toronto in 1997, this investigation of the type of allegiance that the Sayings Source Q shows toward the Jerusalem Temple first discusses the assessments made by D. R. Catchpole (positive) and Kloppenborg Verbin (negative). Next it considers the meaning of the temple as a source of allegiance in ancient civilizations and in 1st-century Judaism, and distinguishes four types of allegiance: devoted, critical, imperiled, and lost. Then it provides a crosscultural (Korean, Greek, and Jewish) study of criticisms directed toward temples. Finally it examines the attitudes toward the Temple displayed in pertinent Q sayings (Q 4:9-12; 11:42; 11:49-51; 13:34-35). Han concludes that while the early stratum represented by Q 11:42ab; 11:49-51; and 13:34-35 reflects the struggle of the community against the Temple (or Temple-centered symbolism), the later stratum (Q 11:42c and 4:9-12) shows that the enmity was resolved as the Q community achieved a new social identity apart from the Temple symbolism.

W. J. HARRINGTON, *Mark: Realistic Theologian. The Jesus of Mark* (rev. ed.; Blackrock, Co. Dublin: Columba, 2002, paper €11.99 or £7.99) 150 pp. Bibliography. Indexed. ISBN: 1-85607-390-4.

In this revised edition of a work published in 1996 [*NTA* 42, p. 582], Harrington, an Irish Dominican priest and professor of Scripture at the Dominican House of Studies in Dublin, senior lecturer at the Milltown Institute of Theology, and visiting lecturer at the University of Dublin, contends that Mark's Gospel is a theology of the cross and that before the cross there is nowhere to hide. After introductory chapters on Mark and on Jesus, he considers Mark's portrayals of Jesus as prophet, teacher, healer, exorcist, and Messiah, as well as the cross.

M. HERRANZ MARCO, *La virginidad perpetua de María,* Studia Semitica Novi Testamenti 9 (Madrid: Ediciones Encuentro—Fundación San Justino, 2002, paper €14.50) 148 pp. Bibliography. Indexed. ISBN: 84-7490-644-X.

After a six-page prologue concerning the debate about Mary's perpetual virginity, this volume presents detailed analyses of the pertinent NT passages, with particular attention to their Semitic phraseology and substrata: the annunciation to Mary (Lk 1:26-38), Joseph the spouse of Mary (Mt 1:18-25), the brothers of Jesus (Jn 7:2-10; Gal 1:18-19; 1 Cor 9:5; Mk 6:3; 3:20-35), and Mary at Cana (Jn 2:1-11). There are appendixes on the appearance of Jesus to more than five hundred brothers (Mt 28:16-20) and on a wedding between Arab peasants in Palestine. Herranz Marco is co-author with J. M. García Pérez of *La infancia de Jesús según Lucas* (2000) and *Milagros y resurrección de Jesús según san Marcos* (2001).

R. A. HORSLEY, *Jesus and Empire. The Kingdom of God and the New World Disorder* (Minneapolis, MN: Fortress, 2003, paper $17) vii and 178 pp. Indexed. LCN: 2002013288. ISBN: 0-8006-3490-X.

After reflecting on links between American identity today and a depoliticized Jesus, this volume (which is an expansion of the 2001 Rauschenbusch lectures at Colgate Rochester Crozer Divinity School) discusses Roman imperialism—the new world disorder, resistance and rebellion in Judea and Galilee, a relational approach to Jesus, God's judgment of the Roman imperial order, and covenantal community and cooperation. Horsley, distinguished professor of liberal arts and the study of religion at the University of Massachusetts in Boston, and author of *Whoever Hears You Hears Me* (1999), concludes that America today manifests more analogies to the ancient Roman empire than to the Middle Eastern peoples among whom Jesus carried out his mission, and that in the Jesus movements some subject people took collective action to retake control of their lives under the conditions of the new world disorder that Rome had imposed.

J. HUR, *A Dynamic Reading of the Holy Spirit in Luke-Acts,* JSNT Supplement Series 211 (Sheffield, UK: Sheffield Academic Press, 2001, £55 or $88.95) 372 pp., 11 figs., 27 tables. Bibliography. Indexed. ISBN: 1-84127-192-6.

The slightly revised version of a doctoral dissertation directed by M. Davies and submitted in 1998 to the University of Sheffield, this volume first reviews previous studies on the Holy Spirit in Luke-Acts and proposes a methodology aimed at a more holistic approach to the topic. Then it considers the usage of *rûaḥ* and πνεῦμα in the "extratext" (Hebrew Bible, Septuagint, OT Apocrypha, etc.) of Luke-Acts as literary repertoire (with an excursus on *rûaḥ* in Qumran literature); narrator, point of view, and the Holy Spirit; character, presentation, and the Holy Spirit; and plot, function, and the Holy Spirit. There are excursuses on (1) the presentation of the Spirit of the Lord/God in the Jewish Bible, (2) the presentation of the Holy Spirit in Luke-Acts, (3) the Holy Spirit and its related characters in Luke-Acts, and (4) the comparison of the phrase "Holy Spirit" narrated in the Synoptic Gospels. Hur concludes that while the Lukan narrator or implied author presents the Holy Spirit in terms of the arrival of the Spirit of the Lord/God as promised in the Jewish Bible, he also develops the characterization of the Holy Spirit in relation to Jesus and to non-Jews.

S. P. KEALY, *John's Gospel and the History of Biblical Interpretation,* Mellen Biblical Press Series 60a-60b (2 vols.; Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2002, $129.95 and $139.95) xiv and 471 pp., vii and 499 pp. Indexed. LCN: 2002026473. ISBN: 0-7734-6980-X (vol. 1), -6982-6 (vol. 2).

Kealy, professor of Scripture at Duquesne University in Pittsburgh, PA, and author of *Mark's Gospel. A History of Its Interpretation* (1982) and *Matthew's Gospel and the History of Biblical Interpretation* (1997), traces the history of the interpretation and influence of John's Gospel throughout the ages, and gives as far as possible the flavor of the many works that have contributed to the extraordinary saga that is the interpretation of John's Gospel. After an eighteen-page introduction, the first volume (pp. 19-471) covers the history of Johannine interpretation century by century from the 2nd through the 19th century. Then the second volume (pp. 473-971) treats 20th-century Johannine interpretation, with particular attention to form criticism, the "new look" in Johannine studies after 1945, and groping toward a new paradigm—new approaches. Kealy concludes with general remarks on John's Gospel and the history of biblical interpretation, and observes that among many scholars John has moved from a personal eyewitness account to an anonymous reflection of a community on its life, and from a Hellenistic reinterpretation of the traditions about Jesus to a new consensus that the Gospel arose out of a crisis that took place at the end of the 1st century after its community had been cast out of Judaism.

A. R. KERR, *The Temple of Jesus' Body. The Temple Theme in the Gospel of John,* JSNT Supplement Series 220 (London—New York: Sheffield Academic Press, 2002, £60 or $115) 416 pp. Bibliography. Indexed. ISBN: 1-84127-262-0.

This exploration of the temple theme in John's Gospel contends that the Johannine Jesus replaces and fulfills the Jerusalem Temple and its cultic activity. After a 33-page introduction, it considers some Jewish responses to the fall of the Temple in A.D. 70 outside the Johannine text. Then it investigates the Johannine development of the temple theme under the following headings: the new temple (Jn 2:13-22), the new beginning (1:1-18), the programmatic vision of Jn 1:51, a new center of worship (4:16-24), the temple festivals, the Father's house—possible temple connections in John 13 and 14, and possible high priestly and temple allusions in John 17.

R. KYSAR, *Preaching John,* Fortress Resources for Preaching (Minneapolis, MN: Fortress, 2002, paper $18) 252 pp. Bibliography. Indexed. LCN: 2002019881. ISBN: 0-8006-3226-5.

Kysar, professor emeritus of preaching and NT at Candler School of Theology, Emory

University, and author of several books and many articles on the Johannine writings, describes this work as the culmination of his whole career as a pastor and teacher. After a twenty-page introduction to the problem and promise of preaching John, he treats the following topics: a tangle of theses—understanding Johannine research, theological themes—the heart of Johannine thought, the Word and words—Johannine language, words and stories—Johannine discourses and narratives, the King is enthroned—the Johannine passion story, and fragments of texts—John in the lectionary. He concludes with suggestions about connections between John's Gospel and "preaching in the roundtable church."

J. Łach, *Dziecię się nam narodziło. W kręgu teologii Ewangelii dziecięctwa Jezusa* (Czestochowa: Święty Paweł, 2001) 200 pp. Bibliography. ISBN: 83-7168-543-2.

Along with introductory literary and historical considerations, Łach, professor of biblical theology at the Cardinal Wyszyński Catholic University in Warsaw, presents pastorally oriented expositions of all the passages in the Matthean and Lukan infancy narratives. In treating Matthew 1–2, he considers the genealogy of Jesus Christ (Mt 1:1-17), Joseph's role in the mystery of Jesus' birth (1:18-25), the homage of the Magi (2:1-12), and the persecution of the child Jesus (2:13-23). Then he deals with the announcements of the births of John the Baptist (1:5-25) and of Jesus (1:26-38), Mary's visit to her relative Elizabeth and her Magnificat (1:39-56), the births of John the Baptist (1:57-80) and of Jesus (2:1-20), and the child Jesus at the Jerusalem Temple (2:21-52). A three-page summary in French is provided.

G. Leonardi and F. G. B. Trolese (eds.), *San Luca evangelista testimone della fede che unisce. Atti del Congresso internazionale, Padova, 16-21 Ottobre 2000.* Vol. 1, *L'unità letteraria e teologica dell'opera di Luca (Vangelo e Atti degli apostoli),* Fonti e ricerche di storia ecclesiastica padovana 28 (Padua: Istituto per la Storia Ecclesiastica Padovana, 2002, paper €50) 637 pp. Bibliography. Distributed by Herder Editrice Libreria, Rome.

Prepared for an international congress held in Padua in 2000, the nine main papers in this volume are by R. Farbis on the principal purpose of Luke-Acts; G. Betori on the literary and narrative unity of Luke-Acts—indications of its structure; A. Barbi on κοινωνία, the solution of conflicts, and relations between the churches—an aspect of the ecclesiology of Acts; M. Perroni on the women and Mary the mother of Jesus in Luke; A. Poppi on Luke and the Synoptic problem; R. F. O'Toole on the jubilee, the "good news" (Lk 4:18-19), in Luke-Acts today; G. Segalla on ethics and eschatology in Luke-Acts; P. Tremolada on the salvific value of Jesus' death in Luke-Acts; and Leonardi on the community addressed in Luke-Acts and the identity of the author. Of the twenty-six "offered" contributions, twelve concern literary structure, narrative, and theological themes: G. Giurisato on Luke's orderly account (Lk 1:3) and the structure of Luke-Acts; R. Meynet on examples of the contributions of rhetorical analysis to the study of Luke's Gospel; P. Pokorný on Luke the Evangelist and the theological significance of his work; O. da Spinetoli on "salvation" in Luke-Acts; G. De Virgilio on the uses of εὐαγγελίζεσθαι in Luke-Acts; S. Grasso on hermeneutical factors in codifying the words of the risen one within the Lukan Gospel (24:36-43, 44-49); J. Brož on Jesus' words on the cross (Lk 23); J. B. Green on the nature of conversion in Acts; A. Bottino on the mission to the "end of the earth" and its protagonists in Acts; S. Panimolle on life in communion and tensions in the primitive church (Acts 1–15); A. Valentini on the hymns in Luke 1–2 in the context of Luke's work; and M.-L. Rigato on Luke's Jewish (levitical?) origins and role as a follower of "eyewitnesses" (Lk 1:2-3). Seven essays deal with "particular aspects": A. Serra on the mother of Jesus as a possible source of information for the Lukan infancy narratives; J. Kilgallen on the parable of the fig-tree (Lk 13:6-9); M.-É. Boismard on the parable of the dishonest steward in Lk 16:1-9 and the meaning of ὁ κύριος in 16:8; F. Montagnini on the Lukan corollary of the Last Supper (Lk 22:24-38)—a sketch of ecclesiology; B. Prete on "he opened their minds to understand the Scriptures" (Lk 24:45); G. Marconi on Ananias and Sapphira (Acts 5:1-11)—the guidance of the Spirit and the historical presence of Satan in the community; and T. Stramare on the "saving mystery" of the presentation in the Temple and πορνεία as idolatry (Lk 2:22-50 and Acts 15:20). The final seven papers treat Luke and the sociocultural and religious milieu: S. Cipriani on a confrontation between Paul (1 Thessalonians) and Luke (Acts 20:17-38) on the theme of "mission"; G. Rossé on the question of the Law at the Jerusalem conference in the perspectives of Paul (Galatians 2) and Luke (Acts 15); P. Garuti on Luke and the letter to the Hebrews—reconsidering an old theory; J. Taylor on Luke and Josephus; M. Wilcox on Semitisms in Luke-Acts in light of the Tobit manuscripts from Qumran and the Babatha Archive (P. Yadin); C. S. Voulgaris on the nature and significance of Luke's human genealogy of Jesus Christ; and J. Rius-Camps and J. Read-Heimerdinger on the message of Acts in the Alexandrian textual tradition and in Codex Bezae. A 31-page select bibliography on Luke-Acts between 1980 and 2000 (compiled by Leonardi) is also provided.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Luke,* Feminist Companion to the New Testament and Early Christian Writings 3 (London—New York: Sheffield Academic Press, 2002, cloth £65 or $125, paper £17.99 or $29.95) xii and 315 pp. Bibliography. Indexed. ISBN: 1-84127-324-4 (cloth) -174-8 (paper).

After a 22-page introduction by Levine, this volume presents fourteen essays by R. J. Karris on women and discipleship in Luke [§ 39-200]; M. R. D'Angelo on the ἀνήρ question in Luke-Acts—imperial masculinity and the deployment of women in the early 2nd century; B. Kahl on reading Luke against Luke—nonuniformity of text, hermeneutics of conspiracy, and the "scriptural principle" in Luke 1; T. K. Seim on the virgin mother—Mary and ascetic discipleship in Luke; B. E. Reid on "Do you see this woman?"—a liberative look at Lk 7:36-50 and strategies for reading other Lukan stories against the grain; T. J. Hornsby on the woman is a sinner/the sinner is a woman; B. Witherington on being on the road with Mary Magdalene, Joanna, Susanna, and other disciples in Lk 8:1-3 [§ 25-116]; E. A. de Boer on the Lukan Mary Magdalene and other women following Jesus; V. Koperski on women and discipleship in Lk 10:38-42 and Acts 6:1-7—the literary context of Luke-Acts; L. C. Alexander on sisters in adversity—retelling Martha's story; W. Carter on getting Martha out of the kitchen—Lk 10:38-42 again [§ 41-275]; P. Thimmes on the language of community—a cautionary tale (Lk 10:38-42); C. S. LaHurd on re-viewing Luke 15 with Arab Christian women; and M.-L. Rigato on "'remember' . . . then they remembered" (Lk 24:6-8). Similar collections of essays on Matthew and Mark were described in *NTA* 46, pp. 155-156.

W. R. G. LOADER, *Jesus' Attitude towards the Law. A Study of the Gospels* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $50) x and 563 pp. Bibliography. Indexed. ISBN: 0-8028-4903-2.

The paperback edition of the work published in 1997 by Mohr Siebeck [*NTA* 42, pp. 385-386], this investigation of how the Gospels portray Jesus' attitude toward the Law examines how the issue of Jesus' attitude appears, disappears, and reappears as the narrative unfolds in each major source: Mark, Matthew, Luke, Q, John, and *Gospel of Thomas* and other non-canonical Gospels.

R. LUDWIG, *Jesus,* Basiswissen, Gütersloher Taschenbücher 674 (Gütersloh: Gütersloher Verlagshaus, 2002, paper €6.90) 96 pp. Bibliography. ISBN: 3-579-00674-6.

Drawing on pertinent NT sources and on what is known about the world in which Jesus lived, Ludwig, who teaches about media and theology at the University of Hamburg, depicts the life of Jesus and his preaching under four major headings: foundations (knowing and believing, the sources, pictures of Jesus, etc.), the proclamation (the Law was sacred to him; Jesus and the Pharisees; the wandering preacher; etc.), triumphal procession or sacrificial journey (the entrance into Jerusalem, the last meal, whether Jesus' death was a sacrifice, etc.), and death on the cross and resurrection (death on the cross, the empty tomb, visions and appearances, etc.). He concludes with reflections on what we know and what we believe.

U. LUZ, *Das Evangelium nach Matthäus.* 1. Teilband, *Mt 1-7,* Evangelisch-Katholischer Kommentar zum Neuen Testament 1/1 (5th, rev. ed.; Düsseldorf—Zurich: Benziger, 2002, paper €79; Neukirchen-Vluyn: Neukirchener) xiv and 554 pp., 3 plates, folding table. Bibliographies. ISBN: 3-545-23135-6 (B), 3-7887-1829-3 (N).

The first edition of Luz's general introduction to Matthew's Gospel and his commentary on Mt 1–7 appeared in 1985 and was described in *NTA* 30, p. 98. Its English version (1989) was noticed in *NTA* 35, p. 103. In this completely new edition, Luz has clarified his positions on various matters, made some corrections, given more emphasis to literary criticism and to sociological and reader-related exegesis, integrated the different methods, stressed how Matthew has interpreted the story of Jesus with regard to the concrete historical situation of his community, and expanded the material devoted to the effective history of the texts. In the introduction he treats the Gospel's structure and basic character, genre and purpose, sources, style, relation to sources, situation, and text. Then he deals with the pericopes in Matthew's infancy narrative, account of the beginning of Jesus' activity, and the Sermon on the Mount. The other volumes in the German version were described in *NTA* 36, pp. 111-112; 43, p. 169; and 46, p. 557; see also 45, p. 389 for the English version of the commentary on Mt 8–20.

L. Lybaek, *New and Old in Matthew 11–13. Normativity in the Development of Three Theological Themes,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 198 (Göttingen: Vandenhoeck & Ruprecht, 2002, €54) 269 pp. Bibliography. ISBN: 3-525-53882-0.

The revised version of a doctoral dissertation directed by J. D. G. Dunn and accepted in 1999 by the University of Durham, this investigation of Matthew 11–13 analyzes Matthew's use of written sources in order to establish how they function normatively and authoritatively in the creation of the narrative. After a five-page introduction, the volume considers Matthew's use of sources; the Gospel as theological discourse and the function of tradition as authoritative; ὁ ἐρχόμενος as a christological theme in Matthew 11–13; the πλεῖον/μεῖζον motif in Matthew 11–13; and revelation, concealment, and the problem of obduracy. Lybaek concludes that Matthew used three central sources in presenting the Jesus story (Scripture, Mark, and Q), and that the passages in chapters 11–13 set the prerequisites and presuppositions of inclusion in the community and so the Jesus tradition receives the function of being Scripture to Matthew.

E. S. Malbon, *Hearing Mark. A Listener's Guide* (Harrisburg, PA: Trinity Press International, 2002, paper $13) xi and 114 pp. Bibliography. LCN: 2002001554. ISBN: 1-56338-379-9.

Malbon, professor of religious studies in the Center for Interdisciplinary Studies at Virginia Polytechnic Institute and State University and author of *In the Company of Jesus. Characters in Mark's Gospel* (2000), seeks to help people today to share the experience of ancient listeners to Mark's Gospel and to hear the Gospel more perceptively and powerfully than ever before. After setting forth her assumptions about how Mark's Gospel was written and how it may be read, she presents an exposition of the text that focuses on its four major themes: kingdom (1:1–4:34), community (4:35–8:26), discipleship (8:22–10:52), and suffering (11:1–16:8). Also included are some "echoes" (summaries) and "extras" (bibliography). An online study guide for the book is available at www.trinitypressintl.com.

P. Mareček, *La preghiera di Gesù nel vangelo di Matteo. Uno studio esegetico-teologico,* Tesi Gregoriana, Serie Teologia 67 (Rome: Editrice Pontificia Università Gregoriana, 2000, paper €12.91 or $14) 241 pp. Bibliography. Indexed. ISBN: 88-7652-864-4.

Prepared as a doctoral dissertation under the direction of K. Stock and accepted in 2000 by the Pontifical Gregorian University, this volume explores the texts in Matthew's Gospel that concern the personal prayer of Jesus, how he prayed, and the significance of his prayers. After a six-page introduction, it provides expositions of specific texts about the prayer of Jesus: the hymn of jubilation (Mt 11:25-30), the prayer of Jesus in Gethsemane (26:36-46), the prayer of Jesus on the cross (27:45-56), and the prayer of Jesus on other occasions (14:13-21; 15:29-39; 26:26-30; 14:22-33; 19:13-15). Then it considers the functions of Jesus' prayer in Matthew's Gospel and the principal characteristics of his prayer with regard to his relationship with God, his salvific mission, and the connection between Jesus' practice and his teaching on prayer.

M. A. Matson, *John,* Interpretation Bible Studies (Louisville, KY—London: Westminster John Knox, 2002, paper $7.95) vi and 140 pp. Illustrated. Bibliographies. LCN: 2001056765. ISBN: 0-664-22580-2.

After a six-page introduction to John's Gospel, this volume focuses on ten passages that capture the sweep of the whole book: testimony concerning the Word (1:1-51); of signs and faith (2:1–3:21); the varied responses to Jesus (3:22–5:47); Jesus himself as a sign (6:1–8:11); growing opposition to Jesus (8:31–9:41); I am the good shepherd, and I am the resurrection and the life (10–11); the final path to Jerusalem (12–13); the farewell sayings (14–17); the trial and crucifixion of Jesus (18–19); and the resurrection appearances of Jesus (20–21). Questions for reflection and a ten-page leader's guide are included. Matson is academic dean of Milligan College in Tennessee.

W. E. Mills, *The Gospel of Luke,* Bibliographies for Biblical Research. Periodical Literature for the Study of the New Testament 3 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2002, $109.95) xxiii and 179 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2498-9.

Part of an eleven-volume project, this volume presents bibliographical information for 2,071 articles that pertain to specific passages in Luke's Gospel and were published in periodicals during the 20th century [see *NTA* 40, p. 524]. The entries are arranged by chapter-and-verse citation. A fifteen-page index of authors' names is included.

U. B. Müller, *Johannes der Täufer. Jüdischer Prophet und Wegbereiter Jesu,* Biblische Gestalten 6 (Leipzig: Evangelische Verlagsanstalt, 2002, paper €14.80) 230 pp. Illustrated. Bibliography. ISBN: 3-374-01993-5.

After a five-page introduction, Müller, author of *Prophetie und Predigt im Neuen Testament. Formgeschichtliche Untersuchungen zur urchristlichen Prophetie* (1975), considers the personality and historical situation of John the Baptist (his origin, birth, and youth; the wilderness and the Jordan as the places of his public activity; his clothing and food; preaching; baptism; etc.), John's baptism and Christian baptism (the origin of early Christian baptism), the portrayals of John in the Gospels (Q, Mark, Matthew, Luke, John), and the later influence of the figure of John the Baptist (in the NT Apocrypha, in patristic writings and the veneration of the saints, and in art).

G. R. O'Day, *The Word Disclosed. Preaching the Gospel of John* (rev. ed.; St. Louis, MO: Chalice, 2002, paper $19) vii and 151 pp. LCN: 2002003062. ISBN: 8-8272-4245-X.

The revised and expanded version of a work published in 1987 [*NTA* 31, p. 235], this volume provides exegetical reflections on four Johannine texts (Jn 3:1-17; 4:5-42; 9:1-41; 11:1-45) as well as sermons on six Johannine passages (Jn 6:24-41; 10:22-30 [and Psalm 23 and Rev 7:9-17]; 12:1-8; 13:1-20; 17:6-19; 20:19-23). A nine-page introduction is included. O'Day is professor of homiletics at Candler School of Theology, Emory University, in Atlanta.

C. Owczarek, *Sons of the Most High. Love of Enemies in Luke–Acts: Teaching and Practice* (Nairobi: Paulines Publications Africa, 2002, paper $10) 360 pp. Bibliography. Indexed. ISBN: 9966-21-840-8.

Written from the perspective of composition criticism, this volume seeks to uncover Luke's contribution to understanding the love that Jesus' followers are invited to practice toward their enemies. After a five-page introduction, it treats the historical background of the love-of-enemy command and its motivation, and provides a short history of the interpretation of the Lukan teaching on the love of enemies. Next in two chapters (introductory questions and exegesis) it deals with Jesus' teaching on love of one's enemy according to Lk 6:27-36, and concludes with chapters on the idea of love of one's enemy in Luke's Gospel and in Acts, respectively. Owczarek, who teaches at Tangaza College in Nairobi, contends that by his development of the theme of love toward one's enemies Luke showed that Jesus not only taught but also practiced what he taught, and that his word was effective in the lives of at least some of his followers as well. The book is based on a doctoral dissertation defended at the Pontifical Gregorian University in Rome in 2000.

J. Palachuvattil, *"He Saw." The Significance of Jesus' Seeing Denoted by the Verb εἶδεν in the Gospel of Mark,* Tesi Gregoriana, Serie Teologia 84 (Rome: Editrice Pontificia Università Gregoriana, 2002, paper €/$19) 307 pp. Bibliography. Indexed. ISBN: 88-7652-918-7.

The edited version of a doctoral dissertation prepared under the direction of K. Stock and presented in 2001 to the Pontifical Gregorian University of Rome, this volume examines the special nuance of Jesus' act of seeing that is expressed by the verb εἶδεν in Mark's Gospel. After a five-page introduction, it surveys Mark's vocabulary for "seeing" and focuses on the uses of εἶδεν in specific Markan texts: "He saw the heavens being torn apart" (Mk 1:10); Jesus' seeing the prospective disciples (1:16, 19; 2:14); and "he saw a great crowd" (6:34). It concludes with reflections on the revelatory aspect of Jesus' seeing, Jesus' seeing as prelude to communion, vocation as grounded on Jesus' seeing, and the ecclesiological dimension to Jesus' seeing.

D. B. Peabody with L. Cope and A. J. McNicol (eds.), *One Gospel from Two. Mark's Use of Matthew and Luke. A Demonstration by the Research Team of the International Institute for Renewal of Gospel Studies* (Harrisburg, PA: Trinity Press International, 2002, paper $40) xvi and 426 pp., 6 tables. Bibliography. Indexed. LCN: 2002009365. ISBN: 1-56338-352-7.

Intended as the sequel to *Beyond the Q Impasse. Luke's Use of Matthew,* edited by McNicol with Peabody and D. L. Dungan [*NTA* 41, pp. 362-363], this volume seeks to demonstrate by careful analysis of each passage in Mark's Gospel that Mark is dependent on Matthew and Luke. After considering problems with and alternatives to the "Two-Document" hypothesis, it explains the "Two-Gospel" hypothesis and discusses the provenance and purpose of Mark's Gospel. Then it presents analyses of each of the ninety-one pericopes in Mark's Gospel according to the following general outline: the beginning of the gospel of Jesus Christ (1:1-15); Jesus calls disciples, preaches, and casts out demons (1:16–3:19); Jesus' wisdom and power (3:20–6:6a); Jesus feeds many, but few understand (6:6b–8:26); "on the way" Jesus reveals his identity (8:27–10:52); Jesus and the end of the Temple era (11:1–14:11); and Jesus' passion, death, and resurrection (14:12–16:8[20]). Also included are fifteen excursuses, six tables, and four appendixes. The team members conclude that Mark's Gospel maintains its value, even as a carefully edited conflation of Matthew and Luke with its own distinctive perspective, because this Evangelist is clearly the best storyteller among the Gospel writers. A new color-coded electronic synopsis of Mark created to illustrate the analyses offered in this book is available on the companion CD-ROM entitled *A Synopsis of Mark. A Synopsis of the First Three Gospels Showing the Parallels to the Markan Text* (distributed by Trinity Press International).

M. Philonenko, *Das Vaterunser. Vom Gebet Jesu zum Gebet der Jünger,* trans. C. and K. Lehmkühler, UTB für Wissenschaft 2312 (Tübingen: Mohr Siebeck, 2002, paper €12.90) ix and 142 pp. Bibliography. Indexed. ISBN: 3-16-147694-8.

The German version of *Le Notre Père. De la Prière de Jésus à la prière des disciples* [*NTA* 46, p. 378], this volume contends that in the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) the first three petitions reflect Jesus' own prayer and that the last three were taught by Jesus to his disciples. M. Hengel has contributed a three-page foreword to the German edition.

H. G. PÖHLMANN, *Wer war Jesus von Nazareth? 50 Jesusbilder, aus den Religionen, der Philosophie, der Literatur und der Theologie,* Gütersloher Taschenbücher 1423 (8th, rev. ed.; Gütersloh: Gütersloher Verlagshaus, 2002, paper €14.90) 240 pp., plate, fig. Indexed. ISBN: 3-579-01423-4.

More than half the material in this 8th edition of Pöhlmann's compendium of Jesus interpretations is new. The volume treats how Jesus is understood in non-Christian religions (Judaism, Islam, Hinduism, Buddhism), in philosophy (S. Kierkegaard, F. Nietzsche, K. Jaspers, etc.), in psychology (C. G. Jung, H. Wolff, E. Drewermann, etc.), in poetry and literature (J. W. von Goethe, H. de Balzac, F. M. Dostoyevsky, etc.), and in theology (R. Guardini, K. Barth, R. Bultmann, etc.), respectively. Pöhlmann is professor of systematic theology at the University of Osnabrück.

T. POPP, *Grammatik des Geistes. Literarische Kunst und theologische Konzeption in Johannes 3 und 6,* Arbeiten zur Bibel und ihrer Geschichte 3 (Leipzig: Evangelische Verlagsanstalt, 2001, €45) 558 pp. Bibliography. Indexed. ISBN: 3-374-01851-3.

The revised, abbreviated, and updated version of a doctoral dissertation directed by U. Schnelle and presented in 2000 to the theological faculty at the Martin-Luther-Universität in Halle-Wittenberg, this volume takes as its starting point Luther's comment about the Holy Spirit's own grammar (*Spiritus sanctus habet suam grammaticam*) and power to make new the old world and its language. After an introduction to the theme and the history of scholarship on it as well as methodological-hermeneutical observations, it focuses on Jn 2:23–3:36 with reference to its context, structure, literary dimensions (time, place, characters, change of speakers), content (faith and baptism as the way into life), and so forth. Then it analyzes Jn 6:1-71 according to the same basic schema, with particular attention to the theme of faith and the Eucharist as the way into life. Finally it offers a literary and theological comparison of John 3 and 6, and concludes that through the repetition, variation, and amplification in John's Gospel the Spirit leads the reader into union with the Son and the Father.

J. K. RICHES, *Conflicting Mythologies. Identity Formation in the Gospels of Mark and Matthew,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 2000, $49.95) xviii and 363 pp. Bibliography. Indexed. ISBN: 0-567-08744-1.

Riches, professor of divinity and biblical criticism at the University of Glasgow and author of *A Century of New Testament Study* (1993), contends that in the Gospels of Mark and Matthew there is a struggle between two accounts of the origin (and resolution) of evil: the demonic invasion of the world, and sin as a direct result of human disobedience archetypally represented in Adam. After general observations on identity and change, he explores the topic under the following headings: Jewish identity in the world of the Mediterranean cities—themes and variations, sight to the blind, the making of sacred space, conflicting worldviews in Mark's Christology, church of disciples, Matthew and the remaking of sacred space, cosmology and Christology in Matthew, and new worlds and new identities—the Gospels of Mark and Matthew and the beginning of Christianity.

R. RIESNER, *Bethanien jenseits des Jordan. Topographie und Theologie im Johannes-Evangelium* (Giessen—Basel: Brunnen, 2002, paper €18.95) 198 pp. Illustrated. Indexed. ISBN: 3-7655-9812-7.

Riesner, professor of NT at the University of Dortmund and author of *Jesus als Lehrer* (3rd ed., 1988) and *Die Frühzeit des Apostels Paulus* (1994), contends that the phrase "Bethany beyond the Jordan" in Jn 1:28 most likely refers to the region of Batanea, and that thus the Fourth Evangelist makes it clear that the sending of Jesus was for the whole of Israel—Galilee, Judea, Samaria, and the area east of the Jordan [see § 32-1177]. After describing this old topographical riddle, he considers the textual problem (Bethany or Bethabara), the traditional site of John's baptizing activity, old and new attempts at solving the riddle of Bethany, the expression "beyond the Jordan," the need for localizing it in the north, whether Bethany is like Batanea, the shining forth of messianic light in the north, Baptist groups and Johannine communities, and the gathering of Israel. The appendix provides relevant quotations from the writings of Origen, Jerome, and J. Lightfoot.

J. M. ROBINSON, P. HOFFMANN, AND J. S. KLOPPENBORG (EDS.), *The Sayings Gospel Q in Greek and English with Parallels from the Gospels of Mark and Thomas,* Contributions to Biblical Exegesis and Theology 30 (Leuven: Peeters, 2001, paper €35) iv and 176 pp. Bibliography. LCN: 2001036644. ISBN: 90-429-1056-9.

This volume is basically an abbreviation and simplification of *The Critical Edition of Q* published in 2000 by Peeters and Fortress [*NTA* 45, p. 393]. A small booklet entitled *The Sayings of Jesus. The Sayings Gospel Q in English* appeared in 2002 [*NTA* 46, p. 379]. After lists of Q texts in Matthean order and of divergences from the Lukan sequence, it presents Robinson's 62-page essay that documents the major turning points in the history of Q research from which the current status of the study of Q emerges, with particular attention to the way in which the impediments to establishing a critical text of Q have been resolved. Then it provides on facing pages the text of Q in Greek and in English (with parallels from the Gospels of Mark and Thomas). Finally there is a concordance of significant Greek vocabulary found in Q (compiled by Kloppenborg) and a list of recommended readings.

C. A. ROLLSTON (ED.), *The Gospels According to Michael Goulder. A North American Response* (Harrisburg, PA: Trinity Press International, 2002, paper $19) x and 165 pp. Indexed. LCN: 2002003829. ISBN: 1-56338-378-0.

Developed from a symposium held in 2000 at Johns Hopkins University in Baltimore, MD, this volume presents Goulder's essay on Matthew's Gospel round the year as well as five essays that enter into critical conversation with Goulder's work on the NT and early Christianity: B. Chilton on festivals and lectionaries—correspondence and distinctions, J. S. Kloppenborg Verbin on Goulder and the new paradigm for the Synoptic problem, R. A. Derrenbacker on Greco-Roman writing practices and Luke's Gospel—revisiting "the order of a crank," G. Gilbert on from eschatology to imperialism—mapping the territory of Acts 2, and A. F. Segal on transformation and afterlife. Also included are a preface by Rollston and P. K. McCarter, K. Stendahl's personal reflections on the Goulder symposium, and a sixteen-page response by Goulder.

K. RUCKSTUHL, *Neue Zürcher Evangeliensynopse,* ed. H. Weder (Zurich: Theologischer Verlag, 2001, paper 48.80 SFr or €27.40) xii and 757 pp. ISBN: 3-290-17204-X.

After a four-page introduction by Weder and a two-page explanation of how to use this synopsis of the Gospels, this volume presents the texts (in a format developed by Ruckstuhl) of the Gospels of Matthew, Mark, Luke, and John as they appear in the 1996 edition of the *Zürcher Bibel.* The 367 pericopes are arranged according to the numeration used in the Greek text edited by K. Aland, *Synopsis Quattuor Evangeliorum* (15 ed., 1996). Also included on pp. A-1–A-30 are translations of *Gospel of Thomas, Infancy Gospel of Thomas,* and *Gospel of Peter,* as well as a comprehensive list of parallels.

A. SALAS (ED.), *El bautismo de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 28, no. 83 (Madrid: Escuela Bíblica, 2002, paper) 141 pp. ISSN: 0210-5209.

The five essays in this fascicle [see *NTA* 46, p. 379] are by J. Vázquez Allegue on Jewish baptism in the Second Temple period, J. Alonso Díaz on the message of John the Baptist, G. Cañellas on the baptism of Jesus—messianic consciousness, A. Manrique on the baptism of Jesus—experience of the divine, and V. Serrano on baptism—the praxis of the first Christian communities.

A. SALAS (ED.), *Las tentaciones de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 28, no. 84 (Madrid: Escuela Bíblica, 2002, paper) 141 pp. ISSN: 0210-5209.

After V. Serrano's essay on temptation as "an experience of the desert" (chiefly in the OT) and G. Cañellas's paper on how "temptations" are treated in the Former and Latter

Prophets of the OT, this fascicle presents articles on the temptations of Jesus according to Mark (C. Quelle), Matthew (Salas), and Luke (M. A. Keller), respectively. Finally Salas provides a theological-catechetical synthesis of the temptations of Jesus.

K. L. SCHMIDT, *The Place of the Gospels in the General History of Literature,* trans. B. R. McCane (Columbia, SC: University of South Carolina Press, 2002, $24.95) xxxv and 88 pp. Indexed. LCN: 2002012310. ISBN: 1-57003-430-3.

The English version of Schmidt's classic work entitled *Die Stellung der Evangelien in der allgemeinen Literaturgeschichte* (1923), this work contends that the Gospels represent a literary genre that does not derive from others in the ancient world. After describing and criticizing previous attempts to determine the place of the Gospels in the general history of literature, it considers the place of the Gospels in that history (with particular attention to folk books and legends) and takes up the problem of the literary character of the Gospels—the history-of-religions and theological question. Schmidt contended that a Gospel is by nature not high literature but low literature, not the product of an individual author but a folk-book, and not a biography but a cult legend. A 22-page introduction by J. Riches situates Schmidt's work in the context of 20th-century NT scholarship, and McCane supplies a five-page translator's introduction.

W. SCHMITHALS, *Die Evangelisten als Schriftsteller. Zur Geschichte des frühen Christentums* (Zurich: Theologischer Verlag, 2001, paper 34 SFr or €17.80) 127 pp. ISBN: 3-290-17228-7.

Intended as a contribution to the history of early Christianity and written for a nonspecialist audience, this investigation of the Evangelists as authors considers the relationship between the one gospel and the many Gospels, Mark the Evangelist, the Evangelists' Sayings Source, Matthew the Evangelist, Luke the Evangelist, John the Evangelist, and *Gospel of Thomas* and other apocryphal Gospels. Attention is given to the distinctive literary, historical, and theological features in each Gospel. Schmithals is the author of *The Theology of the First Christians* (1997).

R. SCHNACKENBURG, *The Gospel of Matthew,* trans. R. R. Barr (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $24) vii and 329 pp. Indexed. LCN: 2002074324. ISBN: 0-8028-4438-3.

The English version of the two volumes of *Matthäusevangelium* in the Neue Echter Bibel Kommentar series [*NTA* 30, p. 232; 31, p. 368], this volume first presents a thirteen-page introduction to Matthew's Gospel: form and composition, sources and redactional formation, the "place" of Matthew's Gospel—spiritual milieu and origin, and so forth. Then it provides an exposition of the text under the following general headings: the pre-Gospel (1–2); beginnings—John the Baptizer, Jesus' baptism and temptation, and emergence in Galilee (3:1–4:16); Jesus' proclamation and works of healing (4:17–9:34); the disciples as Jesus' messengers—the discourse at the sending of the disciples (9:35–11:1); conversations and confrontations (11:2–12:50); the parabolic discourse (13:1-53); and so forth. Schnackenburg is professor emeritus of NT at the University of Würzburg.

D. SENIOR ET AL., *Invitation to the Gospels* (New York—Mahwah, NJ: Paulist, 2002, paper $19.95) x and 406 pp., 4 plates. Bibliographies. LCN: 2002005834. ISBN: 0-8091-4072-1.

In the late 1970s four American NT scholars produced individual introductory study guides to the Gospels in the "Invitation to . . ." series published by Doubleday: D. Senior on Matthew [*NTA* 22, p. 332], P. J. Achtemeier on Mark [*NTA* 23, p. 223], R. J. Karris on Luke [*NTA* 23, p. 227-228], and G. W. MacRae on John [*NTA* 23, p. 229]. This volume presents now in a single volume the revised and updated versions of those books. For each Gospel there is a general introduction, a pericope-by-pericope exposition (with study questions), and suggestions for further reading. The late Professor MacRae's work on John has been lightly revised by D. J. Harrington.

B. SHELLARD, *New Light on Luke. Its Purpose, Sources and Literary Context,* JSNT Supplement Series 215 (London—New York: Sheffield Academic Press, 2002, £60 or $115) 340 pp. Bibliography. Indexed. ISBN: 1-84127-236-1.

Based on a doctoral dissertation directed by R. Morgan at Oxford University, this investigation of the relation of Luke-Acts to other works in the NT takes as its working hypothesis that Luke-Acts was written ca. A.D. 100 probably at Rome. After "clearing the ground" with reference to the genre, date, and location of Luke-Acts, it considers the nature of Luke's intended audience (with an excursus on the problem of Ephesians), Luke and Matthew—the Synoptic problem, Luke's central section (Lk 9:51–14:35 and 15:1–19:27), Luke and the Johannine tradition—common ideas and themes (with an excursus on the connections between Luke-Acts, *1 Enoch* 92–105, and Revelation), the Gospels of Luke and John, and Luke's aim as a corrective Gospel. Shellard concludes that Luke sought to set out by his narrative what he thought it was appropriate for Christians to believe in as inclusive a way as was compatible with his interpretation of the "facts," and that to some extent he wished to reconcile differing streams: the Gentile-oriented/Pauline, represented among the Gospels by Mark; the Jewish-Christian (Matthew); and the very distinctive Johannine brand of early Jewish Christianity.

T. SÖDING, *Das Markus-Evangelium. Anregungen zum Lesejahr B,* Exegese und Predigt (Würzburg: Echter, 2002, paper €9.90) 100 pp. Bibliography. Indexed. ISBN: 3-429-02411-0.

Similar in scope and format to Söding's volume on Matthew's Gospel described in *NTA* 46, pp. 160-161, this volume first discusses the mystery of Jesus in the light of Mark's Gospel and provides basic information about the exegesis of Mark's Gospel: the time of the Evangelist, the Evangelist and his community, the Jesus-traditions of the Evangelist, and the theology of the Evangelist. Then it offers some suggestions for preaching on Mark's Gospel with particular attention to the nearness of God's reign and the way of faith, and proposes a plan for preaching on Mark for the different parts of the Sunday lectionary cycle of the liturgical Year B. Söding is professor of NT exegesis at the Bergische Universität, Gesamthochschule Wuppertal.

D. SOELLE AND L. SCHOTTROFF, *Jesus of Nazareth,* trans. J. Bowden (Louisville, KY: Westminster John Knox, 2002, paper $14.95; London: SPCK) 158 pp. Illustrated. Bibliography. Indexed. ISBN: 0-664-22500-4 (WJK), 0-281-05457-6 (SPCK).

This portrait of Jesus is distinctive for its feminist and liberation-theological approaches, as well as its effort at grappling with centuries of Christian anti-Judaism. It treats the power of legends—Jesus' birth and childhood, the beginning—baptism and temptation, *pax romana*—the background to the Jesus story, a day in Capernaum, Mary Magdalene, Peter, the blessing of the children, the conflict over the Sabbath, healing the sick—the miracles, prophetic actions, the Sermon on the Mount and love of enemy, shared joy and shared bread—the meals, God in everyday life—the parables, the prodigal son, eschatology—God is near, the crucifixion, died for our sins—the atoning death, and resurrection. The German original appeared in 2000. Soelle taught for many years at Union Theological Seminary in New York, and Schottroff recently retired from her position as professor of NT at the University of Kassel.

J. L. STALEY, *Reading with a Passion. Rhetoric, Autobiography, and the American West in the Gospel of John* (New York: Continuum, 2002, paper $22.95) xii and 270 pp. Illustrated. Bibliography. Indexed. LCN: 95-20812. ISBN: 0-8264-1432-X.

The paperback edition of a work first published in 1995 [*NTA* 40, p. 348], this volume first surveys a decade of reader criticism in the Fourth Gospel, and then reflects on reading the text (explorations of the Johannine reader) and reading the reader (the autobiographical turn in reader criticism). Staley teaches at Seattle University.

W. STEGEMANN, B. J. MALINA, AND G. THEISSEN (EDS.), *The Social Setting of Jesus and the Gospels* (Minneapolis, MN: Fortress, 2002, paper $24) xvi and 404 pp., 23 figs., 5 maps, 3 tables. Bibliographies. Indexed. ISBN: 0-8006-3452-7.

Written for a conference held in June 1999 at Tutzing in Germany, the nineteen essays in this volume appear under the following headings: introductory perspectives (three), social-psychological perspectives (four), social-boundary concerns (five), politics and political religion (four), politics and political economy (two), and overview (one). They are by Malina on social-scientific methods in historical Jesus research; R. L. Rohrbaugh on ethnocentrism and historical questions about Jesus; Stegemann on the contextual ethics of Jesus; A. van Aarde on Jesus as fatherless child; S. L. Love on Jesus heals the hemorrhaging woman; J. J. Pilch on altered states of consciousness in the Synoptics; C. Strecker on Jesus and the demoniacs; R. E. DeMaris on the baptism of Jesus—a ritual-critical approach; S. Guijarro on the politics of exorcism; S. S. Bartchy on the historical Jesus and honor reversal at the table; P. E. Esler on Jesus and the reduction of intergroup conflict; A. Weissenrieder on the plague of uncleanness—the ancient illness construct "issue of blood" in Lk 8:43-48; Theissen on the political dimension of Jesus' activities; T. R. Hobbs on the political Jesus—discipleship and disengagement; K. C. Hanson on Jesus and the social bandits; D. C. Duling on the Jesus movement and network analysis; D. E. Oakman on money in the moral universe of the NT; G. Stansell on gifts, tributes, and offerings; and A. Verdoodt on the Gospels in comparison with the Pauline letters—what we can learn from social-scientific models.

M. STIEWE AND F. VOUGA, *Le Sermon sur la Montagne. Un abrégé de l'Évangile dans le miroitement de ses interprétations* (Geneva: Labor et Fides, 2002, paper 53 SFr or €36) 299 pp. Bibliography. ISBN: 2-8309-1059-1.

Based on a course taught by Stiewe (professor of systematic theology) and Vouga (professor of NT) at the Kirchliche Hochschule Bethel in Bielefeld, this volume first treats the Sermon on the Mount (Mt 5–7) as a brief representation of the Gospel, the architecture of the sermon, and the history of its theological reception. Then it presents exegetical expositions of the sermon's main parts (Mt 5:3-16; 5:17-20; 5:21-48; 6:1-18; 6:19-34; 7:1-12; 7:13-29), essays on its major themes (justice and the Law, the love of God as a radical critique of ideas of perfection, the paradox of recompense, the beauty of creation as the revelation of the excess of God's grace, good and evil trees), and reflections on some of its most important interpreters throughout the centuries (L. Ragaz, J. Calvin, H. Zwingli, M. Luther, Francis of Assisi, E. Thurneysen and K. Barth, D. Bonhoeffer). Also included are concluding statements on the theological reception of the sermon and on the theological reading of it, as well as the full text in French.

A. THAYSE, *Jean. L'évangile revisité* (Paris: Cerf, 2001, paper €19.67; Brussels: Racine) 287 pp. Bibliography. Indexed. ISBN: 2-204-06835-7 (C), 2-87386-265-3 (R).

Thayse, researcher in applied mathematics and in information technology and professor at the Université catholique de Louvain, has written commentaries on the Gospels of Luke (1997), Matthew (1998), and Mark (1999). In his 22-page introduction to John's Gospel, he treats the quests for the historicity of the content of the Gospels and for the personality of Jesus of Nazareth, and provides an introduction to reading John's Gospel. Then he presents his commentary according to the following general outline: the Prologue (Jn 1:1-18), the beginning of the revelation (1:19-51), the time of the signs (2:1–4:54), Jesus and the Jewish festivals (5:1–10:42), Jesus moves toward the hour and the glory (11:1–12:50), the Last Supper and farewell discourse (13:1–17:26), the passion (18:1–19:42), believing in the living one and seeing (20:1-31), and the epilogue (21:1-25). There are prefaces by I. Berten and D. Barrios-Auscher.

G. THEISSEN AND D. WINTER, *The Quest for the Plausible Jesus. The Question of Criteria*, trans. M. E. Boring (Louisville, KY—London: Westminster John Knox, 2002, paper $29.95) xxiii and 344 pp. Bibliography. Indexed. LCN: 2002017335. ISBN: 0-664-22537-3.

The English version of *Die Kriterienfrage in der Jesusforschung. Vom Differenz-*

kriterium zum Plausibilitätskriterium [*NTA* 42, p. 391], this volume considers the quest for criteria in Jesus research and the essential problem of the criterion of dissimilarity, the criterion of dissimilarity in the history of Jesus research—aspects of the quest for criteria, and the criterion of historical plausibility as a correction of the criterion of dissimilarity—methodological aspects of the quest for criteria. Theissen and Winter contend that a historical phenomenon understood as plausible within its Jewish context and as providing a plausible explanation for its later effects in Christian history meets the criterion of plausibility and thereby warrants more credibility in the scholarly discussion. A 56-page appendix provides a collection of formulations and commentaries on the general theme of the criterion of dissimilarity arranged in chronological order from M. Luther (1521) to J. Becker (1996).

W. WHALLON, *The Jesus Rule* (East Lansing, MI: Bennett & Kitchel, 2002, paper) xiii and 271 pp. Bibliography. LCN: 2002111302. ISBN: 1-886735-01-8.

Whallon contends that Jesus was primarily a teacher and that he should be regarded not as a savior but rather as a spokesman for goodness. After commenting on Jesus' interpretation of the Ten Commandments by his sense of right and wrong (Jesus for and against the old Law), he applies the Jesus rule (love your enemy) to certain issues of our day, examines whether Jesus is with his followers in ritual (Passover to passion to Eucharist), and maps some highways and byways to God (the ways from here to where God is). He concludes that Jesus would have us keep the commandments unless there is a better reason not to, that the Jesus rule is to be generous to your enemy within limits, that Passover came to be within the passion and the passion came to be within the Eucharist, and that God is transcendent but "the kingdom of God is within you" (Lk 17:21). A nine-page appendix treats the belief of Thomas Jefferson.

EPISTLES–REVELATION

K. BARTH, *The Epistle to the Philippians. 40th Anniversary Edition,* trans. J. W. Leitch (Louisville, KY—London: Westminster John Knox, 2002, paper $14.95) li and 128 pp. Bibliography. ISBN: 0-664-22420-2.

Based on lectures that Barth delivered in 1927, the English version of his exposition of Paul's letter to the Philippians was translated from the 6th edition (1947) of *Erklärung des Philipperbriefes* and appeared in 1962 [*NTA* 6, p. 417]. This 40th anniversary edition contains introductory essays by B. L. McCormack on the significance of Barth's theological exegesis of Philippians, and by F. B. Watson on Barth's *Philippians* as theological exegesis. Barth's commentary appears under the following headings: introduction (Phil 1:1-2), copartners in grace! (1:3-11), Christ will be magnified (1:12-26), children of God among a perverse generation (1:27–2:16), rejoice in the Lord! (2:17–3:1a), righteousness before God (3:1b–4:1), the God of peace (4:2-9), and the offering well pleasing to God (4:10-23).

R. F. COLLINS, *1 & 2 Timothy and Titus. A Commentary,* New Testament Library (Louisville, KY—London: Westminster John Knox, 2002, $34.95) xxiv and 408 pp. Bibliography. Indexed. ISBN: 0-664-22247-1.

This volume launches the New Testament Library commentary series, and so seeks to carry on the work of those who have published the Old Testament Library and the various monographs in the companion New Testament Library. Collins, professor of NT at the Catholic University of America and author of *First Corinthians* (1999) and *Sexual Ethics and the New Testament* (2000), attempts to show how the author of the Pastorals reached back to Paul and interpreted his message anew, while employing the idiom of the Hellenistic world and alluding to the practices of a developing rabbinic Judaism. After a fourteen-page general introduction to the Pastorals, he treats 1 Timothy: salutation (1:1-2), the Law (1:3-11), thanksgiving (1:12-17), prior examples (1:18-20), instruction on prayer (2:1-7), and so forth. Then he deals with 2 Timothy: salutation (1:1-2), thanksgiving (1:3-5), first exhortation (1:6-14), personal note (1:15-18), second exhortation (2:1-7), and so forth. Finally he discusses Titus: salutation (1:1-4), qualities of an elder (1:5-9), those who need correction (1:10-16), the Christian household (2:1-10), and so forth. Also included are introductions to each epistle and ten excursuses (on "this is a trustworthy saying," Christians in the world, the pastor's perspective on women, faith, etc.).

P. DE MARTIN DE VIVIÉS, *Apocalypses et cosmologie du salut,* Lectio Divina 191 (Paris: Cerf, 2002, paper €37) 416 pp. Bibliography. Indexed. ISBN: 2-204-07008-4.

With reference to the book of Daniel, *1 Enoch,* and Revelation, de Martin de Viviés, who teaches biblical exegesis at the Séminaire d'Issy-les-Moulineaux and is the author of *Jésus et le Fils de l'Homme* (1995), explores how these apocalypses treat the cosmology of salvation and the origins of evil. After a sixteen-page introduction, he considers different approaches to the origins and representations of evil [see §§ 45-1887, 1926, 2008]: from the world on high to the world below (the Book of Watchers), from the world below to the world on high (Daniel), and the figure of the dragon in Revelation as a synthesis of evil. Then he treats figures of salvation from the world on high (Michael, Gabriel, Raphael, Uriel, etc.), unidentified intermediaries (the anthropomorphic angel of Daniel 10, the powerful angel of Revelation, the Danielic and Enochic Son of Man), and the figure of Christ in Revelation (the Christophany of chapter 1, the vision of the Lamb, the crowned Son of Man, the fighting horseman). He concludes with remarks on the dynamics of apocalyptic literature: from the angel of the Lord to the Son of Man, from the prophets to the apocalypses—the announcement of a coming judgment, and the grandeur and limits of apocalyptic soteriology.

G. DESROSIERS, *An Introduction to Revelation,* Continuum Biblical Studies (London—New York: Continuum, 2000, paper $15.95) v and 129 pp. Bibliography. Indexed. ISBN: 0-8264-5002-4.

This introduction to the book of Revelation aims to help beginning students find their way through the maze of commentaries and articles written on it, to identify where the different positions expounded by commentators come from, and to grasp the main issues and basic questions that need to be grasped when studying the book. After a five-page introduction to "Revelation in the news," it treats lifting the veil on Revelation, the story, traditional interpretive approaches, key images and themes—an exercise in interpretation, Revelation and the new interpretive approaches, Revelation and contemporary Christianity, studying Revelation, and the future of Revelation. Desrosiers is master of Christian studies, specializing in the NT, at ICI University in Irving, TX.

J. M. GARCÍA PÉREZ, *La catequesis más consoladora de san Pablo. Las luminosas oscuridades de 1Cor 15,* Studia Semitica Novi Testamenti 10 (Madrid: Ediciones Encuentro—Fundación San Justino, 2002, paper €14.42) 189 pp. Bibliography. Indexed. ISBN: 84-7490-660-1.

With particular attention to the Semitic phraseology and substratum underlying the most obscure and difficult expressions in 1 Corinthians 15, García Pérez, co-author with J. Herranz Marco of *La infancia de Jesús según Lucas* (2000) and *Milagros y resurrección de Jesús según san Marcos* (2001), treats the following topics and texts in that chapter: on the third day (1 Cor 15:1-8), those who deny the resurrection of the dead (15:12), events after the glorious coming of Christ (15:23-28), those who are baptized for the dead (15:29), the fight with the beasts at Ephesus (15:32), those who have no knowledge of God (15:33-34), death without power (15:51-52), and the sting of death and the gentle yoke of Jesus (15:56-57).

I. GARGANO, *Lectio divina sulla Lettera ai Romani,* vol. 2, Conversazioni bibliche (Bologna: Dehoniane, 2002, €12.91) 128 pp. Bibliography. ISBN: 88-10-70980-2.

After a six-page introduction to reading chapters 6 through 8 in Paul's letter to the Romans, this second volume [see *NTA* 46, p. 166] provides exercises in *lectio divina* presented as conferences at Camaldoli in July 2001. They treat the following passages in Romans: 6:1-11; 6:12-23; 7:1-6; 7:7-13; 7:14-25; 8:1-13; 8:14-23; 8:24-30; and 8:31-39. Each exposition is divided into subsections, as in Rom 7:1-6: the legal example, the fruit of death, freed from the Law, and from the "letter" to the Spirit.

M. J. GILMOUR, *The Significance of Parallels between 2 Peter and Other Early Christian Literature,* SBL Academia Biblica 10 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) xiii and 176 pp. Bibliography. Indexed. LCN: 2002011760. ISBN: 1-58983-049-0.

After establishing that 2 Peter provides a suitable test case to consider the use of parallels for locating texts, this volume presents an evaluation of various attempts by NT scholars to locate 2 Peter, and offers specific comments on the place of parallels in studying ancient texts with particular attention to criteria for avoiding an inappropriate use of parallels. Then it considers specific parallels between 2 Peter and other texts often thought to indicate sources behind 2 Peter, the milieu in which 2 Peter was written, and texts that have made use of 2 Peter. Gilmour, assistant professor of NT at Providence College in Otterburne, Manitoba, concludes that the characteristics that 2 Peter shares with other NT writings make relegation of it to the fringe of the NT a meaningless evaluation. Eight appendixes (on possible hints of Homer in Lk 16:19-31, how to approach a strange manuscript, what constitutes a parallel, factors that lend weight to arguments claiming that the parallels are due to literary dependence, etc.) are included. The work is based on a doctoral dissertation directed by F. Wisse and presented to McGill University in Montreal.

T. R. GLOVER, *Paul of Tarsus* (Peabody, MA: Hendrickson, 2002, paper $19.95) ix and 256 pp. Indexed. ISBN: 1-56563-728-3.

The paperback reprint of a work published in 1925, this volume investigates the figure of Paul in light of his Greco-Roman origins. In his three-page introduction, Glover (1869-1943) described Paul in this way: "Paul can be simple and direct, but when he soars, it is into another region of beauty than Plato knew, and with wings uneven." The ten chapters appear under the following headings: Tarsus, Jerusalem, Damascus, "not having mine own righteousness," the life of obedience, "the preparation of the gospel," the church, the human Paul, the love of Christ, and the consummation.

A. K. GRIEB, *The Story of Romans. A Narrative Defense of God's Righteousness* (Louisville, KY—London: Westminster John Knox, 2002, paper $19.95) xxiv and 167 pp. Bibliography. Indexed. LCN: 2002016859. ISBN: 0-664-22525-X.

Grieb, associate professor of NT at Virginia Theological Seminary, contends that Paul's letter to the Romans is a sustained argument for the righteousness of God that is identified with and demonstrated by the faithfulness of Jesus Christ, understood primarily as his willing obedience to suffer death on the cross. After an eight-page introduction, she develops her thesis according to the following outline: "not ashamed of the gospel" (Rom 1:1-17); "the redemption that is in Christ Jesus" (1:18–3:31); "Abraham, for he is the father of us all" (4:1-25); "the free gift is not like the trespass" (5:1–8:39); "Has God rejected his people?" (9:1–11:36); "welcome . . . as the Christ has welcomed you" (12:1–15:13); and "I hope to see you . . . as I go to Spain" (15:14–16:27).

D. A. HAGNER, *Encountering the Book of Hebrews. An Exposition,* Encountering Biblical Studies (Grand Rapids: Baker, 2002, paper $21.99) 213 pp. Illustrated. Bibliographies. Indexed. LCN: 2002018258. ISBN: 0-8010-2580-X.

Intended for college and university students in their encounter with Hebrews, this volume provides a chapter-by-chapter exposition of the text with a focus on the main themes and significant issues. After a nineteen-page introduction (origin, structure, literary genre, etc.), it discusses the content of Hebrews according to the following outline: the most important thing God ever said (1:1-13), the full humanity of the Son of God (2:1-18), Christ is superior to Moses (3:1-19), the remaining promise of rest (4:1-16), the high priesthood of Christ

(5:1–6:3), apostasy and divine faithfulness (6:4-20), the priesthood of Melchizedek (7:1-28), the new and better covenant (8:1-13), and so forth. Also included are a “conclusion” on the place of Hebrews in the NT and its contribution to theology, the church, and the Christian, as well as an excursus on the entry of Hebrews into the NT canon, and a four-page glossary. Hagner, professor of NT at Fuller Theological Seminary in Pasadena, CA, is also the author of *Hebrews* [see *NTA* 28, p. 209; 35, p. 113].

K. F. A. HANNA, *La passione di Cristo nell'Apocalisse,* Tesi Gregoriana, Serie Teologia 77 (Rome: Editrice Pontificia Università Gregoriana, 2001, paper €25.82 or $27) 473 pp. Bibliography. Indexed. ISBN: 88-7652-897-0.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 2001 by the theological faculty of the Pontifical Gregorian University, this volume first traces the development of the theme of Jesus' passion and death in the Fourth Gospel and in 1 John, respectively. Then it considers the passion of Jesus in various passages in Revelation: Christ as the firstborn of the dead (Rev 1:4-8); “I was dead, but see, I am alive forever” (1:17-20); the Lamb standing as if it had been slaughtered (5:6-14); the blood of the Lamb-Shepherd (7:13-17); “where their Lord was crucified” (11:3-13); and the beast from the sea and the book of the slain Lamb (13:1-10 and 12:10, 12). Finally it reflects on the passion of Christ the Lamb (ἀρνίον) and locates the presentation of Jesus' passion according to Revelation in the corpus of the “Johannine school.” Hanna concludes that the passion of Christ is a central theme in the book of Revelation.

R. C. HILL, *Theodoret of Cyrus. Commentary on the Letters of St. Paul* (2 vols.; Brookline, MA: Holy Cross Orthodox Press, 2001, paper $18.95 each) ix and 319 pp., vii and 275 pp. Bibliography. Indexed. LCN: 2001039569. ISBN: 1-885652-52-6 (vol. 1), -53-4 (vol. 2).

In his 33-page introduction to the first volume, Hill places Theodoret's commentaries on Paul's letters in their context, and discusses their nature and style, christological and trinitarian concerns, other theological concerns and spirituality, and their enduring value. He notes that Theodoret demonstrates a fine grasp of Pauline thinking, brings Antiochene precision to the text, and makes Paul come through to us more clearly from his commentaries. Then Hill presents translations (with notes for each chapter) of Theodoret's commentaries on Romans, 1 Corinthians, and 2 Corinthians, respectively. The second volume contains Theodoret's commentaries on Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Hebrews, 1 Timothy, 2 Timothy, Titus, and Philemon. Hill is also the author of *Theodoret of Cyrus. Commentary on the Psalms* (2000-2001).

M. V. HUBBARD, *New Creation in Paul's Letters and Thought,* Society for New Testament Studies Monograph Series 119 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xiii and 293 pp. Bibliography. Indexed. LCN: 2001052872. ISBN: 0-521-81485-5.

Based on a doctoral dissertation directed by R. Morgan and accepted in 1998 by the University of Oxford, this volume examines the motif of “new creation” as it is found in Paul's letters, with particular attention to the meaning of καινὴ κτίσις in 2 Cor 5:17 and Gal 6:15. After an eight-page introduction to the current debate, it considers the occurrences of the “new creation” motif in the Jewish Scriptures, in apocalyptic Judaism (*Jubilees*), and in Diaspora Judaism (*Joseph and Aseneth*), respectively. Then it discusses “new creation” in the contours of Paul's thought under the following headings: from death to life—insights from cultural anthropology; newness of life—Rom 6:1-11; newness of the Spirit—Rom 7:1-6; Spirit, newness, life—the Pauline antecedents; and crucified with Christ—Gal 2:19-20. Finally it treats the old and the new—new creation in the context of Paul's letters: “If anyone be in Christ” (2 Cor 5:17); and “neither circumcision nor uncircumcision” (Gal 6:15). Hubbard concludes that it is probably better to describe καινὴ κτίσις in 2 Cor 5:17 and Gal 6:15 in terms of a pneumatological restoration rather than in terms of an ontological transformation.

R. W. JOHNSON, *Going Outside the Camp. The Sociological Function of the Levitical Critique in the Epistle to the Hebrews,* JSNT Supplement Series 209 (London—New York: Sheffield Academic Press, 2001, £55 or $95) 169 pp., 6 figs., 7 tables. Bibliography. Indexed. ISBN: 1-84127-186-1.

Johnson, who teaches at Charleston Southern University, argues that the critique of the levitical system in Hebrews functions sociologically by supporting the author's implicit advocacy of an ideal society, and that his ideal society was both more open to outsiders and more willing to assimilate fully new members than was 1st-century A.D. Hellenistic Judaism. After a fifteen-page introduction, he contends that 1st-century Judaism was a strong group, strong grid society within the larger Greco-Roman world; that the ideal society was weaker in terms of both group and grid than 1st-century Judaism; that the critique of the levitical system in Hebrews is a component of a coherent weak group, weak grid cosmology; and that the critique of the levitical system is related to the overall purpose of the epistle.

M. KARRER, *Der Brief an die Hebräer. Kapitel 1,1-5,10,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 20/1 (Gütersloh: Gütersloher Verlagshaus, 2002, paper €29.90; Würzburg: Echter) 278 pp. Bibliographies. ISBN: 3-579-00520-0 (GV).

In his exposition of Hebrews, Karrer, professor of NT at the Kirchliche Hochschule in Wuppertal, proposes to give particular attention to its theology of the word and of Scripture as well as to its orienting the community toward the loftiness of God and of the Son. In his 75-page introduction he treats the following topics: the interpretive starting point; reception and textual tradition; anonymity and communication; how the reader is led along; word, Scripture, and confession; rhetoric, structure, and form; the history-of-religions situation; and author, place, date, and addressees. Next under "the word of God is alive and the measure for humans" he discusses the first main part (Heb 1:1–4:13) under the following headings: proem (1:1-4); God's speaking and the designation of the Son (1:5-14); the consequence that is called for—attentiveness in hearing (2:1-4); what is to be heard—the glory and salvation of humans (2:5-18); confirmation—the trustworthiness of Jesus as the one who was sent and anointed, and his household (3:1-6); further reflection and warning—the history of the "fathers" and the promised rest (3:7–4:11); and conclusion—the word of God is living (4:12-13). Then under "Jesus the exalted high priest opens up free access to God" he begins the treatment of the second part (4:14–10:31): introductory thesis—Jesus is the high priest for us for freedom of speech before God (4:14-16); and from the foundations of all priesthood to the priesthood of Christ according to the order of Melchizedek (5:1-10).

B. KUSCHNERUS, *Die Gemeinde als Brief Christi. Die kommunikative Funktion der Metapher bei Paulus am Beispiel von 2 Kor 2–5,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 197 (Göttingen: Vandenhoeck & Ruprecht, 2002, €79) 398 pp. Bibliography. ISBN: 3-525-53881-2.

The slightly revised and abbreviated version of a doctoral dissertation directed by G. Schunack and accepted in 2000 by the department of Evangelical theology at the Philipps-Universität in Marburg, this volume first reflects on the nature of metaphorical speech as beyond illustration and a new description of reality. Then after discussing the identification of metaphorical speech and the classification of its forms, it explores Paul's use of metaphor in defending the gospel in the various parts of 2 Cor 2:14–5:10 according to the following outline: the apostle's sufficiency (2:14-17), the ministry of the new covenant (3:1-18), the unveiled apostolic discourse and illumination through the Pauline gospel (4:1-6), the exposition of the gospel in the apostle's existence (4:7-15), and the eschatological fulfillment of faith (4:16–5:10). Finally it considers the communicative function of metaphor in 2 Cor 2:14–5:10, and reflects on metaphor as the language of the possible.

S. LÉGASSE, *L'épître de Paul aux Romains,* Lectio Divina, Commentaires 10 (Paris: Cerf, 2002, paper €76) 992 pp. Bibliographies. Indexed. ISBN: 2-204-06896-9.

In his 22-page introduction to Paul's letter to the Romans, Légasse, professor emeritus on the theological faculty at the Institut catholique de Toulouse and author of commentaries on

Mark's Gospel (1997) and Paul's letters to the Thessalonians (1999) and to the Galatians (2000) in the same series, considers the Jews of Rome in the 1st century A.D., the Christian community at Rome in Paul's time, why Paul wrote the letter to the Romans, Romans as Paul's *apologia pro doctrina sua,* structure and internal organization, and place and date of composition. Then after treating the preliminary material (Rom 1:1-15), he discusses the "theoretical section" (1:16–11:36) concerning the gospel as the power of salvation for Jews and Gentiles: the "thesis" (1:16-17), humanity in a state of perdition without the gospel (1:18–3:20), justification (3:21–4:25), the consequences of justification or the existence of the justified person (5:1–8:39), Paul's defense of God and of himself (9:1–11:10), and a lesson for Gentile Christians and a view of the future (11:11-36). Then he examines the "practical section" (12:1–15:13) and the epilogue (15:14–16:27). Five excursuses (on God and the origin of human perversions, conscience, all as sinners, Rom 7:14-15 as a literary motif, and Romans 9–11) are included.

N. R. LIGHTFOOT, *Everyone's Guide to Hebrews* (Grand Rapids: Baker, 2002, paper $12.99) 184 pp. Bibliography. LCN: 2002009512. ISBN: 0-8010-6420-1.

After a twelve-page introduction to Hebrews as "a message of exhortation," Lightfoot, professor of NT at Abilene Christian University in Abilene, Texas, and author of *Jesus Christ Today. A Commentary on the Book of Hebrews* (1976), presents his exposition of Hebrews in thirteen chapters: Jesus Son of God (1:1–2:4), Jesus Son of Man (2:5-18), Jesus the faithful high priest (3:1–4:13), Jesus the merciful high priest (4:14–5:10), exhortation—on to mature teaching (5:11–6:20), Jesus like Melchizedek (7:1-28), and so forth. He gives particular attention to the high priesthood of Christ and the once-for-all offering of himself for sin.

B. W. LONGENECKER (ED.), *Narrative Dynamics in Paul. A Critical Assessment* (Louisville, KY—London: Westminster John Knox, 2002, paper $24.95) vi and 253 pp. Indexed. LCN: 2002071340. ISBN: 0-664-22277-3.

After the editor's introduction to narrative interest in the study of Paul, this volume presents the following narrative studies of Paul's letters to the Galatians and to the Romans: E. Adams on Paul's story of God and creation—the story of how God fulfills his purposes in creation; R. B. Matlock on the arrow and the web—reflections on a narrative approach to Paul; Longenecker on sharing in their spiritual blessings—the stories of Israel in Galatians and Romans (with a response by M. D. Hooker); D. A. Campbell on the story of Jesus in Romans and Galatians (with a response by G. N. Stanton); J. M. G. Barclay on Paul's story—theology as testimony; D. G. Horrell on Paul's narratives or narrative substructure—the significance of "Paul's story"; and A. T. Lincoln on the stories of predecessors and inheritors in Galatians and Romans (with a response by I. H. Marshall). Also included are two essays "in retrospect": J. D. G. Dunn on the narrative approach to Paul—Whose story?; and F. Watson on whether there is a story in these texts.

G. LÜDEMANN, *Paul. The Founder of Christianity* (Amherst, NY: Prometheus, 2002, paper $22) 292 pp. Bibliography. Indexed. LCN: 2002021304. ISBN: 1-59102-021-2.

The English version of *Paulus, der Gründer des Christentums* [*NTA* 46, p. 386], this volume argues that it was Paul (and not Jesus) who gave shape, form, and substance to the religion that became the dominant force of the culture that at length gave birth to the modern world. It contains chapters on the search for the historical Paul, Paul's life and chronology, Paul's letter to Philemon, Paul the Jew, Paul the Greco-Roman, Paul the Christian, Paul the apostle of Jesus Christ, Paul and Jesus, Paul the founder of Christianity, and Paul's relevance for today. Three appendixes are included. Lüdemann is professor of the history and literature of early Christianity at the University of Göttingen.

H. O. MAIER, *Apocalypse Recalled. The Book of Revelation after Christendom* (Minneapolis, MN: Fortress, 2002, paper $18) xvi and 271 pp., frontispiece, plate, photo, 3 tables. Indexed. LCN: 2002072449. ISBN: 0-8006-3492-6.

Maier, associate professor of NT studies at Vancouver School of Theology and author of

The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement, and Ignatius (2002), contends that the book of Revelation is not only worth studying in depth but, more importantly, forms an indispensable resource for helping first-world Christians conceive of their place in the contemporary world and meditate on the role that the church is to play in a modern secular society. He argues that John used all the literary, theological, and political resources available to him to urge his audience not to be swept away by Roman imperial slogans promising peace and security, but rather to live a counterimperial identity in faithfulness to Jesus Christ. He develops these theses under the following headings: Apocalypse troubles; I, John; seeing things; hearing voices; games with time; the praise of folly; and remembering Apocalypse. He concludes that Revelation unmasks the masquerade of tyrannical political power and urges its hearers to walk the more costly way of "cruciform irony."

I. H. MARSHALL, S. TRAVIS, AND I. PAUL, *Exploring the New Testament.* Vol. 2, *A Guide to the Letters & Revelation* (Downers Grove, IL: InterVarsity, 2002, $25) xv and 336 pp., 3 figs., 4 maps, tables. Bibliographies. Indexed. LCN: 2002023291. ISBN: 0-8308-2556-8.

The companion to the volume devoted to the Gospels and Acts [*NTA* 46, pp. 162-163], this guide to the NT letters and Revelation first describes the world of 1st-century Christians. Next it treats Paul and his letters with reference to letter-writing, Paul's life and letters (Galatians, 1 and 2 Thessalonians, 1 Corinthians, 2 Corinthians, Romans, Philippians, Philemon, Colossians, Ephesians, 1 and 2 Timothy and Titus), his achievement as a missionary theologian, and the interpretation and authorship of NT letters. Then it deals with letters by other church leaders: Hebrews, James, 1 Peter, 2 Peter and Jude, and 1–3 John. Finally it considers the Revelation to John. Also included are statements of the goals of each chapter, boxes pointing to issues to consider, "digging deeper" boxes, summaries of essential facts, chapters and outlines, maps, suggestions for essays or research papers and for further reading, and a glossary of terms. Marshall is honorary research professor of NT at the University of Aberdeen, while Travis is vice-principal and director of research at St. John's College in Nottingham, and Paul serves on the staff of St. Mary's, Poole, UK, and is managing editor of Grove Books.

J. MURPHY-O'CONNOR, *St. Paul's Corinth. Texts and Archaeology* (3rd, rev. ed.; Collegeville, MN: Liturgical Press, 2002, paper $21.95) xiv and 241 pp., 11 figs., table. Bibliography. Indexed. LCN: 90-38451. ISBN: 0-8146-5303-0.

This volume presents ancient literary, historical, and archaeological sources pertinent to Paul's Corinth under four major headings: the ancient texts (Pausanias, Antipater of Sidon, Polystratus, Cicero, Crinagoras, Diodorus Siculus, Strabo, etc.), Paul in Corinth (the edict of Claudius, the proconsul Gallio, after the founding visit), archaeology (house churches and the Eucharist, temple banquets and the body, the workplace and the apostolate), and Corinthian bronze (the passion for possession, the value of Corinthian bronze, etc.). In his third edition of this work first published in 1983 [*NTA* 28, p. 92] and revised in 1992, Murphy-O'Connor, professor of NT at the École Biblique de Jérusalem, has increased the number of authors in part one to thirty-three and the number of quotations to ninety-five, and inserted four extended new citations into part three. Apart from adding new textual and archaeological material, he has thoroughly revised and in places completely rewritten the text of the previous editions in the interest of greater clarity and accuracy.

P. K. NJIRU, *Charisms and the Holy Spirit's Activity in the Body of Christ. An Exegetical-Theological Study of 1 Corinthians 12,4-11 and Romans 12,6-8,* Tesi Gregoriana, Serie Teologia 86 (Rome: Editrice Pontificia Università Gregoriana, 2002, paper €/$22) 367 pp. Bibliography. Indexed. ISBN: 88-7652-926-8.

Prepared as a doctoral dissertation under the direction of S. Brodeur and accepted by the theological faculty at the Pontifical Gregorian University in 2002, this volume seeks to interpret exegetically those Pauline passages that deal with χάρισμα in order to arrive at a sound interpretation of Paul's teaching on spiritual gifts. It gives particular attention to the role of the Holy Spirit in distributing these gifts to believers and to the Spirit's activity in the body of Christ (the church). After a seven-page general introduction, it treats the diversity in the Spirit's manifestation according to 1 Cor 12:4-11 and the χαρίσματα as gifts of service according to Rom 12:6-8. In each case it provides an introduction and overview of the letter as a whole, a close reading of the text, and theological reflections. The general conclusion compares the two passages, and traces the development of the concept of χάρισμα from Paul to the contemporary church.

M. S. C. Nwachukwu, *Creation-Covenant Scheme and Justification by Faith. A Canonical Study of the God-Human Drama in the Pentateuch and the Letter to the Romans,* Tesi Gregoriana, Serie Teologia 89 (Rome: Editrice Pontificia Università Gregoriana, 2002, paper) 372 pp. Bibliography. Indexed. ISBN: 88-7652-941-1.

Prepared as a doctoral dissertation under the direction of J. Swetnam and accepted by the Pontifical Gregorian University in 2002, this volume discusses justification by faith in Paul's letter to the Romans against the background of the creation-covenant scheme of the Pentateuch. After a 33-page general introduction, it considers the creation-covenant scheme in Genesis and the Abrahamic framework of the Mosaic covenant. Next it discusses creation theology and justification by faith in Romans 9–11 with reference to God's sovereign freedom in creation and election, the righteousness of God and the future of Israel, and the gospel and the salvation of Israel. Then it deals with justification by faith and God's purpose with regard to major Pauline themes (διαθήκη and δικαιοσύνη θεοῦ in Romans, God's righteousness and human unrighteousness) and texts (Rom 1:18; 3:21-26; 8:1-30). Nwachukwu concludes that the development of Paul's thought reflects the particular character of creation theology in Genesis where the narrative line of God's relation with humanity comes gradually to concentrate on the patriarchs and on Israel.

M. Orsatti, *Il capolavoro di Paolo. Lettura pastorale della Lettera ai Romani,* Lettura pastorale della Bibbia, Bibbia e spiritualità 16 (Bologna: Dehoniane, 2002, paper €13) 208 pp. Bibliography. ISBN: 88-10-20158-2.

After a ten-page introduction to Paul's letter to the Romans, Orsatti, author of *Armonia e tensioni nella comunità. La seconda Lettera ai Corinti* (1998), treats the introduction to the letter (1:1-17) and the "doctrinal part" in 1:18–11:36: the past time of the Law and of the promise (1:18–4:25), the present time of grace and of adoption (5:1–8:39), and the future time of mercy and of fullness (9:1–11:36). Then he deals with the exhortative part (12:1–15:13) and the conclusion (15:14–16:27). Eight excursuses (on the justice of God, natural knowledge of God and fundamental theology, the justice of God and justification, Catholics and Lutherans on the theme of justification, etc.) are interspersed throughout the "pastoral reading" of the text.

J. Painter, *1, 2, and 3 John,* Sacra Pagina 18 (Collegeville, MN: Liturgical Press, 2002, $39.95) xvii and 411 pp. Bibliographies. Indexed. LCN: 2001050587. ISBN: 0-8146-5812-1.

This rhetorical and historical commentary on the Johannine epistles seeks also to respond to recent criticisms and trends in scholarship, and to deal with their theology and relevance in Christian life and thought. After a 26-page survey of the history of the interpretation of the Johannine epistles, Painter, foundation professor of theology at Charles Sturt University in Canberra, Australia, provides an 87-page introduction in which he treats such topics as their place in the canon, authorship, relation to each other and to John's Gospel, place in the Johannine school, style and language, "implied" situation, polemic and purpose, and theology. Then he treats 1 John in terms of three presentations of two (ethical and christological) tests in 1 Jn 1:6–2:27; 2:28–4:6; and 4:7–5:12, respectively. The outlines of 2 and 3 John reflect the conventions of their epistolary form: prescript, body, and final greetings. Excursuses on sin and sinlessness, love of the brother/sister and love of one another, the antichrist, "a sin unto death," and the power of darkness and the lure of the world are included.

D. PATTE AND E. TESELLE (EDS.), *Engaging Augustine on Romans. Self, Context, and Theology in Interpretation,* Romans Through History and Culture (Harrisburg, PA: Trinity Press International, 2002, paper $35) xiii and 290 pp. Bibliographies. Indexed. LCN: 2002074041. ISBN: 1-56338-407-8.

After a 62-page introduction by TeSelle on engaging Scripture—patristic interpretation of the Bible, this volume presents essays by T. F. Martin on *modus inveniendi Paulum*—Augustine, hermeneutics, and his reading of Romans; P. Fredriksen on Augustine and Israel—*interpretatio ad litteram,* Jews, and Judaism in Augustine's theology of history; TeSelle on exploring the inner conflict—Augustine's sermons on Romans 7 and 8 (with an appendix on Augustine's Old Latin text of Romans 7–8 and its English translation); S. J. Gathercole on a conversion of Augustine—from natural law to restored nature in Rom 2:13-16; J. K. Riches on readings of Augustine on Paul—their impact on critical studies of Paul; and P. J. Gorday on Jews and Gentiles, Gal 2:11-14, and reading Israel in Romans—the patristic debate. Also included are a 33-page conclusion by Patte on Augustine as a model for the practice of "scriptural criticism" in NT studies and a three-page "last word" by K. Stendahl.

Le peuple juif et ses Saintes Écritures dans la Bible Chrétienne (Paris: Cerf, 2001, paper €15.24; Vatican City: Libreria Editrice Vaticana) 215 pp. ISBN: 2-204-06913-2.

The French version of the document issued by the Pontifical Biblical Commission in 2001, this volume first treats the Holy Scriptures of the Jewish people as a fundamental part of the Christian Bible: the recognition of their authority in the NT, the NT's conformity to them, Scripture and oral tradition in Judaism and Christianity, Jewish methods of exegesis employed in the NT, and the extension of the canon of Scripture. Next it considers basic Jewish scriptural themes and their reception in Christian faith: Christian understandings of relations between the OT and NT, common basic themes (the revelation of God, the grandeur and misery of the human person, God as liberator and savior, etc.), and the relationship of the two Testaments (continuity, discontinuity, progression). Then it examines how Jews are treated in postexilic Judaism, the Gospels and Acts, and the Pauline letters and other NT writings. Finally there is a general conclusion and some pastoral suggestions. Cardinal J. Ratzinger has provided a nine-page preface.

O. PISANO, *La radice e la stirpe di David. Salmi davidici nel libro dell'Apocalisse,* Tesi Gregoriana, Serie Teologia 85 (Rome: Editrice Pontificia Università Gregoriana, 2002, paper €/$27) 487 pp., tables. Bibliography. Indexed. ISBN: 88-7652-921-7.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 2001 by the Pontifical Gregorian University, this study of the Davidic psalms in the book of Revelation first treats some introductory questions: the use of the OT in Revelation, the Davidic and prophetic attributions of psalms and the function of psalmody in Second Temple Judaism in the first two Christian centuries, and the "Davidic" Christ of Revelation. Then it focuses on the Davidic psalms in Revelation: the presence of Psalm 2 in various parts of Revelation, and the use of other Davidic psalms (18, 21, 89, 101, 110, 132, 144) at various places in Revelation. Finally it reflects on how the author of Revelation "used" the Davidic psalms, and considers theological aspects of the presence of Davidic psalms in Revelation: the royal character of Christ and the victory (chaps. 1–3), the Lamb (5–6), the reign of the Davidic Christ (11–14), opposition and war (16–19), the glorified Davidic victor and the New Jerusalem (21–22), and the Davidic figure of Revelation. Three appendixes are included.

W. POPKES, *Der Brief des Jakobus,* Theologischer Handkommentar zum Neuen Testament 14 (Leipzig: Evangelische Verlagsanstalt, 2001, €34) xxxviii and 357 pp. Bibliography. ISBN: 3-374-01813-0.

Popkes, who teaches NT at Evangelical theological faculties in both Elstal/Berlin and Hamburg and is the author of *Adressaten, Situation und Form des Jakobusbriefes* (1986) and *Paränese und Neues Testament* (1996), views the letter of James as a voice from the end of the 1st century A.D. that sought to encourage Christians in the form of a Diaspora letter to reach their "goal" rather than being lost in the "world." His 69-page introduction to the letter treats methodological issues, text- and canon-historical reception, communicative *Gestalt,* major themes and situation of the addressees, traditions, composition, and place in early Christian history. Then he presents an exposition of the text according to the following general outline: prescript (Jas 1:1); the correct inner attitude (1:2-15); association with the word of God (1:16-27); faith, love, and deeds, and what is to be observed regarding them (2:1-26); responsible leadership in association with the word (3:1-12); relationship to the world (3:13–5:6); and patience, prayer, and other matters pertaining to life together (5:7-20).

D. G. Powers, *Salvation through Participation. An Examination of the Notion of the Believers' Corporate Unity with Christ in Early Christian Soteriology,* Contributions to Biblical Exegesis and Theology 29 (Leuven: Peeters, 2001, paper €35) v and 267 pp. Bibliography. Indexed. ISBN: 90-429-1049-6.

Based on a doctoral dissertation directed by H. J. de Jonge and presented to the faculty of theology at Leiden University in 2001, this volume seeks to demonstrate the prevalent nature that corporate unity or solidarity occupies within early Christian thinking, and to investigate the tradition-historical roots of this notion of unity wherever it has soteriological relevance. After a 24-page introduction, it considers Paul's understanding of Jesus' death for others in 1 Thessalonians and 1 Corinthians, corporate unity and the "dying for" formula in 2 Corinthians, participation in Jesus' fate in Romans, corporate unity and salvation in the "surrender" formula (see Gal 1:4; 2:20; Rom 4:25; 8:32), the believers' eschatological resurrection as a participation in Jesus' resurrection, the believers' corporate unity and the Lord's Supper (1 Cor 10:14-22; 11:17-34), and Jewish antecedents of the soteriological notion of participationism (2 Macc 5:1–6:11; 6:18–7:42; *Assumption of Moses;* Prayer of Azariah; Judith). Powers concludes that the corporate understanding that Christian believers are united with Christ is one of the essential foundations of the earliest believers' conception of salvation.

J. Puthussery, *Days of Man and God's Day. An Exegetico-Theological Study of ἡμέρα in the Book of Revelation,* Tesi Gregoriana, Serie Teologia 82 (Rome: Editrice Pontificia Università Gregoriana, 2002, paper €/$20) 325 pp. Bibliography. Indexed. ISBN: 88-7652-913-6.

Prepared as doctoral dissertation under the direction of U. Vanni and accepted in 2001 by the theological faculty of the Pontifical Gregorian University, this exegetical-theological study of the term ἡμέρα in Revelation investigates whether and how ἡμέρα unifies the whole Johannine theological vision. It contends that John presents in his narrative a unified theological vision of the days of humankind and God's Day, and that he exhorts Christians to participate in the divine transformation of history. After a nineteen-page general introduction, it treats the following topics: in the Spirit on the Lord's Day (Rev 1:9-10a), the days of the church—tribulation and faithfulness (2:10, 13), the overwhelming presence of God's Day (6:17; 8:12; 9:6, 15; 10:7; 16:14), days of prophetic witness and protection (11:1-13; 12:1-17), and the day of judgment and day as a symbol of salvation (18:8; 4:8; 7:15; etc.). Then it presents theological reflections under the heading "through the Lord's Day to God's Day."

I. Salevao, *Legitimation in the Letter to the Hebrews. The Construction and Maintenance of a Symbolic Universe,* JSNT Supplement Series 219 (London—New York: Sheffield Academic Press, 2002, £75 or $145) 448 pp. Bibliography. Indexed. ISBN: 1-84127-261-2.

This sociological study of the letter to the Hebrews contends that its author constructed his theology in such a way as to provide explanation and justification (i.e. legitimation) of the community of the readers. After a ten-page introduction, it elaborates the theoretical framework within which this study takes place, and delineates the sociohistorical situation of the readers of Hebrews and reconstructs the social reality underlying the text. Then it considers the community of Hebrews as a sect—legitimating the separation of a sect from a church, the doctrine of the impossibility of a second repentance—a conceptual construct for the maintenance of the symbolic universe of the community of Hebrews, and the superiority/inferiority dialectic in Hebrews—a conceptual construct for the maintenance of a social world. Salevao concludes that the life-setting of Hebrews had a social base in addition to the purely religious dimension.

K. O. SANDNES, *Belly and Body in the Pauline Epistles,* Society for New Testament Studies Monograph Series 120 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xiv and 318 pp. Bibliography. Indexed. ISBN: 0-521-81535-5.

Sandnes, professor of NT theology at the Norwegian Lutheran School of Theology in Oslo and author of *A New Family. Conversion and Ecclesiology in the Early Church with Cross-Cultural Comparisons* (1994), contends that "belly-worship" was a commonplace in ancient moral philosophy for failing to master desires, and that it was deeply embedded in Paul's theology of the human body (see Phil 3:19 and Rom 16:18). After a nineteen-page introduction, he treats the Greco-Roman belly: the belly as a sign—ancient physiognomics, the belly in ancient moral philosophy, ancient critique of Epicureanism, and banquets—opportunities for the belly. Next he considers how the "belly" topos was appropriated in Jewish-Hellenistic sources and in Philo's writings. Then he discuses "belly-worship" and body according to Paul: the lifestyle of citizens of the heavenly *politeuma* (Phil 3:17-21), "serving the belly" as kinship with Satan (Rom 16:17-20), and the Corinthian belly (see 1 Cor 6:12-20; 10:7; 11:17-23; 15:32). Finally he reflects on how Paul's "belly" dicta were treated in patristic literature from Clement of Alexandria to John Climacus, and concludes that, for Paul, "belly-worship" marks a fundamental enmity to God's ways.

H. SCHMID, *Gegner im 1. Johannesbrief? Zu Konstruktion und Selbstreferenz im johanneischen Sinnsystem,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 159 (Stuttgart: Kohlhammer, 2002, paper €35) 335 pp. Bibliography. Indexed. ISBN: 3-17-017599-8.

The slightly revised version of a doctoral dissertation directed by L. Oberlinner and accepted in 2002 by the theological faculty at the University of Freiburg, this volume approaches the problem of the identity of the opponents in 1 John with reference to intertextuality, radical constructivism, and N. Luhmann's system theory. After a thirteen-page introduction, it first develops a model for textual analysis in terms of intertextuality and *Textsortendifferenz,* construction and system communication, and relevance. Next it provides detailed analyses of the function and value of the major texts about the opponents in 1 John (2:18-27; 4:1-6) and related passages. Then it considers the opponents in the context of the Johannine farewell discourse and of the main themes in 1 John: eschatology and ethics, sin, love, and the world and external demarcation. Schmid concludes that the opponents in 1 John are best understood not through historical analysis but rather only within the Johannine meaning system as a whole and with reference to the possible responses on the reader's part. The two appendixes treat (1) history-of-religions hypotheses about the opponents in 1 John and (2) the structure of 1 John.

R. SCHWINDT, *Das Weltbild des Epheserbriefes. Eine religionsgeschichtlich-exegetische Studie,* Wissenschaftliche Untersuchungen zum Neuen Testament 148 (Tübingen: Mohr Siebeck, 2002, €119) xiii and 649 pp. Bibliography. Indexed. ISBN: 3-16-147848-7.

The slightly abbreviated and revised version of a doctoral dissertation directed by J. Eckert and accepted in 2000 by the theological faculty at Trier, this volume explores the cosmological hermeneutic underlying the understanding of Christ's saving work and of the church in the letter to the Ephesians. After reviewing the history of research and general comments on the letter to the Ephesians (relation to Colossians, addressees), it discusses the city of Ephesus in the time of the Roman emperors, Ephesus according to Acts, and the religious local-color of Ephesus (the various gods, with special attention to Artemis). Next it considers various ancient paradigms for viewing and overcoming the world: ancient Near Eastern views, Greek concepts of the cosmos before Aristotle, and Hellenistic and Roman approaches. Then it treats various aspects of Ephesians against this background: the image of the world, Christology, the recapitulation of the cosmos and the uniting of the church in Christ, the cosmic reality of the church, and gnosis. It concludes with a rereading and theological synthesis with particular attention to the structure of the world, the daemonic powers, the noetic "*daimonion* structure" of the church, and the ἐν τοῖς ἐπουρανίοις existence of the church.

M. A. Seifrid and R. K. J. Tan, *The Pauline Writings. An Annotated Bibliography,* IBR Bibliographies 9 (Grand Rapids: Baker, 2002, paper $19.99) 245 pp. Indexed. LCN: 2002026038. ISBN: 0-8010-2482-X.

This annotated bibliography of 846 books and articles (mainly in English) on the Pauline writings is divided into thirteen major sections: bibliographical tools and surveys, history of modern interpretation, Paul's conversion and call, history and chronology of Paul's mission, overviews of Paul's life and thought, Paul and 1st-century Judaism, Paul and the Greco-Roman world, Paul and Jesus, Paul and earliest Christianity, Paul's influence on early Christian tradition, the letters of Paul, special studies, and Pauline theology. Seifrid is professor of NT interpretation and Tan is a doctoral candidate in NT at Southern Baptist Theological Seminary in Louisville, Kentucky.

M. E. Thrall, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians.* Vol. 2, *Commentary on II Corinthians VIII–XIII,* International Critical Commentary (Edinburgh: T&T Clark, 2000, $75) xvi and 476 pp. Bibliography. Indexed. ISBN: 0-567-08543-0.

The first volume in Thrall's commentary on 2 Corinthians was described in *NTA* 39, p. 340. In this volume she treats the collection chapters (8:1–9:15), along with the last letter to Corinth: Paul and the opposition in chapter 10, Paul the fool in 11:1–12:18, and the conclusion of the letter in 12:19–13:13. Also included are two "essays" (on Paul's opponents in Corinth—the evidence of 2 Corinthians, and on Paul the apostle) and nine excursuses (on the ἀδελφοί of 8:16-24; 11:4—another Jesus, Spirit, and gospel; the ὑπερλίαν ἀπόστολοι; 11:6—cultural background; Paul and apostolic maintenance; and so forth). Thrall is a former reader in biblical studies at the University of Wales in Bangor.

A. von Speyr, *The Letter to the Colossians,* trans. M. J. Miller (San Francisco: Ignatius, 1998, paper $12.95) 172 pp. LCN: 97-76851. ISBN: 0-89870-661-0.

The translation of *Der Kolosserbrief* (2nd ed., 1993), this volume presents von Speyr's reflections on each verse in Paul's letter to the Colossians under the following six headings: the apostle and his community (Col 1:1-13), the primacy of Christ (1:14-23), the service of the apostle (1:24-29), genuine and false knowledge (2:1-23), life from Christ (3:1–4:1), and exhortations and greetings (4:2-18).

J. S. Vos, *Die Kunst der Argumentation bei Paulus. Studien zur antiken Rhetorik,* Wissenschaftliche Untersuchungen zum Neuen Testament 149 (Tübingen: Mohr Siebeck, 2002, €59) xii and 220 pp. Bibliography. Indexed. ISBN: 3-16-147849-5.

Vos, author of *Traditionsgeschichtliche Untersuchungen zur Paulinischen Pneumatologie* (1973), contends that in his letters Paul shows himself to be a master in the art of winning rhetorically *per fas et nefas,* and even of making weaker discourse appear stronger. After a 28-page essay on this art in the classical rhetorical tradition, this volume presents six essays (five of them previously published but now revised) on various aspects of Paul's rhetorical skill: worldly and spiritual rhetoric in 1 Cor 1:10–3:4 (1995), sophistical arguments in Romans [see § 46-288], the rhetoric of revelation in Gal 1:1–2:11 (1993), juristic rhetoric in Gal 3:11-12 and Rom 10:5-10 [see § 36-1440], the rhetoric of the successful outcome in Phil 1:12-26, and logic and rhetoric in 1 Cor 15:12-20 [see § 44-355].

F. VOSS, *Das Wort vom Kreuz und die menschliche Vernunft. Eine Untersuchung zur Soteriologie des 1. Korintherbriefes,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 199 (Göttingen: Vandenhoeck & Ruprecht, 2002, €64) 320 pp. Bibliography. Indexed. ISBN: 3-525-53883-9.

The slightly revised version of a doctoral dissertation directed by H. Weder and accepted in 2001 by the theological faculty at the University of Zurich, this volume explores Paul's views about the relationship between "the word of the cross" and human reason in 1 Corinthians, with particular attention to how Paul could hold together the concepts of Christ as the *telos* of wisdom and as wisdom itself. After a 42-page introduction to the topic and survey of the history of research on it, it considers the soteriology of 1 Corinthians by means of detailed exegeses of the following texts: 1 Cor 1:17; 1:18-25; 1:26–2:5; 2:6-16; 3:1-4; 8:1-6; and 13:1-13. It concludes with reflections on three major themes that arise out of the exegeses: the crucified Christ as the most prominent content of the word of God, understanding as the event of justification through Christ crucified, and Christ crucified as the liberation and limitation of understanding.

B. W. WINTER, *Philo and Paul among the Sophists. Alexandrian and Corinthian Responses to a Julio-Claudian Movement* (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $32) xix and 302 pp. Bibliography. Indexed. LCN: 96-44600. ISBN: 0-8028-3977-0.

The revised and expanded paperback version of the work published by Cambridge University Press in 1997 [*NTA* 42, p. 404], this volume first considers Philo among the Alexandrian sophists: a student among the Alexandrian sophists, Dio and the Alexandrian sophistic leaders, the identity of Philo's sophists, Philo's critique of the Alexandrian sophistic tradition, and Philo among the sophists. Then it discusses the Corinthian sophists: Epictetus and the Corinthian student of the sophists, Dio and Plutarch among the Corinthian sophists, Paul and sophistic conventions, Paul's critique of the Corinthian sophistic tradition, and Paul among the Corinthian sophists. The second edition contains a new section on the entry and ethics of orators and Paul to Thessalonica (see 1 Thess 1:1–2:8), a more detailed discussion of Philodemus on "rhetorical delivery," a revised interpretation of 2 Corinthians 10–13, and further reflections on the use of ancient rhetoric and Paul's writings. It also incorporates a subtitle, responses to reviewers' comments, translations and corrections of Greek texts, and references to recent publications.

BIBLICAL THEOLOGY

R. BAUCKHAM, *God and the Crisis of Freedom. Biblical and Contemporary Perspectives* (Louisville, KY—London: Westminster John Knox, 2002, paper $22.95) x and 221 pp. Indexed. LCN: 2002071341. ISBN: 0-664-22479-2.

The argument of the eight essays contained in this volume is that we need to recover a richer understanding of freedom that is possible only by restoring it to a context of other values and beliefs. After a five page-introduction on God and the crisis of freedom, there are chapters on freedom in the Bible—exodus and service, freedom in contemporary context, authority and Scripture, authority and morality, authority and tradition, egalitarianism and hierarchy in the Bible, human authority in creation, and freedom in the crisis of modernity. The epilogue ("freedom in fragments") is an anthology of thirty-three quotations about freedom. Bauckham is professor of NT studies at the University of St. Andrews, Scotland. Most of the essays are revised and expanded versions of previously published articles.

W. P. BROWN (ED.), *Character and Scripture. Moral Formation, Community, and Biblical Interpretation* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $34) xx and 440 pp. Indexed. LCN: 2002026356. ISBN: 0-8028-4625-4.

The twenty-two papers in this volume explore the connections between the interpretation of Scripture and the moral formation of reading communities. The first three essays concern the scope and limits of character ethics: L. S. Cahill on Christian character, biblical community, and human values; L. G. Jones on formed and transformed by Scripture—character, community, and authority in biblical interpretation; and W. Schweiker on images of Scripture and contemporary theological ethics. Then there are sixteen papers on biblical interpretation: P. D. Miller on the good neighborhood—identity and community through the commandments; R. G. Bowman on the complexity of character and the ethics of complexity—the case of King David; M. P. Graham on a character ethics reading of 1 Chron 29:1-25; C. A. Newsom on narrative ethics, character, and the prose tale of Job; J. C. McCann on "the way of the righteous" in the Psalms—character formation and cultural crisis; W. P. Brown on the pedagogy of Prov 10:1–31:9; E. F. Davis on preserving virtues—renewing the tradition of the sages; E. S. Christianson on the ethics of narrative wisdom—Qoheleth as test case; T. E. Fretheim on the character of God in Jeremiah; W. Brueggemann on ecumenism as the shared practice of a peculiar identity; C. C. Black on the education of human wanting—formation by *Pater Noster;* A. R. Brown on character formation or character transformation—the challenge of cruciform exegesis for character ethics in Paul; L. A. Jervis on accepting affliction—Paul's preaching on suffering; S. E. Fowl on believing forms seeing—formation for martyrdom in Philippians; J. D. Charles on the function of moral typology in 2 Peter; and E. T. Charry on "a sharp two-edged sword"—pastoral implications of apocalyptic. The last three articles deal with practice: J. Y. Crainshaw on embodied remembering—wisdom, character, and worship; L. L. Rasmussen on sighting of primal visions—community and ecology; and M. Y. Riggs on character ethics and moral education for liberation.

W. BRUEGGEMANN, *The Land. Place as Gift, Promise, and Challenge in Biblical Faith,* Overtures to Biblical Theology (2nd ed.; Minneapolis, MN: Fortress, 2002, paper $18) xxvii and 225 pp. Bibliography. Indexed. LCN: 2002074234. ISBN: 0-8006-3462-4.

The first edition (1977) of this work was described in *NTA* 21, p. 342. In a new thirteen-page preface to the second edition, Brueggemann situates his study in the context of recent developments in OT scholarship pertaining to the land and related topics. He also provides new insights in an additional chapter, and updates the discussion, notes, and bibliography. The main text is organized around three histories of the land: (1) the history of promise into the land, (2) the history of management into exile, and (3) the new history of promise that begins in exile and culminates in kingdom.

W. BRUEGGEMANN, *Reverberations of Faith. A Theological Handbook of Old Testament Themes* (Louisville, KY—London: Westminster John Knox, 2002, paper $29.95) xiii and 256 pp. Bibliographies. Indexed. LCN: 2002016869. ISBN: 0-664-22231-5.

Brueggemann, professor of OT at Columbia Theological Seminary in Decatur, GA, explores more than one hundred OT themes from "ancestors" to "YHWH." Using C. Geertz's notion of "thick description," he attempts to reflect the complexities, depth, and interrelatedness of the entries, wherein one must entertain them all to sense fully any one of them. The topics include apocalyptic thought, atonement, chaos, covenant, the day of the Lord, election, faith, glory, image of God, lament, land, love, messiah, prayer, redemption, resurrection, righteousness, salvation, sin, Suffering Servant, theodicy, war, wisdom, and worship.

G. FISCHER AND K. BACKHAUS, *Espiazione e riconciliazione. Prospettive dell'Antico e del Nuovo Testamento,* I temi della Bibbia 7 (Bologna: Dehoniane, 2002, paper €15.49) 190 pp. Bibliography. ISBN: 88-10-22109-5.

The Italian version of the work entitled *Sühne und Versöhnung* [see *NTA* 45, p. 414], this volume first presents Fischer's treatment of the themes of expiation and reconciliation in the OT. Then Backhaus considers the themes of offering, sacrifice, peace, and love with reference to Jesus and various NT writers.

E. S. GERSTENBERGER, *Theologies in the Old Testament,* trans. J. Bowden (Minneapolis, MN: Fortress, 2002, $30) x and 358 pp. Bibliography. Indexed. ISBN: 0-8006-3465-9.

The English version of *Theologies im AT. Pluralität und Synkretismus alttestamentlichen*

Gottesglaubens (2001), this volume contends that the fact that the OT has no unitary theology is not a disaster but rather an extraordinary stroke of good fortune. After sketching the social history of Israel, it treats the following topics: the deity in the circle of family and clan; deities of the village (small-town) community; God and Goddess in the tribal alliance; kingdom theologies in Israel; the faith community of "Israel" after the deportations; polytheism, syncretism, and the one God; and effects and controversies. A fifteen-page appendix discusses "God in our time." Gerstenberger, professor emeritus of OT literature and theology at the University of Marburg, is the author of *Yahweh the Patriarch. Ancient Images of God and Feminist Theology* (1996).

G. GOLDSWORTHY, *According to Plan. The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity, 2002, paper $22) 251 pp. Indexed. LCN: 2002008870. ISBN: 0-8308-2696-3.

This beginner's guide to biblical theology deals with four basic questions: Why? How? What? and Where? After looking at problems we can meet in reading the Bible and showing how biblical theology can help, it considers how it is possible to know God and what the sources of our knowledge are. Then it describes some of the main themes of revelation that are unfolded in the Bible and given their fullest expression in the person and work of Jesus: I am the first and the last, creation by word, the fall, first revelation of redemption, Abraham our father, and so forth. Finally it deals with knowing God's will and life after death. Goldsworthy is lecturer in OT, biblical theology, and hermeneutics at Moore Theological College in Sydney, Australia.

D. J. HARRINGTON AND J. F. KEENAN, *Jesus and Virtue Ethics. Building Bridges between New Testament Studies and Moral Theology* (Lanham, MD—Chicago: Sheed & Ward, 2002, $27.95) xv and 216 pp. Bibliographies. Indexed. LCN: 2002075752. ISBN: 1-58051-125-2.

The distinctive feature of this collaborative work by two professors at Weston Jesuit School of Theology is its focus on virtue ethics. After sketches of the histories of moral theology (by Keenan) and of NT ethics (by Harrington), the authors deal with issues of methodology and address the three basic questions of virtue ethics: Who ought we to become?—the kingdom of God as horizon and goal; Who are we?—discipleship as context; and How do we get there?—the Sermon on the Mount and Christian virtue ethics. Then they consider some major issues in NT ethics and in moral theology: love as the primary virtue; sin as failure to love; politics from a marginal perspective; justice and social justice; embodiment and community as the context for sexual ethics; marriage and divorce; celibacy, homosexuality, and abortion; and the Bible and nature—whether they are friends or foes. In each chapter Harrington treats the topic from the perspective of NT studies with particular attention to texts in the Synoptic Gospels, while Keenan responds from the perspective of Catholic moral theology and the wider movements within Christian ethics and theology today.

C. C. HILL, *In God's Time. The Bible and the Future* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $16) viii and 229 pp., 10 figs., 2 tables. Bibliography. Indexed. ISBN: 0-8028-6090-7.

Written for people who want to come to grips with what the Bible says about the future, this volume first raises problems associated with eschatology ("Are we there yet?") and deals with the issue of the nature and authority of Scripture. Then it looks at the history of future expectation and the role of prophecy in the OT, the rise of apocalyptic Judaism and its significance for Christianity, the two biblical apocalypses—Daniel and Revelation—that have exercised unparalleled influence on the church's future hopes and expectations, the views of Jesus concerning the future, and the way in which the church (both ancient and modern) experiences and anticipates God's reign. Hill, professor of NT at Wesley Theological Seminary in Washington, DC, and author of *Hellenists and Hebrews. Reappraising Division within the Earliest Church* (1992), concludes that the eschatological dimension of

Christianity is burden as well as blessing, and that the numerous models of hopeful expectation in the Bible are consistent on some levels and inconsistent on others. An eleven-page appendix contends that the "rapture" teaching promoted in American evangelicalism is unscriptural.

R. KUNTZMANN (ED.), *Typologie biblique. De quelques figures vives,* Lectio Divina, hors série (Paris: Cerf, 2002, paper €22) 278 pp. Bibliographies. Indexed. ISBN: 2-204-0697-3.

Based on the research of a group working between 1997 and 2001 at the Catholic theological faculty at the Université Marc-Bloch de Strasbourg, the twelve essays in this volume are by J.-M. Husser on typology as a compositional procedure in the OT; Kuntzmann on the definition of a type through an intertextual reading (see 2 Chr 20:5-13); T. Römer on an exodus typology in the patriarchal narratives; E. Bons on whether there is an exodus typology in Isa 43:16-23; C. Coulot on the new covenant in the land of Damascus (see *Damascus Document*); B. Renaud on Jesus and the (new) covenant in the account of the institution of the Eucharist; N. Siffer-Wiederhold on the figure of Joseph in Stephen's speech in Acts 7:9-16—the allure of a christological typology; D. Gerber on Gal 4:21-31, or whether the typological method is indefinable; J. Schlosser on the flood and typology in 1 Pet 3:19-21; M. Morgen on the figure of the "brother" in 1 Jn 3:12—the boldness of typology and its winks to the reader; P. Beauchamp on wisdom and Torah, fulfillment and folly; and M. Deneken on Jesus of Nazareth as the atypical foundation of Christian typology. Also included are a foreword by Kuntzmann and a final synthesis by D. Duval and Kuntzmann.

J. ŁACH, *Blessed Is the One Who Comes in the Name of the Lord* [in Russian] (Moscow: Paoline, 2001, paper) 234 pp. ISBN: 5-900086-15-1.

The Russian version of a work published in Polish as *Błogosławiony, który przychodzi w imię Pańskie* (1996), this volume presents brief essays on biblical texts and topics related to Jesus' person and activities. They concern OT foretellings of him (2 Sam 7:1-16; Pss 89:4-5, 20-38; 132; 1 Kgs 17:1-15), his background in the OT (including his Davidic heritage according to Mt 1:1-17 and Mk 12:35-37), his teachings (Mt 5–7; 5:17; 5:43-48) as well as the function of Mark's Gospel and Jesus' royal identity (Mk 11:1-11; Jn 18:28-40 and 19:19:1-22), his titles (Messiah and Son of God in Jn 20:30-31, Jesus Christ, his enthronement as king in Acts 13:16-41), and aspects of his messiahship (Servant of the Lord, mediator of the new covenant according to Heb 1:1-4, the eternal word of God according to Jn 1:1-18). Łach is professor of biblical theology at the Cardinal Wyszyński Catholic University in Warsaw.

N. LOHFINK, *Church Dreams. Talking Against the Trend,* trans. L. M. Maloney (N. Richland Hills, TX: BIBAL, 2000, paper $15.95) x and 150 pp. LCN: 00-008250. ISBN: 0-941037-91-6.

In the seven essays (now all in English) in this collection, Lohfink, who taught OT at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt and the Pontifical Biblical Institute in Rome until his retirement in 1996, presents his dreams about how the church really ought to be: prophecies unfulfilled (1981), the will of God, the right society, the Davidic temptation (1978), the road from violence, priests and justice (1981), and the grandchildren of the itinerant apostles (1981).

R. L. MAYHUE AND R. L. THOMAS (EDS.), *The Master's Perspective on Biblical Prophecy,* Master's Perspective 4 (Grand Rapids: Kregel, 2002, paper $12.99) 290 pp., fig. Indexed. LCN: 2001050855. ISBN: 0-8254-3182-4.

The eleven essays in this volume are by Thomas on the mission of Israel and of the Messiah in the plan of God, S. J. Nichols on the dispensational view of the Davidic kingdom—a response to progressive dispensationalism, M. A. Grisanti on Israel's mission to the nations in Isaiah 40–55—an update, Thomas on the literary genre and hermeneutics of the Apocalypse, Thomas on the "comings" of Christ in Revelation 2–3, Thomas on the kingdom of Christ in the Apocalypse, Thomas on the structure of the Apocalypse—recapitulation or progression, Thomas on the seventh bowl of the Apocalypse, K. L. Barker on premillennialism in the book of Daniel, D. M. Swanson on the millennial position of C. H. Spurgeon, and L. D. Pettegrew on dispensationalists and Spirit baptism.

R. L. MAYHUE AND R. L. THOMAS (EDS.), *The Master's Perspective on Pastoral Ministry,* Master's Perspective 3 (Grand Rapids: Kregel, 2002, paper $12.99) 282 pp. Indexed. LCN: 2001050857. ISBN: 0-8254-3183-2.

The twelve essays in this volume provide biblical insights on the divinely designed role of the pastor: B. B. Warfield on the religious life of theological students, Mayhue on rediscovering pastoral ministry, J. F. MacArthur on defending integrity, J. F. Stitzinger on pastoral ministry in history, Mayhue on a biblical call to pastoral vigilance, J. Sherwood on the only sure word, MacArthur on the mandate of biblical inerrancy—expository preaching, J. E. Rosscup on the priority of prayer in preaching, W. A. Mack on the sufficiency of Scripture in counseling, Mack on involvement and biblical counseling, J. M. Koessler on the dynamics of small-church ministry, and G. J. Zemek on the modeling of ministers.

Pensar la iglesia hoy: hacia una eclesiología adventista. Estudios teológicos presentados durante el IV Simposio Bíblico-Teológico Sudamericano en honor a Raoul Dederen, ed. G. A. Klingbeil, M. G. Klingbeil, and M. Á. Núñez (Libertador San Martín [Entre Ríos], Argentina: Editorial Universidad Adventista del Plata, 2002, paper) xxxi and 524 pp., 21 figs. Bibliography. Indexed. ISBN: 987-98248-4-9.

The thirty-five essays honoring Professor Dederen approach the theme of Adventist ecclesiology from five perspectives: biblical exegesis and foundation (ten), theological reflection (nine), historical studies (three), cultural context (six), and application and praxis (seven). The papers most pertinent to the NT field are by G. A. Klingbeil on between individualism and collectivism—toward a biblical perspective on the nature of the church; G. Quispe on the "ladder" of the church—an exegetical interpretation of Jn 1:47-51; E. Choque on the missionary priorities of the early church according to Acts 1:8—a model for the church today; M. Alomía on the cosmic dimensions of the church revealed in the letter to the Hebrews; E. Müller on the ecclesiology of Revelation; R. Pereyra on the authority of Scripture and the authority of the organized church—absolute and/or relative; and D. Rode on Paul's model of cultural adaptation according to 1 Cor 9:19-23. A brief biography of Dederen and a list of his publications (both by M. M. Kiš) are included.

D. PETERSON, *Engaging with God. A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity, 2002, paper $23.99) 317 pp., fig. Indexed. ISBN: 0-8308-2697-1.

The reprint of a work published in 1993 by Eerdmans [*NTA* 37, p. 458], this volume contains chapters on engaging with God in the OT; honoring, serving, and respecting God in OT times; Jesus and the new temple (Matthew's and John's perspectives); Jesus and the new covenant; temple and community in Acts; Paul and the service of the gospel; worship in the Pauline letters; worship of Jesus in Hebrews; worship in Revelation; and worship and the gospel. Peterson is now principal at Oak Hill College in London.

G. RAVASI, *L'uomo della Bibbia. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 2002, paper €7.75) 88 pp. Bibliography. ISBN: 88-10-70977-2.

In the texts of four conferences given at Milan, Ravasi, prefect of the Biblioteca Ambrosiana, discusses four keys to understanding biblical anthropology: toward a theology of the body, the human person in the world created by God, the human condition, and under the sun of grace.

H. G. REVENTLOW AND Y. HOFFMAN (EDS.), *Creation in Jewish and Christian Tradition,* JSOT Supplement Series 319 (London—New York: Sheffield Academic Press, 2002, £70 or $135) xiii and 356 pp. Bibliography. Indexed. ISBN: 1-84127-162-4.

Prepared for symposia between the department of Bible at Tel Aviv University and the faculty of Protestant theology at the University of the Ruhr in Bochum, the fourteen papers in this volume appear under three headings: the Bible (seven), religious history and early Judaism (four), and systematic theology (three). The contributors include F. H. Polak on poetic style and parallelism in the creation account in Gen 1:1–2:3; Hoffman on the first creation story—canonical and diachronic aspects; W. Thiel on God as creator and lord of nature in the Deuteronomistic literature; M. Polliack on Deutero-Isaiah's typological use of Jacob in the portrayal of Israel's national renewal; G. Nebe on creation in Paul's theology; E. Toenges on "See, I am making all things new"—new creation in the book of Revelation; Reventlow on creation as a topic in biblical theology; H.-P. Hasenfratz on patterns of creation in ancient Egypt; I. Gruenwald on the creation of the world and the shaping of ethos and religion in ancient Israel; E. L. Greenstein on God's Golem—the creation of the human in Genesis 2; and B. Nitzan on the idea of creation and its implications in Qumran literature.

A. SCHLATTER, *Der Dienst des Christen. Beiträge zu einer Theologie der Liebe,* ed. W. Neuer (2nd ed.; Giessen—Basel: Brunnen, 2002, paper €11.95) 135 pp. ISBN: 3-7655-1282-6.

The first edition of this collection of Schlatter's essays on the ministry of Christians and its contribution to a theology of love appeared in 1991. After a twelve-page introduction by Neuer that places them in the context of Schlatter's biblical and theological work, the first essay (pp. 19-93) presents a critical analysis of how the ministry of Christians was treated in older dogmatic theology. Then there are shorter essays on the Christian ministry (pp. 94-121) and on the obligation to serve for Christians in the apostolic community (pp. 122-135).

D. L. SMITH-CHRISTOPHER, *A Biblical Theology of Exile,* Overtures to Biblical Theology (Minneapolis, MN: Fortress, 2002, paper $20) xiv and 209 pp. Indexed. LCN: 2002070014. ISBN: 0-8006-3224-9.

Smith-Christopher, professor of theological studies and director of peace studies at Loyola Marymount University in Los Angeles and author of *The Religion of the Landless. The Social Context of the Babylonian Exile* (1989), maintains that ancient Israelite responses to exile and diaspora, as reflected in the biblical texts, can provide the building blocks for rethinking the role of the Hebrew Bible in informing the modern Christian theological enterprise. After a 26-page reflection on matters of methodology in biblical theology, he treats the following topics: violence and exegesis—the history of exile, listening to cries from Babylon—on the exegesis of suffering in Ezekiel and Lamentations, shame and transformation—on prayer and history in the Diaspora, Israelite mission and human transformation, "purity" as nonconformity—communal solidarity as diaspora ethics, the wisdom warrior—reading Wisdom and Daniel as diasporic ethics, and toward a diasporic Christian theology—the theology of Tobit and Daniel revisited.

J. E. M. TERRA (ED.), *Temas do Novo Testamento,* Revista de Cultura Bíblica, vol. 25, nos. 101-102 (São Paulo: Edições Loyola, 2002, paper) 156 pp.

This fascicle [see *NTA* 46, p. 579] first presents three articles by Terra on the Pontifical Biblical Institute in Rome, the Biblical Institute of Brazil, and the trinitarian faith of the Christian East. Then it provides an exposition of Acts by various authors (pp. 49-111), as well as two essays on the book of Revelation by E. Vogt and E. Bettencourt, respectively.

THE WORLD OF THE NEW TESTAMENT

M. ABEGG, P. FLINT, AND E. ULRICH, *The Dead Sea Scrolls Bible. The Oldest Known Bible Translated for the First Time into English* (San Francisco: HarperSanFrancisco, 2002, paper $19.95) xxii and 649 pp., 3 figs. Bibliography. LCN: 99-26866. ISBN: 0-06-060064-0.

The paperback edition of the work described in *NTA* 44, pp. 412-413, this volume presents translations of 220 biblical scrolls from Qumran and related sites. It maintains the historical order of the OT books, provides introductions, depends on large manuscripts, integrates materials from several manuscripts, signals variant readings, highlights interesting or important readings, and emphasizes accuracy over style.

A. J. AVERY-PECK AND J. NEUSNER (EDS.), *The Mishnah in Contemporary Perspective,* part 1, Handbook of Oriental Studies, Section 1: The Near and Middle East 65 (Leiden—Boston—Cologne: Brill, 2002, €89 or $104) xv and 270 pp. Bibliography. Indexed. LCN: 2002025415. ISBN: 90-04-12515-9.

After Neusner's 36-page introduction on the Mishnah viewed whole, this volume presents four essays on the Mishnah in historical and religious context: Avery-Peck on the Division of Agriculture and 2nd-century Judaism—the holiness of the devastated land, Neusner on the Mishnah in rabbinic context—Tosefta and Sifra, Neusner on the Mishnah in Roman and Christian contexts, and S. A. Stertz on Roman legal codification in the 2nd century. Then three papers consider the Mishnah in literary and aesthetic context: C. Hezser on the Mishnah and ancient book production, R. Ulmer on the Mishnah in the later midrashim, and H. W. Basser on an aesthetic usage of Scripture in the ancient rabbinic legal codes. Finally there is one article on the Mishnah in social context: G. J. Blidstein on master and parent—comparative aspects of a dual loyalty (*m. Baba Meṣia* 2:11 and Mk 3:31-35).

S. BARDET, *Le* Testimonium Flavianum. *Examen historique, considérations historiographiques,* Josèphe et son temps 5 (Paris: Cerf, 2002, paper €25) 280 pp., 3 tables. Bibliography. Indexed. ISBN: 2-204-07002-5.

In this critical examination of the description of Jesus in Josephus' *Antiquities* 18:63-64 and of the history of the controversy that it has generated, Bardet contends that the so-called *testimonium Flavianum* is most probably substantially authentic and not a Christian fabrication. After an eighteen-page introduction, he treats the text and its translations, and examines the arguments for and against its authenticity: the traditional external critique (whether it was possible for Josephus not to speak about Jesus, the general composition, whether Josephus took a risk in speaking about Jesus, etc.), the internal critique (internal logic, tone, semantic arguments, stylistic arguments, etc.), new perspectives (psychological arguments, the use of "indirect sources," Josephus and messianism, etc.), and elements for a new hypothesis. Then he examines the opinions of modern scholars concerning the authenticity of the *testimonium Flavianum.* A five-page "postface" by P. Geoltrain is included.

M. BEN-DOV, *Historical Atlas of Jerusalem,* trans. D. Louvish (New York—London: Continuum, 2002, $50) xvi and 400 pp. Illustrated. Bibliography. Indexed. LCN: 2001018266. ISBN: 0-8264-1379-X.

The English version of a work first published in Modern Hebrew, this volume traces Jerusalem's 5,000 years of history with the help of 300 maps and 400 illustrations. After a four-page introduction, it tells Jerusalem's story in thirteen chapters: before the city existed—first steps; Canaanite Jerusalem—from *Yqrʿm* to Araunah (3000-1000 B.C.); Jerusalem in the First Temple period—the House of David from David to Zedekiah (1000-586 B.C.); Jerusalem in the Second Temple period—under Persia, Greece, and Rome—from Zerubbabel to Yohanan ben Zakkai, or from Cyrus to Titus (538 B.C.-A.D. 70); Jerusalem—city of legions—Aelia Capitolina (A.D. 70-333); Jerusalem under the cross—the Byzantine city (333-638); Jerusalem in the embrace of the Muslim crescent—ancient Islam (638-1099); Jerusalem as capital of the Crusader kingdom (1099-1260); Jerusalem restored to Islam—the Mamluks (1260-1515); Jerusalem under Ottoman rule (1515-1917); Jerusalem under the British Mandate (1917-48); Jerusalem divided and reunited (1948-89); and Jerusalem at the threshold of the third millennium (1989-2000). Ben Dov played an important role in the excavations in and around Jerusalem since 1967.

N. BEN-YEHUDA, *Sacrificing Truth. Archaeology and the Myth of Masada* (Amherst, NY: Humanity Books, 2002, $35) 275 pp. Illustrated. Bibliography. Indexed. LCN: 2002020808. ISBN: 1-57392-953-0.

Ben-Yehuda, professor and dean of the faculty of social sciences at Hebrew University and author of *The Masada Myth. Collective Memory and Mythmaking in Israel* (1995), examines how the 1963-65 excavations of Masada in the Judean Desert of Israel helped shape a central process of nation-building by helping forge a specific past and hence new national and personal identities. In particular, he investigates how and why archaeologists were willing to suspend skepticism and good science in favor of a myth. After delineating the puzzle of how archaeology supported the mythical account of Masada, he considers the historical tale of Masada as provided by Josephus and the Masada mythical narrative. Then he explores how and why archaeology was able to support a mythical narrative, and concludes by conceptualizing the findings of this study within the sociology of science, deception, and moral boundaries. He argues that Y. Yadin's excavations of Masada were intended to provide scientific data for a mythical tale, and that Yadin accomplished the untruths and deception not by fabricating data but rather by warping the interpretations.

M. BERNABÒ, *Pseudepigraphical Images in Early Art,* Dead Sea Scrolls & Christian Origins Library 6 (N. Richland Hills, TX: BIBAL, 2001, paper $15.95) xvii and 88 pp. and 32 plates, fig. Bibliography. LCN: 00-012579. ISBN: 0-941037-85-1.

Bernabò, an art historian and lecturer at the University of Siena, shows how the Pseudepigrapha, especially those expanding the stories of Genesis and Exodus, have provided the textual basis for features in "biblical" representations in early art. After surveying the modern study of early biblical illustration, he considers biblical picture recensions, including the *Cotton Genesis,* the *Vienna Genesis,* and the Octateuchs. Then he treats noncanonical traditions in early medieval art, with reference to *Letter of Aristeas, Life of Adam and Eve* and related works, and so forth. J. H. Charlesworth has provided a five-page foreword.

P. BERRY, *Roman Handwriting at the Time of Christ,* Studies in Classics 15 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2001, $99.95) xvi and 170 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2001024002. ISBN: 0-7734-7388-2.

Berry, author of *Correspondence Between Paul and Seneca, A.D. 61-65* (1999), observes that the 23-letter Roman alphabet is the mirror image of everything Roman—spare, lithe, stately, sinuous, lucid—and above all a reflection of the Roman ideal of simplicity, and that its freedom from contrivance and artifice opened its entrance gate to every clan and people. After a six-page introduction, he treats the evidence for Roman handwriting in the 1st century (in wall graffiti, wax tablets, and papyrus fragments) according to a geographical plan: Roman Britain, Roman Gaul, Roman Mesopotamia, Roman Palestine, Roman Egypt, Roman Italy, and Roman Christianity.

P. F. BRADSHAW, M. E. JOHNSON, AND L. E. PHILLIPS, *The Apostolic Tradition. A Commentary,* ed. H. W. Attridge, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 2002, $47) xviii and 247 pp. Bibliography. Indexed. LCN: 2002016368. ISBN: 0-8006-6046-3.

This volume presents an introduction to, the textual evidence for, and a comprehensive commentary on the anonymous church order discovered in the 19th century that became known as the *Apostolic Tradition* and has been conventionally attributed to Hippolytus of Rome. The authors, however, regard the work as arising from different geographical regions and different historical periods, from perhaps as early as the mid-2nd century A.D. and as late as the mid-4th century, think it unlikely that it represents the practice of any single Christian community, and consider that it is best understood by attempting to discern the various individual elements and layers that constitute it. Their seventeen-page introduction deals with the identification of the document, the textual witnesses, the reconstruction of the text, and so forth. Then for each pericope in the commentary the four principal linguistic versions (Latin, Sahidic, Arabic, Ethiopic) are displayed in English translation in parallel columns on left-hand pages, and the three principal adaptations (*Apostolic Constitutions, Canons of Hippolytus, Testamentum Domini*) appear in parallel columns on the right-hand pages. After the prologue, there are treatments of bishops, prayer for the ordination of a bishop, eucharistic prayer, the offering of oil, the offering of cheese and olives, presbyters, deacons, confessors, widows, readers, virgins, subdeacons, and so forth. Bradshaw and Johnson are professors of liturgy at the University of Notre Dame, while Phillips is associate professor of historical theology at Garrett-Evangelical Theological Seminary in Evanston, IL.

J. BRAUN, *Music in Ancient Israel/Palestine. Archaeological, Written, and Comparative Sources,* trans. D. W. Stott, The Bible in Its World (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $30) xxxvi and 368 pp. Illustrated. Bibliography. Indexed. LCN: 2002040362. ISBN: 0-8028-4477-4.

The revised, updated, and enlarged version of *Die Musikkultur Altisraels/Palästinas. Studien zu archäologischen, schriftlichen und vergleichenden Quellen* (1999), this volume focuses not on "music in the Bible" or on music in "biblical times" but on music in ancient Israel/Palestine, and is based primarily on the archaeological-iconographic record. In his 45-page introduction, Braun, professor emeritus of musicology at Bar-Ilan University, establishes the various parameters (geographical, chronological, and cultural) of his study, considers the pertinent sources, and identifies the various musical instruments mentioned in the Bible (OT and NT) and related sources. Then he traces the development of musical culture in ancient Israel/Palestine from its beginnings in the 12th millennium B.C. to the 4th century A.D. in four chapters: the Stone Age (12th millennium to 3200 B.C.), the Bronze Age (3200 to 1200 B.C.), the Iron Age (1200 to 587 B.C.), and the Hellenistic-Roman period (4th century B.C. to 4th century A.D.).

J. P. BURNS, *Cyprian the Bishop* (London—New York: Routledge, 2002, cloth $80, paper $25.95) xi and 240 pp. Bibliography. Indexed. LCN: 2001049229. ISBN: 0-415-23849-8 (cloth), -23850-1 (paper).

Using the tools of cultural anthropology, this investigation of the correlation between Cyprian's theology and his practice as a bishop examines the interplay between the shift in the social structures of Christian churches in 3rd century A.D. Roman Africa, the development of their ritual practices, and the efficacy assigned to them in changing a person's standing not only within a community but also before God. The nine chapters treat the history of Cyprian's controversies, Christians of Carthage under persecution, the necessity of repentance, the efficacy of the reconciliation ritual, the indivisibility of the church, initiation into unity, the purity of the church, the unity of the episcopate, and Cyprian's African heritage. Burns, professor of Catholic studies at Vanderbilt Divinity School, concludes that Cyprian insisted not only that the church is in the bishop and cannot be separated from him but also that the bishop is in the church and cannot act independently of it.

G. L. BYRON, *Symbolic Blackness and Ethnic Difference in Early Christian Literature* (London—New York: Routledge, 2002, cloth $80, paper $25.95) xii and 223 pp. Bibliography. Indexed. ISBN: 0-415-24368-8 (cloth), -24369-6 (paper).

The revised version of a doctoral dissertation directed by V. L. Wimbush and submitted in 1999 to Union Theological Seminary in New York, this volume documents how NT texts, apocryphal writings, patristic commentaries and homilies, theological treatises, and desert sayings included ethno-political rhetorics about Egyptians/Egypt, Ethiopians/Ethiopia, and Blacks/blackness as forms of political invective and cultural signifiers that addressed the problems of sinful beliefs and practices, sexual temptations and bodily passions, and heretical movements within early Christianity. After a thirteen-page introduction, Byron develops a taxonomy of ethno-political rhetorics with reference to interpreting ethnic and color differences in early Christian writings, and to Egyptians, Ethiopians, Blacks, and blackness in Greco-Roman literature. Then she reflects on reading ethno-political rhetorics in early Christian literature under the following headings: "we were Ethiopians in our vices and sins"—ethno-political rhetorics defining vices and sins, "stirring up the passions"—ethno-political rhetorics defining sexual threats, and "beyond the rivers of Ethiopia"—ethno-political rhetorics defining insiders and outsiders. She concludes that in spite of the basic contention that Christianity was to extend to all peoples, certain groups were maginalized and rendered invisible and silent through ethnic and color-coded language ("blackened by their sins").

P. CARRICK, *Medical Ethics in the Ancient World,* Clinical Medical Ethics (Washington, DC: Georgetown University Press, 2001, cloth $60, paper $27.50) xxii and 266 pp., frontispiece, table. Illustrated. Bibliography. Indexed. LCN: 00-047664. ISBN: 0-87840-848-7 (cloth), -849-5 (paper).

This exploration of the origins and development of medical ethics as practiced by the physicians of ancient Greece and Rome shows that financial tensions and role conflicts have long been associated with the healing arts. After an eight-page introduction, Carrick, who teaches philosophy at Gettysburg College, considers the social and scientific setting with reference to the status of the physician, theories of health and disease, and attitudes toward death. Then he treats the rise of medical ethics with particular attention to Hippocrates and the Hippocratic oath. Finally he deals with the problems of abortion and euthanasia and with the physician's moral responsibility. He concludes that the primary elements contributing to the emergence of Greco-Roman medical ethics and etiquette were the preexisting condition of freedom and the willingness of some Greek physicians to accept responsibility for their own professional conduct and that of their craft. A thirty-page epilogue examines some developments of the biomedical revolution with an eye toward weighing the pertinence of the Hippocratic legacy to the demands and trends of the contemporary medical scene. Six appendixes are included.

S. J. D. COHEN, *Josephus in Galilee and Rome. His Vita and Development as a Historian* (Boston—Leiden: Brill, 2002, paper $34.95) xvi and 277 pp. Bibliography. Indexed. LCN: 2001056690. ISBN: 0-391-04158-4.

The paperback edition of the work described in *NTA* 26, p. 218, this volume analyzes the differences in Josephus' presentations of the First Jewish Revolt in his *Life* and *Jewish War,* respectively, and shows how this analysis can help in a historical reconstruction of Josephus' activities in Galilee in A.D. 66-67 and in tracing his development from Roman apologist to religious nationalist. Cohen is professor of Hebrew literature and philosophy at Harvard University.

D. COHN-SHERBOK AND J. M. COURT (EDS.), *Religious Diversity in the Graeco-Roman World. A Survey of Recent Scholarship,* Biblical Seminar 79 (Sheffield, UK: Sheffield Academic Press, 2001, paper £19.95 or $24.95) 237 pp. Bibliography. Indexed. ISBN: 1-84127-216-7.

After a ten-page introduction by Court, this volume presents nine essays on various aspects of religious diversity in the Greco-Roman world: P. F. Esler on Palestinian Judaism in the 1st century, J. M. G. Barclay on Diaspora Judaism, C. Hempel on the Essenes, D. A. Hagner on recent "historical Jesus" studies, J. D. G. Dunn on diversity in Paul, T. O'Loughlin on the early church, G. Anderson on Greek religion in the Roman empire (diversities, convergences, uncertainties), R. McL. Wilson on gnosticism, and Court on Mithraism among the mysteries.

J. COLEMAN, *A History of Political Thought.* Vol. 1, *From Ancient Greece to Early Christianity* (Oxford—Malden, MA: Blackwell, 2000, cloth $70.95, paper $31.95) xi and 363 pp. Bibliography. Indexed. ISBN: 0-631-21821-1 (cloth), -21822-X (paper).

In her two-volume history of European political theorizing from the ancient Greeks to the Renaissance, Coleman, professor of ancient and medieval political thought in the government department at the London School of Economics and Political Science, discusses some of the most influential writers considered by educated Europeans down the centuries to have helped construct their identity, their shared "language of politics" about the principles and practices of good government, and the history of European philosophy. After a twenty-page introduction, her first volume considers ancient Athenian democracy, Socrates, Plato, Aristotle, Cicero, and Augustine. Particular attention is given to Plato's *Republic,* Aristotle's

Nicomachean Ethics and *Politics,* Cicero's *De re publica,* and Augustine's *City of God.* The second volume is subtitled *From the Middle Ages to the Renaissance* and treats such figures as Thomas Aquinas, Machiavelli, John of Paris, Marsilius of Padua, and William of Ockham.

J. J. COLLINS AND P. W. FLINT (EDS.), *The Book of Daniel. Composition and Reception* (2 vols.; Boston—Leiden: Brill, 2002, paper $64.95) xx and 290 pp., xxii and 481 pp., 10 tables. Bibliographies. Indexed. LCN: 2002066273. ISBN: 0-391-04137-1 (set).

The paperback version of the work described in *NTA* 46, p. 189, these volumes contain thirty-two essays on various aspects of the book of Daniel: general topics (two), Daniel in its Near Eastern milieu (three), issues in interpretation of specific passages (four), social setting (five), literary context including Qumran (six), reception in Judaism and Christianity (six), textual history (three), and theology (three).

J. C. DE MOOR (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vols. 9-11, *Isaiah* (Leiden—Boston—Cologne: Brill, 2002, €114/$133 each) vi and 348 pp., iv and 375 pp., iv and 486 pp. Indexed. ISBN: 90-04-12636-8 (vol. 9), -12637-6 (vol. 10), -12638-4 (vol. 11).

These three volumes devoted to the *Targum of Isaiah* in the concordance to the *Targum of the Prophets* cover all the Aramaic words that begin with the letters from *aleph* to *zayin* (vol. 1), *ḥeth* to *samek* (vol. 2), and *ʿayin* to *taw* (vol. 3), respectively. They provide for each Aramaic word in *Targum of Isaiah* the Hebrew equivalent and an English translation, a grammatical analysis (in some cases), and the occurrences in the Aramaic text in context (according to A. Sperber's edition) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Every lemma has been provided with some statistical information. The third volume (pp. 377-486) contains a Hebrew-Aramaic index. De Moor is the project director and the editor of the volume on *Targum of Joshua* [*NTA* 40, p. 552].

D. A. DESILVA, *Introducing the Apocrypha. Message, Context, and Significance* (Grand Rapids: Baker, 2002, $29.99) 428 pp. Bibliography. Indexed. LCN: 2001056532. ISBN: 0-8010-2319-X.

After introductory chapters on the value of the OT Apocrypha and on their historical context ("the yoke of the Gentiles"), this volume treats the following books: Tobit ("better is almsgiving with justice"), Judith ("hear me also, a widow"), additions to Esther ("the aid of the all-seeing God and Savior"), Wisdom of Solomon ("the righteous live forever"), Wisdom of Ben Sira ("in all wisdom there is the doing of Torah"), Baruch ("return with tenfold zeal to seek God"), Letter of Jeremiah ("they are not gods, so do not fear them"), additions to Daniel ("let them know that you alone are God"), 1 Maccabees ("the family through which deliverance was given"), 2 Maccabees ("there is some power of God about the place"), 1 Esdras ("leave to us a root and a name"), Prayer of Manasseh ("the God of those who repent"), Psalm 151 ("he made me shepherd of his flock"), 3 Maccabees ("blessed be the deliverer of Israel"), 2 Esdras ("the mighty one has not forgotten"), and 4 Maccabees ("noble is the contest"). DeSilva, professor of NT and Greek at Ashland Theological Seminary in Ohio, is the author of *4 Maccabees* (1998). J. H. Charlesworth has provided a four-page foreword.

G. L. DOUDNA, *4Q Pesher Nahum. A Critical Edition,* JSP Supplement Series 35, Copenhagen International Seminar 8 (London—New York: Sheffield Academic Press, 2001, £95 or $185) 813 pp., 3 plates, 19 tables. Bibliography. Indexed. ISBN: 1-84127-156-X.

Submitted to the University of Copenhagen as a Danish *disputats* (doctoral dissertation), this volume first deals with issues of text reconstruction and analysis of Peshers 1-26 in the Qumran *Pesher Nahum.* Then after considering the vacats and the wordplays in *Pesher Nahum,* it focuses on some especially important and/or problematic expressions in the text:

"the height of wickedness," "it will be trampled," "he will smite," "he will hang up alive," "Israel will be given to be a spoil," "no end to counting their slain," and "their counsel will be destroyed," as well as 4QPesher Hosea^{b}, the Lion of Wrath, and the Last Priest. Then under the heading "on the eve of Roman conquest," it treats Ephraim and Manasseh in *Pesher Nahum,* themes of coming conquest in *Pesher Nahum* and other comments on the study of the Pesharim, the date of composition of *Pesher Nahum,* and Pompey and the fall of Aristobulus. Also included are two appendixes (on paleography and the dating of individual Qumran manuscripts, and on whether Hyrcanus II was the Teacher of Righteousness and whether the scrolls were deposited in the caves near Qumran in 40 B.C.), the reconstructed text of 4QpNahum in Hebrew and English, and photographs of the text. Doudna concludes that *Pesher Nahum* was composed in 63 B.C. in the context of the threat of violent Roman conquest of Jerusalem by Pompey, and that the Lion of Wrath is Pompey and Manasseh (and the Wicked Priest, Spouter of Lies, and Last Priest of other texts) is Aristobulus II.

M. D. ELDRIDGE, *Dying Adam with His Multiethnic Family. Understanding the* Greek Life of Adam and Eve, Studia in Veteris Testamenti Pseudepigrapha 16 (Leiden—Boston—Cologne: Brill, 2001, €91 or $106) xv and 313 pp., 4 figs. Bibliography. Indexed. ISBN: 90-04-12325-3.

The revised and expanded version of a doctoral dissertation prepared under the direction of M. A. Knibb and presented to King's College, London, this comprehensive interpretation of the Greek *Life of Adam and Eve* argues that it has in part a missionary intent and is most likely a Jewish rather than a Christian text. After an eleven-page introduction, it treats some foundational matters: opening up the issues, parameters for dating, the language, the underlying sources, the text-critical question, the question of the first text form, and the question of affiliation. Then it explores the meaning of the text: pointers from the text, the question of genre, the narrative discourse, the narrative act, and the message intended. Finally it treats the historical dimension: whether it is a Jewish or Christian work, and the setting. Eldridge concludes that the Greek *Life of Adam and Eve* aimed to encourage the faithful to persevere in striving against Satan and the warfare in their hearts, and to reassure them that those who remain faithful to the end will be raised to joy and eternal life at the last day.

K. A. ENENKEL, J. L. DE JONG, AND J. DE LANDTSHEER (EDS.), *Recreating Ancient History. Episodes from the Greek and Roman Past in the Arts and Literature of the Early Modern Period* (Boston—Leiden: Brill, 2002, paper $39.95) xiii and 375 pp., 68 plates. Bibliographies. Indexed. LCN: 2002066268. ISBN: 0-391-04129-0.

The paperback edition of the work described in *NTA* 46, pp. 401-402, this volume presents seventeen essays that examine how early modern historians and artists (writers, playwrights, and painters) represented or recreated ancient history. They discuss the sources that were used and look at how and with what facility commentaries, explanations, and adaptations were used.

A. C. GELJON, *Philonic Exegesis in Gregory of Nyssa's* De Vita Moysis, Brown Judaic Studies 333, Studia Philonica Monographs 5 (Providence: Brown Judaic Studies, 2002, $29.95) xiii and 220 pp. Bibliography. Indexed. LCN: 2002007303. ISBN: 1-930675-12-7. Distributed by the Society of Biblical Literature, Atlanta.

The revised version of a doctoral dissertation directed by D. T. Runia and defended at Leiden University in 2000, this volume first considers the place of Philo's *De vita Moysis* within his oeuvre, the genre of introductory *bioi,* and Philo's *De vita Moysis* as an introductory philosophical *bios.* Then it discusses Gregory of Nyssa's knowledge of Philo, his general attitude toward Judaism, and general aspects (aim, contents, etc.) of Gregory's *De vita Moysis.* Finally it examines how and why Gregory made use of Philo, with particular attention to the exegetical themes for which Gregory employed Philo's writings. Geljon concludes that Gregory made use of Philo mainly as an exegete of Scripture but made Philo's exegesis serviceable to his own purpose of presenting the virtuous life of a Christian.

H. GUGGENHEIMER, *The Jerusalem Talmud. First Order: Zeraïm. Tractates* Terumot *and* Ma‘serot. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 21 (Berlin—New York: de Gruyter, 2002, €138.32) xii and 584 pp. Indexed. ISBN: 3-11-017436-7.

The first three volumes in Guggenheimer's projected five-volume series covering the first order of the Jerusalem Talmud were described in *NTA* 44, p. 623; 45, p. 200; and 46, p. 192, respectively. This fourth volume deals with the tractates known as *Terumot* (which treats rules pertaining to the "great heave" and "heave of the tithe" as given in Num 18:8-32) and *Ma‘serot* (which concerns the determination of which agricultural produce is subject to heave and tithe, and at which point in time heave and tithes are due). For each treatise it provides a brief introduction, and for each mishnah and halakah it presents the pointed (by the rules of Sephardic rabbinic Hebrew) text according to the *editio princeps* and manuscript readings, a new translation, and extensive notes. Biographical notes have been attached to the names of those personalities not already mentioned in the previous volumes.

R. HACHLILI, *The Menorah, the Ancient Seven-armed Candelabrum. Origin, Form and Significance,* Supplements to the Journal for the Study of Judaism 68 (Leiden—Boston—Cologne: Brill, 2001, €150 or $174) xxviii and 539 pp. and 90 plates. Illustrated. Bibliography. Indexed. LCN: 2001025781. ISBN: 90-04-12017-3.

This volume presents the artistic, archaeological, historical, and literary evidence pertaining to the development, form, meaning, and significance of the menorah in the Land of Israel and the Diaspora during the Second Temple period and late antiquity (1st century B.C. to the 8th century A.D.). After a three-page introduction, it deals with the literary and archaeological testimony: the history and origin of the menorah; the finds in the Land of Israel and the Diaspora; the form of the menorah; the meaning, interpretation, and significance of the menorah; the accompanying ritual objects; workshops, artists, craftsmen, and pattern books; and the menorah in other contexts—Samaritan and Christian. Then on pp. 285-477 it presents a catalogue of menorahs on finds in Israel, on finds in the Diaspora, and on lamps found in Israel and the Diaspora, respectively. Hachlili, professor in the department of archaeology at the University of Haifa and author of *Ancient Jewish Art and Archaeology in the Diaspora* (1998), observes that with the destruction of the Second Temple the menorah changed from being a limited official Temple emblem into a clearly recognized symbol of Jewish identity.

J. HAHN (ED.), *Zerstörungen des Jerusalemer Tempels. Geschehen — Wahrnehmung — Bewältigung,* Wissenschaftliche Untersuchungen zum Neuen Testament 147 (Tübingen: Mohr Siebeck, 2002, €89) viii and 279 pp. Bibliographies. Indexed. ISBN: 3-16-147719-7.

The eleven papers in this volume are by W. Mayer on the destruction of the Jerusalem Temple in 587 B.C. in the context of the practice of temple destructions in the ancient Near East; R. Albertz on the destruction of the Jerusalem Temple in 587 B.C.—historical classification and religious-political significance; K.-F. Pohlmann on religion in crisis, and the crisis of a religion—the destruction of the Jerusalem Temple in 587 B.C.; A. Cordes, T. Hansberger, and E. Zenger on whether the devastation of the Jerusalem Temple was a crisis of religion—observations on Psalm 74 and its reception in the Septuagint and in *Midrash on Psalms;* H. Lichtenberger on the myth of the indestructibility of the Temple; F. Siegert on "destroy this temple . . ."—Jesus as the "temple" in the passion traditions; S. Lücking on the destruction of the Temple in A.D. 70 as a crisis experience of early Christians; S. Panzram on the Jerusalem Temple and the Rome of the Flavians; K. Schmid on the destruction of Jerusalem and its Temple as the paradox of salvation—bringing together the theology of history and anthropology in *4 Ezra;* G. Stemberger on reactions to the destruction of the Temple in rabbinic literature; and Hahn on the emperor Julian and a third Temple—the idea, reality, and effect of a failed project.

K. C. HANSON AND D. E. OAKMAN, *Palestine in the Time of Jesus. Social Structures and Social Conflicts* (Minneapolis, MN: Fortress, 2002, paper $23) xx and 235 pp., frontispiece, 8 plates, 29 figs., map, CD-ROM. Bibliographies. Indexed. LCN: 98-18073. ISBN: 0-8006-3470-5.

This printing of the work published in 1998 [see *NTA* 43, p. 203] now comes with a CD-ROM that contains the complete text of the book, along with related study materials (full-text ancient documents, full-text articles, charts, chronologies, photographs, bibliographies, and links to further resources on the Web) and other features (bookmarking, notetaking and highlighting, footnoting, topic searching). After an introduction to the social system of Roman Palestine, it treats the following aspects of life in Roman Palestine: kinship in agrarian life, politics and patronage in agrarian life, the political economy, and political religion. It concludes with reflections on what the social sciences can contribute to historical analysis of the NT. Three glossaries are included. The weblinks and original materials on the CD were prepared by Hanson, and the additional photographs are by Oakman.

M. A. HARDER, R. F. REGTUIT, AND G. C. WAKKER (EDS.), *Hellenistic Epigrams,* Hellenistica Groningana 6 (Leuven: Peeters, 2002, paper €50) viii and 235 pp., 3 figs. Bibliographies. Indexed. ISBN: 90-429-1108-5.

This volume presents the eleven papers on epigrams that were prepared for the Fifth Groningen Workshop on Hellenistic Poetry held in 2000: A. Ambühl on Callimachus' epigram on Basilo's suicide (*Anthologia Palatina* 7.517) between Greek tragedy and romance, A. Bettenworth on the affinities of Asclepiades XXV G.-P. (*Anthologia Palatina* 5.181) with Greek comedy and the monologues of Theocritus and Herodas, P. Bing on the unread muse—inscribed epigram and its readers in antiquity, S. Bolmarcich on Hellenistic sepulchral epigrams on Homer, K. Gutzwiller on art's echo—the tradition of Hellenistic ecphrastic epigram, R. Kirstein on the so-called companion pieces in the Hellenistic epigram with a focus on intratextuality, P. A. Rosenmeyer on epistolary epigrams in the *Greek Anthology,* L. Rossi on composition and reception in *Anthologia Palatina* 9.1-583, B. Scherer on the death of Orpheus in the *Anthologia Palatina,* A. Sens on the *Corpus Asclepiadeum* and early epic, and J. Wissmann on Hellenistic epigrams as school-texts in classical antiquity. Harder has provided a two-page preface.

L. R. HELYER, *Exploring Jewish Literature of the Second Temple Period. A Guide for New Testament Students* (Downers Grove, IL: InterVarsity, 2002, paper $29.99) 528 pp., 3 charts, 4 maps, 15 tables. Bibliographies. Indexed. LCN: 2002019703. ISBN: 0-8308-2678-5.

Written primarily for undergraduates, seminary students, pastors, and interested lay persons, this introduction to a large corpus of primarily Jewish writings essential for understanding the NT includes treatments of and selections from the OT Apocrypha and Pseudepigrapha, the Dead Sea scrolls, Josephus, Philo, the Bar Kokhba letters, the Mishnah, and some Apostolic Fathers. After an eight-page introduction, the material appears under fourteen headings: the rise of the Second Commonwealth, tales from the Diaspora, Hellenism invades the Middle East, apocalypticism—hope for hard times, resistance literature, the Dead Sea scrolls—the new covenant community, the Dead Sea scrolls—Scripture and the end times, "down in Egypt land," Philo Judaeus, Flavius Josephus—the house that Herod built, coping with calamity, the reconstruction of Judaism, the world of Mishnah, and the partings of the ways. Helyer is professor of biblical studies at Taylor University in Indiana.

R. HIRSCH-LUIPOLD, *Plutarchs Denken in Bildern. Studien zur literarischen, philosophischen und religiösen Funktion des Bildhaften,* Studien und Texte zu Antike und Christentum 14 (Tübingen: Mohr Siebeck, 2002, paper €59) xii and 324 pp. Bibliography. Indexed. ISBN: 3-16-147752-9.

The slightly revised version of a doctoral dissertation directed by H. Görgemanns and accepted in 2000 by the faculty of Orientalistik und Altertumswissenschaft at the Ruprecht-Karls-Universität in Heidelberg, this volume analyzes the use of images in Plutarch's writings from both literary and philosophical perspectives. After a 24-page introduction (with particular attention to the motto λόγος ἐν εἰκόνι), it discusses εἰκών as a concept with many facets, images in language and art, concepts and forms of verbal images, the ontological and epistemological significance of images, and God as physician—an exemplary investigation of images from the sphere of medicine in *De sera numinis vindicta.* Finally it considers the different functions of images in Plutarch's discourse and offers five theses on their significance for Plutarch. Hirsch-Luipold concludes that for understanding Plutarch's philosophy the interpretation of his images is indispensable.

G. IBBA, *La teologia di Qumran,* Studi biblici 40 (Bologna: Dehoniane, 2002, paper €8) 87 pp. Indexed. ISBN: 88-10-40740-7.

After a four-page introduction, Ibba, author of *Il Rotolo della Guerra* (1998) and *La sapienza di Qumran* (2000), presents translations of and comments on key texts from the Qumran scrolls that deal with the following topics: predeterminism and the ideology of good and evil, eschatology and theology of history, messianism, liturgy and prayer, and temporary solutions to evil (exorcisms and liberatory formulas). P. Sacchi has provided a three-page foreword.

T. ILAN, *Lexicon of Jewish Names in Late Antiquity.* Part 1, *Palestine 300 BCE – 200 CE,* Texts and Studies in Ancient Judaism 91 (Tübingen: Mohr Siebeck, 2002, €159) xxvi and 484 pp., 10 tables. Indexed. ISBN: 3-16-147646-8.

This volume is a collection of information on names of Jews in Palestine and the people who bore them between 330 B.C. (the Hellenistic conquest of Palestine) and A.D. 200 (the date usually assigned to the close of the Mishnaic period and the early Roman empire). It is both an onomasticon inasmuch as it is a collection of all the recorded names used by Jews in this period and a prosopography inasmuch as it collects not just names but also the people who bore the names. After a 58-page introduction (the names, transliteration and orthography, description, find, sources, exceptions, dating, tables), it lists alphabetically biblical names (male, female), Greek names (male, female), Latin names (male, female), Persian names (male, female), other (mostly Semitic) names in the Hebrew alphabet (male, female), and other (mostly Semitic) names in the Greek alphabet (male, female), Also included are an appendix on *ha-* names, a five-page addendum, and two indexes (orthographical, names in English). Ilan is the author of *Jewish Women in Greco-Roman Palestine* (1995) and *Integrating Jewish Women into Second Temple History* (1999) in the same series.

Jahrbuch für Antike und Christentum 44 • 2001 (Münster: Aschendorff, 2002, €74) 262 pp. and 2 plates, 20 figs. ISBN: 3-402-08135-0.

Of the ten articles in this volume [see *NTA* 45, p. 431], those most pertinent to the NT world are by K. L. Noethlichs on the "christianizing" of war from late antiquity to the early medieval and middle-Byzantine empire; J. Holzhausen on gnosticism, gnosis, and gnostics—a contribution on ancient terminology [§ 47-698]; A. Budde on improvisation in the eucharistic prayer—the technique of free prayer in the early church; and M. Fischer on the history and archaeology of Capernaum [§ 47-504]. The other six papers are by M. Perkams, F. R. Prostmeier, T. Gärtner, R. Henke, U. Ritzerfeld, and S. Ristow. Also included are twenty reviews and two reports.

R. A. KUGLER, *The Testaments of the Twelve Patriarchs,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 2001, paper £9.95 or $14.95) 122 pp., table. Bibliography. Indexed. ISBN: 1-84127-193-4.

Kugler, associate professor of religious studies and chair of classical civilization at Gonzaga University in Spokane, WA, as well as author of *From Patriarch to Priest. The Levi-Priestly Tradition from Aramaic Levi to Testament of Levi* (1996), first treats general topics pertaining to *Testaments of the Twelve Patriarchs:* contents, genre, main themes, main figures, relationship with early Jewish and Christian texts and traditions and Hellenistic thought and literature, textual witnesses, source documents, and so forth. Then he takes a closer look at the individual *Testaments* (*Reuben, Simeon, Levi,* etc.) with regard to special characteristics, critical points of interest, and meaning. Finally he considers exegesis and theology with reference to "echoes of Scripture" in various *Testaments* (*Reuben, Simeon, Judah,* etc.). He concludes that *Testaments of the Twelve Partriarchs* can best be understood, in their present form, as a Christian composition that addressed Christians and Jews in the Greco-Roman world.

J. R. LEVISON, *The Spirit in First-Century Judaism* (Boston—Leiden: Brill, 2002, paper $34.95) xiv and 302 pp. Bibliography. Indexed. LCN: 2002066279. ISBN: 0-391-04131-2.

The paperback version of the work described in *NTA* 42, pp. 617-618, this investigation of the spirit in 1st-century Judaism explores how various interpretations were generated from Num 24:2 ("And the spirit of God came upon him [Balaam]"), explores the impulses that led 1st-century Jewish authors both to assimilate and to resist Greco-Roman perceptions of inspiration, and investigates how modes of inspiration were believed to lead not to ecstasy but to intellectual acuity. Levison is professor of NT at Seattle Pacific University.

H. LICHTENBERGER AND G. S. OEGEMA (EDS.), *Jüdische Schriften in ihrem antik-jüdischen und urchristlichen Kontext,* Studien zu den Jüdischen Schriften aus hellenistisch-römischer Zeit 1 (Gütersloh: Gütersloher Verlagshaus, 2002, paper €115) xi and 499 pp., 3 photos. Bibliographies. Indexed. ISBN: 3-579-05360-4.

After an eight-page introduction by Lichtenberger, this volume presents seven papers on history and methodology: J. H. Charlesworth on the Jüdische Schriften aus hellenistisch-römischer Zeit (JSHRZ) and the Old Testament Pseudepigrapha (OTP) series; D. Mendels on Jewish historical writings between Judaism and Hellenism—new methods of research; O. Kaiser on political and personal freedom in Jewish-Hellenistic literature of the 2nd century B.C.; B. Schaller on methodology in dating and localizing pseudonymous and anonymous writings as illustrated by those in the sphere of JSHRZ; U. Mittmann-Richert on theology as the key to history—new ways of dating early Jewish writings; J. W. van Henten on the martyrs as heroes of the people; and C. Büllesbach, F. W. Horn, H. Löhr, and H. Omerzu on the completion of the JSHRZ through an index—general concept and select examples. Next there are five essays on wisdom and apocalyptic: P. W. van der Horst on antediluvian knowledge—Jewish speculations about wisdom before the flood in their ancient context; A. Bedenbender on the figures of Moses and Enoch, and the origin of early Jewish apocalyptic in reaction to the religious persecution under Antiochus IV Epiphanes; A. F. J. Klijn on the character of the Arabic version of *2 Baruch;* T. Knöppler on the concept of God in *3 Maccabees;* and C. Böttrich on the forgotten birth narrative—Matthew 1–2/Luke 1–2 and the marvelous birth of Melchizedek in *2 Enoch* 71–72. Then there are five articles on Qumran and Hellenism: M. Philonenko on "doing the truth"—a contribution to the study of the Essene-Qumran "sociolect"; L. T. Stuckenbruck on the book of Tobit and the problem of "magic"; B. Ego on being at home in a foreign land—constituting Jewish identity in the book of Tobit; N. Walter on Artapanus' Moses-novel and the quest for a θεῖος ἀνήρ concept in Hellenistic Judaism as well as for "pagan" influences on NT Christology; and D. Georgi on interpretation of Scriptures in Wisdom of Solomon. Finally there are seven papers on tradition history and theology: G. W. E. Nickelsburg on from roots to branches—*1 Enoch* in its Jewish and Christian contexts; J. Dochhorn on why the demon seduced Eve—a variant in *Apocalypse of Moses* 26:2, with a side glance at *Narrative of Zosimus* 18–23; U. Schnelle on righteousness in *Psalms of Solomon* and Paul; M. Meiser on the Pauline statements about Adam in the context of early Jewish and early Christian literature; A. Lehnardt on the birthday in Jewish writings from the Hellenistic-Roman period, in the NT, and in rabbinic literature; B. J. Diebner on "Pontius Pilate" in postcanonical literature—the function and reception of this figure in history; and Oegema on the historical Jesus and Judaism—a methodological inquiry. The papers were prepared for a conference held in 2000 to mark the completion of the JSHRZ project.

J. MAGNESS, *The Archaeology of Qumran and the Dead Sea Scrolls,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $26) xlvi and 238 pp. Illustrated. Bibliographies. Indexed. LCN: 2002067924. ISBN: 0-8028-4589-4.

While agreeing with R. de Vaux that Qumran was a Jewish sectarian settlement, Magness, who is now teaching in the department of religious studies at the University of North Carolina in Chapel Hill, disagrees with him on some matters such as the dating of the occupation phases of the site. After an introduction to the archaeology of Qumran, she treats the following topics: the discovery of the Dead Sea scrolls and the exploration of Qumran; the Dead Sea scrolls and the community at Qumran; the buildings and occupation phases of Qumran; what pottery and architecture tell us about Qumran; communal meals, a toilet, and sacred space at Qumran; *miqwāʾôt* at Qumran; women and the cemetery at Qumran; the Temple tax, clothing, and the anti-hellenizing attitude of the sectarians; and the settlements at Ein Feshkha and Ein el-Ghuweir. She contends that the Qumran sectarians were Jewish priestly apocalyptists who created their community as a "virtual temple" and opposed trends toward Hellenism.

P. MIRECKI AND M. MEYER (EDS.), *Magic and Ritual in the Ancient World,* Religions in the Graeco-Roman World 141 (Leiden—Boston—Cologne: Brill, 2002, €161 or $187) xvii and 468 pp., 8 plates, 5 figs. Bibliographies. Indexed. ISBN: 90-04-10406-2.

After a seven-page introduction by the editors, this volume presents twenty-four papers on magic and ritual in the ancient world under six headings: new texts of magic and ritual power (four), definitions and theory (five), the ancient Near East (four), Judaism (three), Greek and Roman antiquity (five), and early Christianity and Islam (three). The contributors are W. Brashear and R. Kotansky on a new magical formulary; D. Jordan on two papyri with formulae for divination; Kotansky on an early Christian gold *lamella* for headache; Mirecki on a 7th-century Coptic limestone in the Ashmolean Museum, Oxford (Bodl. copt. insr. 426); J. Z. Smith on "Great Scott!"—the question of the duality thought/action with respect to magic; F. Graf on theories of magic in antiquity; H. S. Versnel on the poetics of the magical charm—an essay on the power of words; D. Frankfurter on the dynamics of ritual expertise in antiquity and beyond—toward a new taxonomy of "magicians"; C. A. Hoffman on *fiat magia;* R. H. Beal on dividing a god; J. Scurlock on translating transfers in ancient Mesopotamia; B. J. Collins on necromancy, fertility, and the dark earth—the use of ritual pits in Hittite cult; B. B. Schmidt on Canaanite magic versus Israelite religion—Deuteronomy 18 and the taxonomy of taboo; S. D. Breslauer on secrecy and magic, publicity and Torah—unpacking a talmudic tale; J. R. Davila on shamanic initiatory death and resurrection in the *Hekhalot* literature; M. D. Swartz on sacrificial themes in Jewish magic; C. A. Faraone on the ethnic origins of a Roman-era *philtrokatadesmos* (*PGM* IV.296-434); S. I. Johnston on sacrifice in the Greek Magical Papyri; L. R. LiDonnici on beans, fleawort, and the blood of a hamadryas baboon—recipe ingredients in Greco-Roman magical materials; O. Phillips on the witches' Thessaly; P. T. Struck on speech acts and the stakes of Hellenism in late antiquity; Meyer on the prayer of Mary who dissolves chains in Coptic magic and religion; A. Tuzlak on the magician and the heretic—the case of Simon Magus; and N. B. Hansen on ancient execration magic in Coptic and Islamic Egypt.

W. L. MORAN, *The Most Magic Word. Essays on Babylonian and Biblical Literature,* ed. R. S. Hendel, CBQ Monograph Series 35 (Washington, DC: Catholic Biblical Association, 2002, paper $11.50) x and 212 pp. Indexed. LCN: 2002010486. ISBN: 0-915170-34-5.

The fifteen essays in this collection concern Rilke and the Gilgamesh epic (1980), the epic of Gilgamesh as a document of ancient humanism (1991), the "tears of things" from the Gilgamesh epic (1995), Ovid's *blanda voluptas* and the humanization of Enkidu (1991), *Atrahasis*—the Babylonian story of the flood (1971), form and interpretation in *Atrahasis* (1987), a Mesopotamian myth and its biblical transformation, the creation myth of humankind in *Atrahasis* I 192-248 (1970), puppies in proverbs—from Shamshi-Adad I to Archilochus (1978), new evidence from Mari on the history of prophecy (1969), an ancient prophetic oracle (1993), the end of the unholy war and the anti-exodus (1963), the repose of

Rahab's Israelite guests (1967), the ancient Near Eastern background of the love of God in Deuteronomy (1963), and the Babylonian Job. Moran (1924-2000) was professor of the humanities at Harvard University.

C. R. A. Morray-Jones, *A Transparent Illusion. The Dangerous Vision of Water in Hekhalot Mysticism. A Source-Critical and Tradition-Historical Inquiry,* Supplements to the Journal for the Study of Judaism 59 (Leiden—Boston—Cologne: Brill, 2002, €89 or $104) xiii and 322 pp. Bibliography. Indexed. ISBN: 90-04-11337-1.

In his examination of the "water vision" in Jewish Hekhalot mysticism, Morray-Jones, lecturer at the University of California at Berkeley, argues that the real object of the vision is the celestial pavement separating the fiery divine realm from the "watery" world of impure organic matter, and that the water vision continues an ancient exegetical tradition of Ezekiel 1 as an account of a heavenly ascent in which water signifies materiality, femininity, and impurity. After considering the dangerous utterance in "four entered paradise" and the *status quaestionis* regarding the *prds* story and the water vision episode, he treats the water vision episode and its context in *Hekhalot Rabbati* and *Hekhalot Zuṭarti,* the celestial pavement and the "ascent midrash" in *Hekhalot Zuṭarti,* the celestial pavement and the waters of impurity, some gnostic and Christian sources, temple veils and celestial firmaments, the faces of the chariot, and the stuff of heaven. He concludes that the tradition that produced the water vision episode must have originated in a form of prerabbinic apocalyptic Judaism that espoused a radically dualistic vision of the world. A sixty-page appendix deals with various features in the legend cycle of Solomon and the Queen of Sheba.

R. J. Mouw, *When the Kings Come Marching In. Isaiah and the New Jerusalem* (rev. ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $14) xi and 131 pp. LCN: 2002019443. ISBN: 0-8028-3996-7.

The revised and updated version (including a new five-page preface) of a work first published in 1983, this volume explores the religious transformation of culture as it is portrayed by means of the image of the New Jerusalem in Isaiah 60 (see also Revelation 21–22). After a twelve-page introduction and the English text of Isaiah 60, it treats four main features of the "holy city": (1) The "wealth of the nations" is gathered into the city; (2) the "kings of the earth" march into the city; (3) people from many nations are drawn to the city; and (4) light pervades the city. Mouw, president and professor of Christian philosophy at Fuller Theological Seminary in Pasadena, CA, concludes with reflections on "seeking the celestial city."

J. Neusner, *The Halakhah: Historical and Religious Perspectives,* Brill Reference Library of Ancient Judaism 8 (Leiden—Boston—Cologne: Brill, 2002, €78 or $91) ix and 247 pp. Indexed. LCN: 2001025246. ISBN: 90-04-12219-2.

The nine essays (some previously published) in this volume concern the religious meaning of the halakah; the halakah and the inner life of the Israelite—the case of repentance and atonement; theology of Judaism—halakah and haggadah; ritual without myth—the use of law for the study of Judaism; history, time, and paradigm in Scripture and in Judaism; halakah past time—why there is no history in rabbinic Judaism; history and purity in 1st-century Judaism; the halakah as anthropology; and why the rabbis are right—before and after the Oral Torah.

J. Neusner, *How the Talmud Works,* Brill Reference Library of Ancient Judaism 9 (Leiden—Boston—Cologne: Brill, 2002, €139 or $162) xix and 461 pp. Indexed. ISBN: 90-04-12796-8.

In many works Neusner has argued that the Bavli, or Babylonian Talmud, sets forth an orderly world, resting on reason and tested by rationality, all in accord with consistent principles. In a two-part recapitulation of some of his monographs he spells out in detail the evidence that sustains this characterization of the writing. He first considers the Bavli's intellectual program: the Bavli's one statement, the Bavli's exegetical program, and tradition and selectivity. Then he treats the Bavli's formal cogency under five headings: how the Talmud is organized, the Bavli's massive miscellanies, rationality and structure, where the Talmud comes from, and a reference system for the Talmud.

J. NEUSNER, *Judaism When Christianity Began. A Survey of Belief and Practice* (Louisville, KY—London: Westminster John Knox, 2002, paper $19.95) vii and 202 pp. Indexed. ISBN: 0-664-22527-6.

Originally published in electronic format as "The Way of Judaism" in 2001, this volume first explains what is meant by "Judaism" and then discusses the following core Jewish beliefs and practices: revelation and Scripture—the Oral Torah; God—"in our image, after our likeness"; the holy and the unclean—sanctification and pollution; exile and return; return to Eden—the Sabbath and sacred time; the story Judaism tells; the community of Israel; the chain of tradition—the Oral Torah; miracles in nature—illness and healing; sacred space—the land and pilgrimage; sacrifice, repentance, and atonement; death and afterlife; and the representation of the faith—art and symbol in Judaism.

J. NEUSNER, *The Mishnah. Religious Perspectives* (Boston—Leiden: Brill, 2002, paper $34.95) xii and 249 pp. Indexed. LCN: 2001056691. ISBN: 0-391-04160-6.

The paperback edition of the work described in *NTA* 44, p. 428, this condensation of Neusner's many years of research on the religious dimensions of the Mishnah considers the relationship of the Mishnah to Scripture, the relationship between its religious ideas and the world in which those ideas emerged, and the formal religious significance of the language of the Mishnah.

J. NEUSNER, *The Mishnah. Social Perspectives* (Boston—Leiden: Brill, 2002, paper $34.95) xviii and 270 pp. Indexed. LCN: 2001056692. ISBN: 0-391-04159-2.

The paperback version of the work described in *NTA* 44, p. 428, this abbreviation of Neusner's research on the social vision of the Mishnah explores the topic with reference to Aristotle's natural history, economics, and politics, respectively, as a way of capturing the Mishnah's distinctive social perspectives.

D. NOËL, *Au temps des Empires. De l'Exil à Antiochos Epiphane (587 – 175),* Cahiers Evangile 121 (Paris: Cerf, 2002, paper €5.79) 68 pp., 4 tables. Bibliography. ISSN: 0222-9714.

In this third of four fascicles covering the history of ancient Israel from its origins to the time of Jesus, Noël, who teaches the history of Israel at the Institut catholique de Paris, covers the Babylonian period (587-539 B.C.), the Persian period (538-332 B.C.), and the Hellenistic period from Alexander to Antiochus IV (332-175 B.C.). Also included are short essays by J. Dujardin on relationship to the land in Judaism, and by J.-P. Lémonon on the brothers and sisters of Jesus.

E. NOORT AND E. TIGCHELAAR (EDS.), *The Sacrifice of Isaac. The Aqedah (Genesis 22) and its Interpretations,* Themes in Biblical Narrative 4 (Leiden—Boston—Cologne: Brill, 2002, €105 or $122) xv and 230 pp. and 14 plates, 4 tables. Bibliography. Indexed. ISBN: 90-04-12434-9.

Prepared for a conference held in June 2000 at the University of Groningen, the thirteen papers in this volume consider various aspects of the history of the reception of the Aqedah (Genesis 22): Noort on Genesis 22—human sacrifice and theology in the Hebrew Bible; J. N. Bremmer on sacrificing a child in ancient Greece—the case of Iphigeneia; F. García Martínez on the sacrifice of Isaac in 4Q225; J. van Ruiten on Abraham, Job, and *Jubilees*—the intertextual relationship of Gen 22:1-19 and Job 1:1–2:13 with *Jubilees* 17:15–18:19; W. J. van Bekkum on the Aqedah and its interpretation in midrash and piyyut; A. Hilhorst on the Bodmer poem on the sacrifice of Abraham; G. J. Reinink on the Lamb on the tree—Syriac exegesis and anti-Islamic apologetics; F. Leemhuis on Ibrāhīm's sacrifice of his son in the early post-Quranic tradition; E. van den Brink on Abraham's sacrifice in early Jewish and early Christian art; J. L. de Jong on three Italian sacrifices—Lorenzo Ghiberti, Andrea Del Sarto, and Michelangelo Merisi Da Caravaggio; A. F. Sanders on Kierkegaard's reading of the sacrifice of Isaac; H. Zorgdrager on the sacrifice of Abraham as a (temporary) resolution of a descent conflict—a gender-motivated reading of Genesis 22; and P. Vandermeersch on Isaac threatened by the knife of psychoanalysis. M. Popović has provided a thirteen-page bibliography of recent studies on the topic.

P. OAKES (ED.), *Rome in the Bible and the Early Church* (Carlisle, UK: Paternoster—Grand Rapids: Baker, 2002, paper £12.99 or $17.99) xvii and 166 pp. Bibliographies. LCN: 2002023060. ISBN: 1-84227-133-4 (P), 0-8010-2608-3 (B).

After a six-page introduction, this volume presents six essays stemming from the 1999 meeting of the Tyndale NT Study Group and pertaining to aspects of early church life in Rome: S. Walton on the state they were in—Luke's view of the Roman empire; C. Gempf on Luke's story of Paul's reception in Rome; B. Winter on Roman law and society in Romans 12–15; A. D. Clarke on Jew and Greek, slave and free, male and female—Paul's theology of ethnic, social, and gender inclusiveness in Romans 16; Oakes on God's sovereignty over Roman authorities—a theme in Philippians; and A. Gregory on disturbing trajectories—*1 Clement, Shepherd of Hermas,* and the development of early Roman Christianity.

E. M. ORLIN, *Temples, Religion, and Politics in the Roman Republic* (Boston—Leiden: Brill, 2002, paper $29.95) ix and 227 pp., 2 tables. Bibliography. Indexed. LCN: 2002066856. ISBN: 0-391-04132-0.

The paperback version of the work noticed in *NTA* 42, pp. 620-621, this volume examines the process by which new temples were vowed, built, and dedicated as a way of examining key features of the interrelated political and religious systems of republican Rome, and how this process contributed to the emergence of the Augustan principate. Orlin holds a joint appointment in the historical studies and classical studies programs at Bard College in New York.

N. PERRIN, *Thomas and Tatian. The Relationship between the* Gospel of Thomas *and the* Diatessaron, SBL Academia Biblica 5 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) xii and 216 pp. Bibliography. LCN: 2002011180. ISBN: 1-58983-045-8.

Based on a doctoral dissertation directed by J. Hills and submitted to Marquette University, this volume argues that the *Gospel of Thomas* was influenced by the Synoptic Gospels only insofar as they were mediated through the first Syriac Gospel record—Tatian's *Diatessaron.* After an eighteen-page introduction to *Thomas* among the Gospels, it contends that *Thomas* was first written not in Greek but in Syriac (with particular attention to syntax), that the abundant use of catchwords and various other word linkages and paronomasia confirms that *Thomas* was composed in Syriac, and that on various grounds (historical, text-critical, source-critical) *Thomas* must have drawn on Syriac written sources. It concludes that both Tatian and the author of *Thomas* belonged to the world of late 2nd-century A.D. Edessene Christianity.

A. PUIG I TÀRRECH, *Perdó i reconciliació en la tradició jueva,* Scripta Biblica 4 (Tarragona: Associació Bíblica de Catalunya—Publicacions de l'Abadia de Montserrat, 2002, paper) 246 pp. ISBN: 84-8415-402-5.

The ten papers (all in Catalan, with brief English summaries) contained in this volume concern the themes of forgiveness and reconciliation in the OT and in Judaism: A. Bosch i Veciana on forgiving, J. R. Marín i Torner on Moses as intercessor with the Lord about the people's sin (Exodus 32–33; Numbers 13–14; Deuteronomy 9–10), F. Raurell on forgiveness as the victory of love, R. de Sivatte on the always possible return to God and to the brother—conversion in Jeremiah, F. Ramis i Darder on forgiveness and reconciliation in Isaiah 40–55, N. Calduch-Benages on better to forgive than to bear malice—a study of Sir 27:30–28:7, J. Ribera-Florit on forgiveness and reconciliation in the intertestamental period and in the Targum of the Prophets, D. Roure i Montada on obtaining forgiveness in Sirach and Philo of Alexandria, J. Ferrer on sin and reconciliation in *2 Baruch,* and J. V. Niclós on the commentary on Psalm 51 and the liturgy of forgiveness—Rashi and the invitation to penitence.

K. H. Rengstorf (ed.), *A Complete Concordance to Flavius Josephus. Study Edition* (2 vols.; Leiden—Boston—Cologne: Brill, 2002, €/$299) xxxii and 2235 pp. ISBN: 90-04-12829-8 (set).

This concordance to the works of Josephus was prepared by an international team of scholars in the field of Hellenistic Judaism under Rengstorf's general editorship, and was originally published in four volumes between 1973 and 1983. The *Namenwörterbuch zu Flavius Josephus* by A. Schalit appeared in 1968 as a supplement to the concordance. The first volume in this new two-volume edition presents in English and in German the prefaces to the first two volumes of the first edition, the introduction by the editor (predecessors, preliminary history of the project, the basis of the texts, arrangement, directions for use), a list of addenda and corrigenda to the original first two volumes, and the entries from ἄ to κωφός (pp. 1-1095). The second volume provides in English and in German the prefaces to the third and fourth volumes of the first edition, and the entries from λαβή to ὠφέλιμος (pp. 1097-2091), as well as Schalit's supplement on proper names (pp. 2093-2235). Each entry consists of the Greek word (αἰθήρ), translations in English ("ether, sky") and German ("Äther, Himmel"), the occurrence(s) in Greek with several words of context, and the reference(s) to their place in the corpus of Josephus' works. The concordance was produced by Rengstorf in cooperation with E. Buck, E. Güting, B. Justus, G. W. E. Nickelsburg, H. Schreckenberg, J. Schwark, and W. L. Weiler.

C. J. Roetzel, *The World That Shaped the New Testament* (rev. ed.; Louisville, KY—London: Westminster John Knox, 2002, paper $19.95) xxiv and 168 pp., 3 maps, table. Indexed. LCN: 2002071336. ISBN: 0-664-22415-6.

The revised and expanded paperback version of a work published in 1985 [*NTA* 30, p. 378], this volume treats the following features of the NT world under five major headings: political setting, forms of religious expression, institutions—the spirit becomes flesh, Scripture and interpretation, and demons and holy men. In addition to various adjustments in style and content, the new edition contains an additional section on the emergence and continuing impact of the Roman political presence, a broader treatment of the Hellenistic mystery religions, and a new discussion of the household and the role that context had in shaping its form, function, and purpose. Roetzel is professor of religious studies at Macalester College in St. Paul, MN, and author of *Paul. The Man and the Myth* (1998). D. L. Tiede has provided a three-page foreword.

A. Schiavone, *The End of the Past. Ancient Rome and the Modern West,* trans. M. J. Schneider, Revealing Antiquity 13 (Cambridge, MA—London: Harvard University Press, 2002, paper $17.95) viii and 278 pp. Indexed. LCN: 99-057780. ISBN: 0-674-00983-5.

The paperback version of the work described in *NTA* 45, p. 211, this volume examines basic questions about the fall of the Roman empire: Why did ancient culture come to an end? Was it destroyed by inherent weaknesses? Were there mistakes that could have been avoided? and Can modern society be different? Schiavone is professor of Roman law at the University of Florence.

J. M. Scott, *Geography in Early Judaism and Christianity. The Book of Jubilees,* Society for New Testament Studies Monograph Series 113 (Cambridge, UK—New York: Cambridge University Press, 2002, $65) viii and 337 pp., 3 figs., 6 tables. Bibliography. Indexed. LCN: 2001035282. ISBN: 0-521-80812-X.

Scott, professor of religious studies at Trinity Western University in British Columbia and author of *Adoption as Sons of God* (1992) and *Paul and the Nations* (1995), investigates the reception of *Jubilees* 8–9, which is an expansion of the so-called Table of Nations in

Genesis 10 (1 Chronicles 1), in early Christian sources from the NT to Hippolytus (and beyond). After a four-page introduction, he takes the *mappamundi* of Queen Kypros referred to in an epigram of Philip of Thessalonica (who wrote in Rome during the reigns of Tiberius and Gaius) as a point of departure for considering Jewish geographical conceptions. Then after examining the Table of Nations in *Jubilees* 8–9 and other Jewish texts, he discusses the early Christian reception of this tradition in Luke-Acts, ps.-Clementine *Recognitions* 1.27-71, Theophilus of Antioch, Hippolytuus of Rome, and the medieval *mappaemundi,* respectively. He concludes that we need to lay aside our modern predilections and to reconsider geographical aspects of the NT on their own terms as integral to the historical investigation of the text.

A. F. SEGAL, *Two Powers in Heaven. Early Rabbinic Reports about Christianity and Gnosticism* (Boston—Leiden: Brill, 2002, paper $34.95) xxvi and 313 pp. Bibliography. Indexed. LCN: 2002018341. ISBN: 0-391-04172-X.

After noting the history and importance of the controversy about the "two powers in heaven," this volume considers the early rabbinic evidence regarding this "heresy" and deals with the extrarabbinic evidence for it (Philo, Jewish sectarian texts, the Church Fathers, Marcion, gnosticism). Segal, professor of religion at Barnard College, Columbia University in New York, concludes that the radicalization of gnosticism was a product of the battle among the rabbis, the Christians, and various other "two powers" sectarians who inhabited the outskirts of Judaism. The original hardcover edition was described in *NTA* 22, p. 356.

A. SIVERTSEV, *Private Households and Public Politics in 3rd – 5th Century Jewish Palestine,* Texts and Studies in Ancient Judaism 90 (Tübingen: Mohr Siebeck, 2002, €79) viii and 279 pp. Bibliography. Indexed. ISBN: 3-16-147780-4.

The revised version of a doctoral dissertation directed by L. H. Schiffman and submitted in 2001 to the Skirball Department of Hebrew and Judaic Studies at New York University, this volume examines the nature of the Jewish aristocratic households and their public functions during the late Roman and Byzantine periods. After a seventeen-page introduction, it explores whether the Jewish patriarchs were civic magnates or political leaders: political and civic leadership in the Roman Near East and the formation of the 2nd-3rd-century Jewish aristocracy, the titles "Nasi" and "Patriarch" as possible designations for Jewish civic leaders, and whether the Gamalilean *něśîʾîm* were national leaders or local magnates. Then it treats Jewish aristocratic households and their public functions in Palestine from the 3rd to the early 5th century: clan-based public institutions during the late Second Temple period, aristocratic households and their public functions during the rabbinic period, private courts and the judicial system in rabbinic Palestine, and private synagogues and houses of study and their connections with aristocratic households. Finally it considers the creation of the bureaucratic apparatus in the early Byzantine empire and the Jewish ruling elite: Jewish governing structures and their place in the late Roman Near East, the formation of the patriarchal administrative apparatus in the 4th century, and Jewish patriarchs and the formation of the bureaucratic apparatus in the 4th-century Byzantine period. Sivertsev concludes that in these periods private aristocratic households fulfilled important public functions on the local level and that the sum total of such households ran Jewish society at large.

G. F. SNYDER, *Irish Jesus, Roman Jesus. The Formation of Early Irish Christianity* (Harrisburg, PA: Trinity Press International, 2002, paper $24) vii and 280 pp., 8 plates, 2 tables. Bibliography. Indexed. LCN: 2002009362. ISBN: 1-56338-385-3.

Snyder, professor of NT (retired) at Chicago Theological Seminary and author of *Inculturation of the Jesus Tradition. The Impact of Jesus on Jewish and Roman Cultures* (1999), seeks to explore the relation of Irish Christianity to the Jesus tradition first by utilizing sociohistorical methods and then by examining how the Jesus tradition was inculturated in Celtic Ireland. Thus he treats the Celts, Paul and the Galatians, intimations of culture in the

Jesus tradition, the Jesus tradition in Paul's teaching, Paul and Spain, the Celts in Spain, the insular Celts, early Christians in Ireland, early Christian art and architecture, the Hebrew Scriptures in sculptured art, the NT in sculptured art, the calendar and Irish Christian language, hagiography, gender and sexuality, commensality, and theology. A 24-page appendix deals with the Jesus tradition used by Paul. Snyder concludes that if the Irish Christians had been expansive, the Christian world might have been Irish rather than Roman, and it would have been an Irish Jesus rather than a Roman Jesus.

S. SWAIN (ED.), *Dio Chrysostom. Politics, Letters, and Philosophy* (Oxford—New York: Oxford University Press, 2002, paper $24.95) x and 308 pp. Bibliography. Indexed. LCN: 00-025841. ISBN: 0-19-925521-0.

The paperback edition of a work first published in 2000. After a ten-page sketch of the life and works of Dio Chrysostom (ca. A.D. 45-115) and Swain's 38-page essay on the reception and interpretation of his works, this volume presents papers on his politics (four), letters (three), and philosophy (three): G. Salmeri on Dio, Rome, and the civic life of Asia Minor; P. Desideri on city and country in Dio; J. Ma on public speech and community in *Euboicus;* R. Hawley on marriage, gender, and the family in Dio; G. Anderson on some uses of storytelling in Dio; S. Saïd on Dio's use of mythology; J. Moles on the Dionian *Charidemus;* M. Trapp on Plato in Dio; A. Brancacci on Dio, Socrates, and Cynicism; and F. E. Brenk on Dio on the simple and self-sufficient life.

J. SYS (ED.), *La reine de Saba,* Graphè 11 (Arras: Université d'Artois, 2002, paper €14) 183 pp. Illustrated. Bibliography. ISBN: 2-9514827-2-8. ISSN: 1241-5286.

Of the eleven papers in this volume on traditions surrounding the Queen of Sheba, those most pertinent to the NT and related fields are by J. Vermeylen on the visit of the Queen of Sheba to Solomon according to 1 Kgs 10:1-13; A.-M. Pelletier on Solomon's women—rereading the story of the Queen of Sheba; J.-N. Pérès on Jerusalem and Axum, or the Queen of Sheba and the ark of the covenant—foundational myth and religious and political traditions in Ethiopia; C. Cannuyer on the Queen of Sheba in the traditions of the Coptic church; M. Arbach on the Queen of Sheba between legends and historical reality according to the pre-Islamic South Arabic inscriptions; and J.-C. Haelewyck on the Queen of Sheba and the Solomon Apocrypha—*Testament of Solomon* and *Questions of the Queen of Sheba.* The other contributors are G. Lobrichon, M.-C. Gomez-Geraud, P. Berthier, J.-M. Baude, and A. Notter.

M. F. VAMOSH, *Daily life at the time of Jesus* (Nashville, TN: Abingdon, 2001, paper $18) 104 pp. Illustrated. Bibliography. Indexed. ISBN: 0-687-04891-5.

This lavishly illustrated introduction to the world in which Jesus lived proceeds from the "macro" (the city or village) and progresses to the "micro" (moving from the street into the home, workshop, synagogue, marketplace, etc., as they looked in Jesus' time). It combines the findings of history and archaeology, and provides many quotations from the Gospels, Josephus, and rabbinic literature. After a historical overview, it treats Jerusalem, the Temple, the Sanhedrin, pilgrimage, the Antonia fortress, the Roman army, crucifixion, a wealthy household in Jerusalem, the village, a village house—life on the rooftop, working in the fields, domestic animals, and so forth.

J. C. VANDERKAM, *From Revelation to Canon. Studies in the Hebrew Bible and Second Temple Literature* (Boston—Leiden: Brill, 2002, paper $49.95) xi and 604 pp., 5 figs. Bibliographies. Indexed. LCN: 2002066855. ISBN: 0-391-04136-3.

The paperback version of the collection described in *NTA* 45, p. 213, this volume presents an introductory essay on revealed literature in the Second Temple period and twenty-eight papers under the following general headings: Hebrew Bible (three), calendar and festivals (four), high priesthood (four), apocalyptic studies (two), and *1 Enoch* and *Jubilees* (fifteen). VanderKam is professor of Hebrew Scriptures at the University of Notre Dame.

M. J. Versluys, *Aegyptiaca Romana. Nilotic Scenes and the Roman Views of Egypt,* Religions in the Graeco-Roman World 144 (Leiden—Boston—Cologne: Brill, 2002, €125 or $145) xv and 509 pp. Illustrated. Bibliography. Indexed. LCN: 2002074404. ISBN: 90-04-12440-3.

The slightly reworked and updated version of a doctoral dissertation directed by P. G. P. Meyboom and defended in 2001 at Leiden University, this volume investigates the meaning of Egyptian and Egyptianizing monuments and artifacts in Italy and in other parts of the Roman empire, with particular attention to the so-called Nilotic landscapes or Nilotic scenes. It first considers relations between Rome and Egypt in antiquity, past research and the present *status quaestionis,* and the Nilotic landscapes as unused source material. Next it presents a corpus of 131 Nilotic scenes according to the following topographical order: Italy, North Africa, Egypt, European provinces, and Near Eastern provinces. Then it discusses the interpretation and contextualization of Nilotic scenes in the Roman world with reference to their distribution (topographical, chronological, contextual), the elements depicted and their meaning, the development and occurrence of Nilotic scenes, and their function. Next it places the Nilotic scenes in relation to other Egyptian and Egyptianizing monuments and artifacts in the Roman world, focuses on the case of Rome, and examines the meaning of *Aegyptiaca Romana* as a cultural phenomenon. Finally it attempts a reconstruction of Roman discourse on Egypt: imagining the other as a theoretical framework, Rome and the other—general aspects, and the Roman image of Egypt. Versluys concludes that Roman discourse on Egypt was heterogeneous and far from monolithic, and that (like the Nilotic scenes) it was constructed from different elements which, depending on the time and situation, were more or less emphasized.

F. E. Williams, *Mental Perception. A Commentary on NHC VI,4, The Concept of Our Great Power,* Nag Hammadi and Manichaean Studies 51 (Leiden—Boston—Cologne: Brill, 2001, €88 or $103) lxix and 284 pp. Bibliography. Indexed. ISBN: 90-04-11692-3.

Williams, author of *The Panarion of Epiphanius of Salamis* (2 vols., 1987, 1994), contends that the Nag Hammadi tractate known as *The Concept of Our Great Power* is based on a 2nd-century A.D. non-Christian gnostic apocalyptic work whose background may have been Samaritan and which emanated from a breakaway Simonian group that believed in celibacy, and that it was updated by a Lycopolitan Christian scribe shortly after the death of Julian the Apostate. In his 54-page introduction he treats the content of the tractate and the problems of its interpretation, previous studies of the work, its titles, and so forth. Then he presents on facing pages the Coptic text (with a critical apparatus below) and a new translation (with brief explanatory notes below). The main part of the volume (pp. 25-202) is devoted to a detailed commentary on the text. Nine appendixes (on Hippolytus' *Refutatio* 6.9.3-18.7 and 5.9.5-6, other notices of the Simonians and their teaching, the authenticity of Hippolytus' Simonian sources, etc.) appear on pp. 203-263.

W. Zwickel, *Einführung in die biblische Landes- und Altertumskunde,* Einführung: Theologie (Darmstadt: Wissenschaftliche Buchgesellschaft, 2002, paper €19.90) 176 pp., 5 figs., 8 maps, 15 tables. Bibliography. Indexed. ISBN: 3-534-15084-8.

After a two-page introduction to the discipline of the study of biblical national customs and the customs of the ancient world, Zwickel, professor of OT and biblical archaeology in the department of Evangelical theology at the University of Mainz, discusses the land of the Bible, the history of the discipline, the hermeneutics of biblical archaeology, various chronological matters, the different geographical areas in the Fertile Crescent and in Palestine and related issues, archaeological methods (excavations and surface explorations), historical topography, customs and practices, and the history of culture.

ADDITIONAL BOOKS RECEIVED

G. BUONO, *Missiology. Theology and Praxis,* trans. M. Bagnarol (Nairobi: Paulines Publications Africa, 2002, paper $6) 263 pp. Bibliography. Indexed. ISBN: 9966-21-839-4.

I. U. DALFERTH, *Auf dem Weg der Ökumene. Die Gemeinschaft evangelischer und anglikanischer Kirchen nach der* Meissener Erklärung (Leipzig: Evangelische Verlagsanstalt, 2002, €38) 278 pp. ISBN: 3-374-01949-8.

J. J. MCDERMOTT, *Reading the Pentateuch. A Historical Introduction* (New York—Mahwah, NJ: Paulist, 2002, paper $19.95) v and 250 pp., 4 maps. Bibliography. Indexed. LCN: 2002003643. ISBN: 0-8091-4082-9.

J. N. W. NGUGI, *Creation in "The Catechism of the Catholic Church." A Basis for Catechesis in Post-colonial Africa* (Nairobi: Paulines Publications Africa, 2002, paper $10) 319 pp. Bibliography. ISBN: 9966-21-849-1.

T. C. ODEN, *The Rebirth of Orthodoxy. Signs of New Life in Christianity* (San Francisco: HarperSanFrancisco, 2003, $24.95) xi and 212 pp., 3 tables. Indexed. LCN: 2002068531. ISBN: 0-06-009785-X.

S. PAGANINI, *Der Weg zur Frau Zion, Ziel unserer Hoffnung. Aufbau, Kontext, Sprache, Kommunikationsstruktur und theologische Motive in Jes 55,1-13,* Stuttgarter Biblische Beiträge 49 (Stuttgart: Katholisches Bibelwerk, 2002, paper €40.90) 232 pp. Bibliography. Indexed. ISBN: 3-460-00491-6.

H. WALDMANN, *Pro-Athanasius. Vom Werden und Wachsen des geplanten Buches,* Tübinger Gesellschaft Wissenschaftliche Reihe 9 (Tübingen: Verlag der Tübinger Gesellschaft, 2002, paper €34) xxiv and 171 pp., 2 folding plates. Bibliography. Indexed. ISBN: 3-928096-13-3.

K. WESTERLUND, *Sammanhangets mening. En empirisk studie av livsåskådningar i föreställningar om genteknik och i berättelser om barnlöshet, assisterad befruktning och adoption* [The Meaning of Context: An Empirical Study of Views of Life in Perceptions of Gene Technology and in Narratives about Childlessness, Assisted Conception and Adoption], Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 10 (Uppsala: Uppsala University, 2002, paper) 296 pp. Bibliography. ISBN: 91-554-5360-0.

LIST OF ABSTRACTORS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

701. C. S. Rodd, "Recent One-volume Commentaries on the Bible and Bible Dictionaries," *EpworthRev* 30 (1, '03) 57-64.

The article describes and evaluates seven one-volume commentaries on the Bible and thirteen Bible dictionaries (three traditional dictionaries, six topical dictionaries, and four "companions").—D.J.H.

Canon

702. M. De Groote, "Bemerkungen zum Entstehen des Kanons in der alten Kirche," *ZeitKirchGesch* 112 (3, '01) 372-376.

The article considers the background and development of the term "canon" (κανών) and investigates whether the first Christians already early on judged that the drawing up of such a canon was necessary. It observes that canon formation was a gradual process in which various compilations of writings emerged from different geographical areas that led to a mutual enriching for the communities involved. It concludes that the need for a canon perceived by Christian communities already at an early date resulted from several factors (the disappearance of the personal followers of Christ, the delay of the parousia), but that if one intent of a canon was to oppose heresy, it seems to have had the opposite effect given the use of the same writings by gnostics, Montanists, and Marcionites.—C.R.M.

703. E. A. Knauf, "Der Kanon und die Bibeln. Die Geschichte vom Sammeln heiliger Schriften," *BibKirch* 57 (4, '02) 193-199.

By "Bible" different communities understand different collections in which the books of the library "Bible" are differently arranged and selected. Sometimes even the text itself varies. Whoever speaks of the Holy Scriptures speaks of their Holy Scriptures. That the Bible is a living plurality is particularly visible in the OT. The article reviews stages in the process of the formation of the canon from the 5th century B.C. to the 2nd A.D. and notes the factors that have led to the current plurality of Bibles. [Also included on p. 199 is a table that lists the dates of key moments in the collection and canonization of the Scriptures.]—C.R.M.

704. D. Trobisch, "Das Neue Testament: eine Auswahl von Gottes Wort," *BibKirch* 57 (4, '02) 200-203.

After reviewing the long-standing consensus that the NT canon first appeared in the form in which we have it today in the 4th century, the article contends that on the basis of the spectacular manuscript finds of the 20th century a new theory about the origin of the NT canon may be advanced. The NT appears to go back to an edition that was published around the year 150 in Asia Minor or Rome that already contained all twenty-seven writings offered in the arrangement now familiar.—C.R.M.

Canon, § 47-1064.

705. D. C. Allison, "Forgetting the Past," *DownRev* 120 (421, '02) 255-270.

The article examines four examples of good exegetical options dropping out of the literature and into, if not oblivion, at least the loneliness of rare book rooms, only in some cases to be presented by modern interpreters as new discoveries: the assembly in Jas 2:1-6 as a court scene, the double love-commandment in Mk 12:28-31 as a summary of the Ten Commandments, the "star" in Mt 2:1-12 as an angel, and the instructions for missionaries in Mk 6:6-13 parr. as reflecting an exodus typology. It observes that these four cases can provide lessons about the influence of the interpreter's social location, taking our assumptions for granted, fear of being regarded as too ecclesiastical or old-fashioned, and the need for giving greater respect to our exegetical predecessors.—D.J.H.

706. M. Bachmann, "Zur Entstehung (und zur Überwindung) des christlichen Antijudaismus," *ZeitNT* 5 (10, '02) 44-52.

A. von Dobbeler's hermeneutical principle of *lectio difficilior* in interpreting early Christian texts suspected of anti-Judaism [see § 46-1196], while worthy of consideration, is too simple. After raising questions about the metaphor of "roots," the article illustrates the various phases in the relationship between Jews and early Christians with the help of set-theory [see § 47-970], and discusses the interpretation of key texts in Christian-Jewish relations (Mt 28:18b-20; Acts 28:25-28; Gal 6:16; 2:16; etc.).—D.J.H.

707. U. Bechmann, "Wenn heilige Texte unheilig sind. Aspekte einer kritischen Bibelhermeneutik," *BibKirch* 57 (4, '02) 208-214.

Recognition of "unholy" texts in the Bible (e.g. Josh 6:20-21) evokes the need for hermeneutics. These texts should be read not in a fundamentalist way but rather with regard for the different theologies in the Bible, the historical situations and interests of the biblical writers, the kerygmatic nature of the Bible, and the Spirit's guidance in reading the Bible.—D.J.H.

708. K. Berding, "The Hermeneutical Framework of Social-Scientific Criticism: How much can Evangelicals get involved?" *EvangQuart* 75 (1, '03) 3-22.

The article seeks to expose the hermeneutical assumptions and methodology of one specific group of social-science critics who have collaborated on a number of projects (J. H. Elliott, B. J. Malina, J. H. Neyrey, J. J. Pilch, R. Rohrbaugh). It first offers an orientation to social-scientific criticism and examines the hermeneutical frameworks employed. Then it presents an appraisal to aid the evangelical interpreter in knowing how to read and use the work of social-scientific exegetes without getting caught unaware of assumptions and overstatements. Finally it states eight principles for evangelicals who want to use cultural backgrounds in interpretation and highlights D. A. deSilva's *Honor, Patronage, Kinship & Purity* (2000) as an example of how evangelicals can fruitfully proceed.—C.R.M.

709. R. Bieringer, "Biblical Revelation and Exegetical Interpretation According to Dei Verbum 12," *StudNTUmwelt* 27 ('02) 5-40.

In Vatican II's Dogmatic Constitution *Dei verbum* an effort was made to restore Scripture to its central place in the church by developing a new theology of revelation, determining the relation between Scripture and tradition in a new way, and endorsing the use of the historical-critical method for the interpretation of the Bible. The article considers to what extent this endeavor has met with success and which aspects of *Dei verbum* were received and accepted and which ignored or even rejected. It treats the theology of revelation found in *Dei verbum* 1-6, synchronic and diachronic readings of the contribution of *Dei verbum* 12 to the understanding of biblical interpretation, and an overview of the history of interpretation and effective history of *Dei verbum* 12 (A. Grillmeier; J. Gnilka, N. Lohfink, and G. O'Collins; I. de la Potterie and J. Ratzinger). It concludes that the result of one-sided interpretations of *Dei verbum* (historical-critical versus theological methodology) has been monologue and isolation. An appendix (pp. 38-40) provides the Latin text of *Dei verbum* 12 along with an English translation.—C.R.M.

710. S. A. BLUE, "Meaning, Intention, and Application: Speech Act Theory in the Hermeneutics of Francis Watson and Kevin J. Vanhoozer," *TrinJourn* 23 (2, '02) 161-184.

In recent hermeneutical discussion the views of both E. D. Hirsch and J. L. Austin are at the center of an evangelical attempt to rescue the author from the hands of postmodern literary critics. The article examines the hermeneutical programs of Watson and Vanhoozer, who are both proponents of merging Hirsch's concern for authorial intent and Austin's speech act theory, to see whether they are allies or competitors within the evangelical hermeneutical camp. It offers a broad overview of Watson's recovery of biblical theology and Vanhoozer's trinitarian hermeneutics, examines the common ground between them, and identifies their distinct differences. It concludes that Watson and Vanhoozer are "friendly competitors" on the playing field of hermeneutics, but that neither adequately demonstrates how speech act theory can be practically included in the process of interpretation.—C.R.M.

711. A. F. CAMPBELL, "Invitation or . . . ?: The Bible's Role," *AusBibRev* 50 ('02) 1-9.

The Bible's role is to reflect on the experience of God and invite us to think about it. With particular attention to the OT, the article considers the nature of the Bible, reflects on some of its major themes (creation, flood, sea, wilderness, occupation, monarchy, providence), and notes three aspects of the Bible's attraction (incarnational, foundational, interpretational).—D.J.H.

712. J. CILLIERS, "Die geheim van die prediking: om na die stem van die teks te luister (The secret of preaching: listening to the voice of the Biblical text)," *VerbEccl* 23 (1, '02) 67-79.

There can be no preaching in the true sense of the word if the text is not honored in both its content and form. A significant percentage of contemporary preaching has lost its biblical integrity because it does not understand the basic need for and character of meditation, has lost the art of reading the text, does not utilize the text as a source for creative structuring, and fails to understand the nature of the text as biblical text. The article combines communication and literary insights with classic homiletical approaches to demonstrate the contours of scriptural preaching.—C.R.M.

713. E. M. CONRADIE, "Biblical interpretation within the context of established Bible study groups," *Scriptura* 78 ('01) 442-447.

The article offers hermeneutical observations on the interpretation of the Bible in a group context: the purpose of Bible study groups, hermeneutics and group interaction, and the hermeneutical effect of group cohesion. Bible study within a group context is an extremely complex event in which the Bible is read by individuals as well as by the group as a whole. Each individual member brings his or her own context, history, and interpretative world into the Bible study, while established Bible study groups soon develop a history and ethos of their own.—C.R.M.

714. E. M. CONRADIE, "A preface on empirical Biblical hermeneutics," *Scriptura* 78 ('01) 333-339.

The article describes an empirical research project on biblical interpretation within the context of established Bible study groups carried out in the Western Cape region of South Africa between 1996 and 2001. [The same fascicle contains a chronicle of the project by Conradie, H. L. Bosman, and L. C. Jonker (pp. 340-346), as well as "thick descriptions" of the Dutch Reformed Church Ottery Group by Jonker (pp. 347-351), the Sokhanya Bible School Group by D. C. van Zyl (pp. 352-356), the Langa Baptist Group by Conradie (pp. 357-361), the Strand Anglican Group by C. A. Wanamaker (pp. 362-366), the Belhar Anglican Group by Bosman (pp. 367-370), and the Belhar Lighthouse Group by D. G. Lawrie (pp. 371-380), along with a summary of the results of the project by Conradie and Jonker (pp. 381-398).]—D.J.H.

715. E. M. CONRADIE, "What are interpretative strategies?" *Scriptura* 78 ('01) 429-441.

The article seeks to address the issue of how contemporary interpreters develop innovations of the tradition of interpretation of the biblical texts in and for changing circumstances. It considers interpretative strategies based on direct forms of application, biblical interpretation as a modification in the "world" of the interpreter, the role of doctrinal keys in biblical interpretation, and the role of interpretative trajectories. It concludes that interpretation cannot be reduced to a recipe, strategy, or clear-cut method; it remains a form of art, a skill that can only be acquired and appreciated through experience.—C.R.M.

716. E. M. CONRADIE AND L. C. JONKER, "Determining relative adequacy in Biblical interpretation," *Scriptura* 78 ('01) 448-455.

The article proposes a strategy to test and develop the relative adequacy of specific biblical interpretations. It first comments on the context within which this search for relative adequacy in biblical interpretation is situated. Then it identifies various criteria for determining relative adequacy in biblical interpretation in terms of their function as an agenda to guide ongoing conversation about relative adequacy (i.e. not as prescriptive or restrictive). The criteria suggested are historical consciousness, legitimacy, fruitfulness, sophistication, relevance/validity, openness and inclusiveness, and rhetorical efficacy.—C.R.M.

717. P. DE ROBERT, "Le trésor et le champ," *ÉtudThéolRel* 77 (4, '02) 563-572.

The article reminds us how developments in exegesis and comparative religious study have raised questions about the possibility of pinpointing a central message in the Bible that could be regarded as the quintessence of the Christian tradition regardless of its varied cultural influences. Evoking the parable of the treasure and the field in Mt 13:44 and other ancient sources, it investigates whether this quest is illusory, what the implications of renouncing this quest might be, whether the biblical message is unique, and whether it is lost, hidden, or to come.—D.J.H.

718. G. De Rosa, "La Bibbia, parola di Dio in linguaggio umano. L'ispirazione della Sacra Scrittura," *CivCatt* 153 (3660, '02) 554-566.

After observing that the Bible is the word of God because it is inspired, the article discusses the meaning of biblical inspiration, how we know that the Bible is inspired, how we ought to understand biblical inspiration, the nature of inspiration, whether only the ultimate sacred writer is inspired, the Bible as a "literary work," and whether the inspired Bible is also inspiring.—D.J.H.

719. P. G. R. de Villiers, "Renaissance and religion: the Bible in a time of radical change," *ActaTheol* 22 (2, '02) 19-46.

The essay provides an analysis of approaches to the Bible by Renaissance thinkers in light of the enduring influence that the interpretation of religion in Renaissance thought has had on biblical and theological discourse. It first establishes the context with respect to the Renaissance and the rejection of corrupt religion, the renewal of religion, renewal through progress, and the social context of the Renaissance. Then it discusses Renaissance views on religion and the Bible: the reaction against traditional religion (scholastic theology and language, criticism of traditional religion and the interpretation of the Bible), replacing one religion or theology with another, and retaining a modified version of traditional religion.—C.R.M.

720. J. D. G. Dunn, "What Makes a Good Exposition?" *ExpTimes* 114 (5, '03) 147-157.

Since the Renaissance it is possible to distinguish three overlapping phases or emphases in the quest for a good interpretation: the givenness of the historical text, the meaning of the text, and the hearing of the text. These three emphases within the art of interpretation can be summed up in terms of the different forms taken by the hermeneutical circle. Reaching the goal of the community experiencing a good hearing of the text in question involves the expositor fulfilling the roles of priest and prophet.—C.R.M.

721. M. Ebner, "Exegese des Neuen Testaments im Spannungsfeld zwischen Religions-, Text- und Geschichtswissenschaft," *TheolRev* 98 (5, '02) 365-372.

After delineating the task of NT exegesis as expressing the specific impetus of the early Christian writings in the context of their world, the article describes four focal points: religion as a signs system—a *religionswissenschaftlicher* starting point, the Gospels as stories of Jesus—a *textwissenschaftlicher* starting point, diachronic analysis—a *geschichtwissenschaftlicher* starting point, and the quest for coherence between theological schemas and historical Jesus research. Finally it expresses concerns about the need for better communication between exegetes and theologians and about making available the results of exegesis to the general public and to the church.—D.J.H.

722. P. Erlenwein, "Bibliodrama: A Modern Body-Mind Hermeneutics," *AsiaJournTheol* 16 (2, '02) 327-340.

Bibliodrama is a holistic approach that creatively uses body and emotions in order to understand a text or tradition. The article discusses the nature of Bibliodrama, the process of Bibliodrama work (as exemplified by a workshop on the symbol of the cross), problems with the form, and solutions to them.—D.J.H.

723. C. Geffré, "La lecture fondamentaliste de l'Ecriture dans le christianisme," *Études* 397 (6, '02) 635-645.

Fundamentalism is a literalist reading of Scripture. While it is Protestant in origin, there has developed in some Catholic circles a neofundamentalism that rejects hermeneutics, the interpretive tradition, the nature of the Gospels, and the circle of faith and history.—D.J.H.

724. P. GRECH, "La reinterpretazione intra-biblica e l'ermeneutica moderna," *StudPat* 49 (3, '02) 641-662.

The article considers the phenomenon of reinterpretation within and between biblical texts in order to ascertain whether biblical practices offer any interpretative guidance to modern hermeneutical approaches. It discusses reinterpretation in the OT, the interpretation of the OT in the NT, the rereading of themes within the NT, and from intrabiblical reinterpretation to modern hermeneutics. It concludes that a substantial number of modern hermeneutical approaches are present in embryonic form in both the OT and the NT, although room must be left for the movement of the Spirit to avoid mere philological or literary games.—C.R.M.

725. M. GRILLI, "Evento comunicativo e interpretazione di un testo biblico," *Gregorianum* 83 (4, '02) 655-678.

This reflection on the Bible as the word of God expressed in human language seeks to develop a hermeneutical approach based on the communicative function of language. It first takes up the constitutive elements of the communicative event and the different patterns of representation. Then it focuses on the exact operative function of language so as to clarify the relation between the semantic content and its pragmatic usage. Finally it analyzes the specific characteristics of a biblical text to apply this communicative process to the analytical interpretation of a literary text.—D.J.H.

726. C. W. HEDRICK, "Religion and Public Education: The Bible in the Bible Belt," *Council of Societies for the Study of Religion Bulletin* [Valparaiso, IN] 31 (4, '02) 90-92, 94.

Drawing on his extensive experience of teaching courses on the NT and Christian origins at Southwest Missouri State University in Springfield, MO, the author notes the legal mandates that determine the character of religious studies in public education in the USA, compares public and confessional approaches to religion, and offers his personal philosophy of public education. He concludes that in the final analysis religion and critical thought may be enemies.—D.J.H.

727. J.-O. HENRIKSEN, "Etisk argumentasjon — igjen (Ethical argumentation — again)," *TidsTeolKirk* 73 (4, '02) 281-291.

This reply to L. Østnor's response [§ 47-50] to Henriksen's critique [§ 46-1439] of Østnor's attempt to spell out how the Bible should be used in an ethical argument deals with the use of the Bible in ethics, argumentation and justification, and moral grounds.—D.J.H.

728. C. JÓDER ESTRELLA, "La búsqueda del evento en la estructura testimonial de la revelación bíblica," *Revista Agustiniana* [Madrid] 43 (131, '02) 371-390.

The article reflects on exegetical methodology in relation to the search for the memory of the event that the biblical text claims to transmit. It contends that the biblical text is not the salvific event but rather the medium between the events of salvation history and the reader. After describing this mediation, it discusses the effects of mediation in the text (modalization) and considers the consequences for working with the text.—D.J.H.

729. L. C. JONKER, "Mapping the various factors playing a role in Biblical interpretation," *Scriptura* 78 ('01) 418-428.

After introductory comments, the article lists nineteen factors that can influence the process of interpretation in Bible study groups: various sender levels; different stages of textual development; the historical, sociocultural, political, economic, and religious contexts of each sender level; ideological biases during the process of textual production; and so forth. Then it plots these factors on an "interpretation map" consisting of eleven points: the world behind, inside, in front of (and underneath) the text; historical context, text, tradition, suspicion, spiral of interpretation, contemporary context; and so forth.—D.J.H.

730. B. KÖRNER, "Wort Gottes, das das Wort Gottes bezeugt. Hans Urs Balthasar zur Schriftauslegung," *ZeitKathTheol* 124 (4, '02) 397-415.

According to von Balthasar, the interpretation of Scripture depends on the fact that the Bible is the word of God declared by means of human words. The word of God can only be declared and made audible in faith and not in scientific objectivity, and so the appropriate interpretation of Scripture can only be carried out within faith. Von Balthasar provides an important precaution against applying the critical method by starting from presuppositions that do not agree with the basic assumptions of a theistic view of the world. His approach might also be a way to escape the dilemma caused by historical reconstructions, which (according to J. Habermas) destroy what they want to guarantee: tradition.—D.J.H.

731. J. KÜGLER, "Moses, Jesus und der kleine Prinz? Die Bibel als Heilige Schrift des Gottesvolkes," *BibKirch* 57 (4, '02) 188-192.

Today two conceptions of holiness stand over against one another. The canonical conception (the canon says what is holy), which concerns itself with the significance of the Bible for the church community, and the personal conception (life says what is holy), which is interested above all in the significance of texts for one's own biography. This conflict can be productive if the church can convert the holiness of the Bible into practical relevance.—C.R.M.

732. P. LATHUILIÈRE, "La Bible des chrétiens," *LumVie* 51 (255, '02) 81-93.

Christianity is the religion of a person, not a "religion of the book." The article reflects on the place of the Bible within Christianity with regard to the closing of the Scriptures as rendering an account of the incarnation, parallel perceptions of the divine book and the holy church, and the encounter between a singular writing and all peoples—Pentecost today.—D.J.H.

733. D. G. LAWRIE, "Reading, interpretation, reinscription: Three perspectives on engaging with texts," *Scriptura* 78 ('01) 399-417.

The perspective of reading focuses on receptivity and is linked to the terms "factuality" and "reality"; its ethical horizon is mapped by the dialectic between accommodation and acceptance. The perspective of interpretation focuses on creativity and is linked to the terms "fiction" and "actuality"; its ethical horizon is mapped by the dialectic between responsibility and responsiveness. The perspective of reinscription focuses on transitivity and is linked to the terms "factitiousness" and "textuality"; its ethical horizon is mapped by the dialectic between integrity and relativity.—D.J.H.

734. A. MARIASELVAM, "Biblical Interpretation for India Today," *Bible Bhashyam* 28 (3, '02) 505-520.

After reflecting on the Indian situation today, the article considers the texts of the Bible, discusses methods for interpreting the Bible in an Indian context (historical-critical method, narrative-rhetorical criticism, social-advocacy criticism, comparative method), offers some caveats, and suggests that a combination of methods will best foster a successful conversation between the texts and the reader/listener.—D.J.H.

735. J. D. MCAULIFFE, "Is there a connection between the Bible and the Qur'ān?" *Theology Digest* [St. Louis, MO] 49 (4, '02) 303-317.

Is there a connection between the Bible and the Quran? Yes and no. Yes, in what the two Scriptures share in their understanding of God, his revelation, prophets, and will for humankind. Yes, in the Bible's status as a precursor to God's final revelation to Muhammad. Yes, in the predictive value that the Bible has provided for Muslim biblical scholars. No, in the rupture created by the quranic charge of scriptural corruption. No, in the final quranic judgment that it abrogates all previous Scriptures. But then a more profound "yes" in the lived experience of both Muslims and Christians that God has given us his word and through it draws us to him now and forever.—D.J.H.

736. J. F. MCCARTHY, "The Pontifical Biblical Commission—yesterday and today," *Hom PastRev* 103 (4, '03) 8-13.

Taking as its starting point the establishment of the Pontifical Biblical Commission in 1902, the article traces the rejection and reception of historical criticism among Catholic biblical scholars during the 20th century. It concludes that the "neopatristic method" of interpreting Scripture is more scientific and satisfying than historical criticism.—D.J.H.

737. T. MEADOWCROFT, "Relevance as a Mediating Category in the Reading of Biblical Texts: Venturing Beyond the Hermeneutical Circle," *JournEvangTheolSoc* 45 (4, '02) 611-627.

Relevance theory as developed by D. Sperber and D. Wilson provides a tool for holding together in a creative way both intention and response as partners in the hermeneutical endeavor rather than as rivals restlessly orbiting each other in the hermeneutical circle. As a model of communication it is particularly responsive to a text which, at least for those amenable to the possibility that the Bible is a vehicle of divine discourse, is explicitly communicative in intent while calling forth a massive processing effort on the part of its readers.—D.J.H.

738. T. MEURER, "Bibel macht Schule. Aber schafft sie auch Glauben? Anmerkungen zur aktuellen Diskussion," *TheolPraktQuart* 150 (4, '02) 393-404.

Religious educators must facilitate the encounter between the Bible in its "then and there" and their students in their "here and now." While promoting a thorough knowledge of the biblical text and exegetical methodology, they should help students to participate in the search for God and for meaning, and to face the ethical challenges in today's world in the light of the biblical tradition.—D.J.H.

739. M. MONSHAU, "The Biblical Movement and Vatican II's Restoration of Liturgical Preaching," *Scripture in Church* [Dublin] 33 (129, '03) 114-127.

The article traces the development of the Catholic biblical studies movement in the 20th century with reference to various papal encyclicals, the Pontifical Biblical Commission, the Catholic Biblical Association of America, and the Second Vatican Council.—D.J.H.

740r. S. D. MOORE, *God's Beauty Parlor, and Other Queer Spaces in and Around the Bible* [*NTA* 46, pp. 362-363].

F. WATSON, "Spaces Sacred and Profane: Stephen Moore, Sex and the Bible," *Journ StudNT* 25 (1, '02) 109-117.—Moore draws upon the resources of "queer theory" to deconstruct the sexual ideologies of biblical texts and their interpreters with a view to showing that the "heteronormativity" that they all take for granted is an idol (a masculine one, naturally) with feet of clay. Idols are god-images, and it is precisely the god-image of the Bible and the Christian tradition that is Moore's real target. His explorations of "queer spaces in and around the Bible" are in no way embarrassed by their own rather tenuous relationship to the biblical texts, since it is just this distance from the text that liberates interpretation from conventional deference and enables the parodic rendering of the text as absurd.—C.R.M.

741. T. A. NAIRN, "The Bible in Ethical Debate," *BibToday* 41 (1, '03) 5-9.

The article describes various ways in which theologians currently use Scripture as part of their moral argument: content for ethics, liberation theology (including feminist theology), formation of the Christian, and virtue ethics. The multiplicity of approaches may represent the irreducible richness of the Bible.—D.J.H.

742. J. NALUPARAYIL, "Reader-Response Criticism: A Theoretical Framework for Multiple Interpretations of Biblical Texts," *Bible Bhashyam* 28 (3, '02) 558-564.

Reader-response criticisms embody a shift of emphasis toward the reader, which tends to erode the text's priority and self-sufficiency. While the textual construct of the implied reader is the chief mechanism by which the text exercises its control on the actual reader, two areas in which the reader's subjective creativity are most evident are filling gaps and resistant reading.—D.J.H.

743. G. L. NEBEKER, "The Holy Spirit, Hermeneutics, and Transformation: From Present to Future Glory," *EvangRevTheol* 27 (1, '03) 47-54.

The Holy Spirit's role—or goal—in biblical interpretation is to allow the interpreter to understand the text in such a way that the text transforms the interpreter into the image of Christ. This thesis is developed with reference to the christocentric character of truth and to the teleology of the Spirit in interpretation.—D.J.H.

744. J. A. NICHOLLS, "Openness and Inerrancy: Can They Be Compatible?" *JournEvang TheolSoc* 45 (4, '02) 629-649.

Open theism and biblical inerrancy can be compatible. The "openness" God, either by wisdom or sheer dint of power, is eminently capable of "getting what he wants." And since God's nonnegotiable, future plans can be guaranteed in this way, there is no conflict with the doctrine of biblical inerrancy. God will see that what God promises to accomplish gets accomplished.—D.J.H.

745. A.-M. PELLETIER, "Pour que la Bible reste un livre dangereux," *Études* 397 (4, '02) 335-345.

While the Bible is now open to all, the success of our inoffensive "cultural" readings should not be celebrated naively. Rather in its content and challenges to people today, the Bible can and should remain a dangerous and disquieting book.—D.J.H.

746. J. J. PILCH, "Interpreting the Bible with the Value Orientations Model: History and Prospects," *BibTheolBull* 32 (2, '02) 92-99.

After describing the Value Orientations Model developed by F. Kluckhohn and F. L. Strodtbeck, the article discusses how this model has been employed in biblical research with reference to healing, suffering, prayer, and other topics. Then it sketches some "prospects" for using this model in biblical studies.—D.J.H.

747. L. SÁNCHEZ NAVARRO, "Carácter testimonial de la Sagrada Escritura," *Revista Agustiniana* [Madrid] 43 (131, '02) 349-369.

The writings that form the biblical canon are put forward as giving access to the revelation of God and as bearing witness in a normative and definitive manner. The article first considers Scripture as the written witness of revelation and then reflects on the relation between the church and this witness. It contends that the factor integrating these two moments is the action of the Holy Spirit, which is at the origin of the scriptural witness (see 2 Pet 1:21) and makes ecclesial life possible (see Rom 8:14-15).—D.J.H.

748. G. S. SLOYAN, "'Thus Faith Comes from What Is Heard' (Romans 10:17): How Much of the Bible Do People Hear?" *BibTheolBull* 32 (2, '02) 100-106.

After general reflections on the "canon within the canon" presented in lectionaries and the questions that it raises (e.g. Do the selections from a biblical book adequately reflect the main concerns of that book?), the article examines specific lections (Daniel, Mark, Jeremiah, Genesis and Exodus, Romans) and the way they speak to each other in a ritual celebration.—C.R.M.

749. K. SNODGRASS, "Reading to Hear: A Hermeneutics of Hearing," *HorBibTheol* 24 (1, '02) 1-32.

After affirming that there is a message inscribed in the biblical text to which attention must be paid, the article first discusses reader-response approaches and observes that an overemphasis on such hermeneutics leads inevitably to an unacceptable relativism. Then it suggests that what we need most is a hermeneutics of hearing that does not ignore the complexity of the process of hearing/reading and understanding but gives us at least a chance to hear the voice of God. A hermeneutics of hearing will include a critical realism, a willingness to hear, a hermeneutics of attention, an active hermeneutics of faithfulness, and a hermeneutics of obedience.—C.R.M.

750. G. F. SNYMAN, "The Body, Rhetoric and Postcolonial Criticism," *RelTheol* 9 (1-2, '02) 63-88.

The postcolonial project wants to overturn what are perceived as colonial readings of the Bible inasmuch as they are informed by theories concerning the innate superiority of western culture and the western male. With reference to the current situation in South Africa and to recent works on postcolonial biblical interpretation written or edited by R. S. Sugirtharajah, the article contends that the overall picture of western culture in them is that it is exploitative, wealthy, Christian imperialist, and white supremacist. In effect, western culture has become a demonized "other."—D.J.H.

751. I. J. J. **Spangenberg**, "Hoe dink vandag se mense oor die Bybel? (How do people from our day and age view the Bible?)," *VerbEccl* 23 (1, '02) 183-195.

With reference to the situation of the Dutch Reformed Church in South Africa, the article discusses the impact that the positions of systematic theologians, on the one hand, and biblical scholars, on the other, have on the views of ordinary church members. While systematic theologians adhere to the view that the Bible reflects a double authorship (God and humans), many biblical scholars work with the idea that the Bible reflects a single authorship (humans). In light of the confusion this situation causes for ordinary church members, it is important that these differences be discussed and that some middle ground be found for the church.—C.R.M.

752. K. **Stendahl**, "Zur Situation der neutestamentlichen Exegese um 1930. Erinnerungen und Reflexionen," *TheolZeit* 58 (3, '02) 207-215.

The article presents recollections and reflections on the state of NT studies around 1930, with particular attention to the work of O. Cullmann, through the eyes of A. Fridrichsen. It discusses the history-of-religions accent, the ecumenical movement and the Bible, G. Kittel's *Theologisches Wörterbuch zum Neuen Testament* and Judaism, Catholic NT scholarship, and from history to literature.—C.R.M.

753. J. C. **Thomas**, "'Pentecostal Explorations of the New Testament': Teaching New Testament Introduction in a Pentecostal Seminary," *JournPentTheol* 11 (1, '02) 120-129.

Written in the form of a narrative, the article seeks to lead the reader through the reasons for rethinking the task of teaching a graduate level course on NT introduction in a Pentecostal context, to propose an approach to the study of the NT that utilizes a variety of methodological approaches that resonate with the tradition in various ways, and to offer some evaluation of this approach based upon the classroom experience.—D.J.H.

754. K. B. W. **Tucker**, "The Lectionary Our Common Table? A Protestant View," *OneChrist* 37 (4, '02) 55-62.

To speak assuredly of the lectionary as the common table of God's word shared across the churches is overly optimistic if one understands it to refer to a present reality. Perhaps a better image would be to speak of the *Lectionary for Mass* and the *Revised Common Lectionary* as each one side of a lowering drawbridge, with the gap beginning to be closed on the differences (real and perceived) between Protestants and Catholics, and with connections attempted where few have previously existed.—D.J.H.

755. L. L. **Welborn**, "Vom Unterrichten der Bibel im 'Ausnahmezustand.' Reflexionen über die hermeneutische Aufgabe eines neutestamentlichen Historikers nach dem 11. September 2001," *ZeitNT* 5 (10, '02) 2-12.

After describing immediate reactions to the "state of emergency" caused by attacks in the USA on 11 September 2001, the article reflects on what these events may have revealed and how a historian of the NT and early Christian texts might speak authentically about them. It concludes with comments on the relevance of NT teachings about loving enemies and about the economic gap between rich and poor.—D.J.H.

756. A. **Wildsmith**, "Cultural Exegesis: The Bible Is Open To Everyone," *AfricJourn EvangTheol* 21 (2, '02) 199-209.

The essays in *Text and Experience* (1995) edited by D. Smith-Christopher mostly theorize about using insights from various cultures to add to the historical understanding of biblical texts. The articles in *Vernacular Hermeneutics* (1999) edited by R. S. Sugirtharajah demonstrate that people are doing hermeneutics without paying much attention to historically based exegesis. This article contends that African cultural exegesis in addition to western cultural exegesis can illuminate the biblical text better than western cultural exegesis alone.—D.J.H.

757. O. WISCHMEYER, "Das Selbstverständnis der neutestamentlichen Wissenschaft im Deutschland. Bestandsaufnahme. Kritik. Perspektiven. Ein Bericht auf der Grundlage eines neutestamentlichen Oberseminars," *ZeitNT* 5 (10, '02) 13-36.

Prepared in collaboration with members of the NT *Oberseminar* of the theological faculty at the University of Erlangen-Nürnberg, the article seeks to discern the self-understanding of NT scholarship in Germany today with reference to the following topics: the new edition of *Religion im Geschichte und Gegenwart,* books about exegetical methodology and related matters, the curriculum for the university discipline of NT study, scholarly journals, *Theologische Literaturzeitung,* current research projects, recent Society of New Testament Studies presidential addresses, and SNTS working groups. It concludes with reflections on the relationship of NT studies to theology and to other academic disciplines.—D.J.H.

Interpretation, § 47-974.

Textual Criticism

758. P. ELLINGWORTH, "Text, Translation, and Theology. The New Testament in the Original Greek?" *FilolNT* 13 (25-26, '00) 61-73.

D. C. Parker's challenge in *The Living Text of the Gospels* (1997) to the concept of an "original text" of the NT leads to a parting of the ways that involves not only textual criticism but also translation, theology, and ultimately the whole of human experience. The essay engages and assesses Parker's positions with attention to four questions: Do we have the original text of the Gospels? Is it the purpose of textual criticism to recover the original text? Is there an original text of the Gospels? and Do we need the authority of an original text? It concludes that it is still possible to maintain that some witnesses are more likely to preserve earlier readings with greater accuracy than others.—C.R.M.

759. A. FALCETTA, "A Testimony Collection in Manchester: Papyrus Rylands Greek 460," *BullJohnRylUnivLibMan* 83 (1, '01) 3-19.

Papyrus Rylands Greek 460 (4th century A.D.) consists of a number of OT passages (Isa 42:3-4; 66:18-19; 52:15–53:3; 53:6-7; 53:11-12; Gen 26:13-14; an unidentified text; 2 Chr 1:12; Deut 28:8, 11) and is the earliest surviving example of a testimony collection. After describing its discovery, the article considers its content, relation to testimony literature in general, relation to 4QTestimonia and to Cyprian's *Ad Quirinum* 1.21, and the codex format.—D.J.H.

760. R. T. MCLAY, "Beyond Textual Criticism: The Use of the Septuagint in NT Research," *JournNWSemLang* 28 (1, '02) 69-85.

The article urges that more research be focused on the way in which the Greek Jewish Scriptures have affected the NT writings. It first treats the terminology: Septuagint, Old

Greek, and the Scriptures. Next it discusses whether there was a Hebrew canon in the NT period, and NT references to the Jewish Scriptures, respectively. Then it examines three citations of the LXX in the NT in order to illustrate the theological influence of the Greek Jewish Scriptures in the early church: Hag 2:7 in Heb 12:26; Dan 7:13 in Mt 24:30; and Isa 40:13 in 1 Cor 2:16. It concludes that there is a great deal more to be learned regarding the Greek Jewish Scriptures as a primary source of the NT writings.—C.R.M.

761. C. ZAMAGNI, "Un art de l''optimisme textuel' néotestamentaire? Étude critique d'après un travail de K.D. Clarke," *RivistBib* 50 (4, '02) 421-443.

The article first considers Clarke's conclusions about the variations in the critical apparatus of the *Greek New Testament* over its four editions in his *Textual Optimism. A Critique of the United Bible Societies' Greek New Testament* (1997). It focuses in particular on the presentation of the data in the tables included in the six appendixes to the book on pp. 185-339. It concludes that Clarke's work is an indispensable guide for using the *Greek New Testament* and knowing its limits. Next it discusses the possibility of applying an analysis similar to Clarke's on the apparatuses of other editions of the Greek NT. Then it reflects on the complex problem of the original text of the NT with attention to the views of E. J. Epp [§ 44-58].—C.R.M.

Textual Criticism, §§ 47-830, 905, 936, 946, 951, 960, 1186.

Biblical Linguistics and Philology

762. F. BEETHAM, "The Aorist Indicative," *Greece & Rome* [Oxford] 49 (2, '02) 227-236.

Noting recent interest in the aorist indicative among NT scholars, the article considers classical Greek uses of the aorist indicative and observes that it would be unfortunate if students were introduced to the aorist indicative only as a past tense. It argues that the aorist aspect indicates the viewpoint of a speaker or writer outside an action (but not necessarily in the past), of which the beginning and end are in view.—D.J.H.

763. R. A. MARYKS, "I latinismi del Nuovo Testamento in relazione alla Letteratura Greca e alle Iscrizioni (II sec. a.C.-II sec. d.C.)," *FilolNT* 13 (25-26, '00) 23-33.

The article identifies twenty-seven genuine Latinisms in the NT writings against the background of Greek literature and inscriptions from the 2nd century B.C. up to the 2nd century A.D. These Latinisms are presented in their Greek alphabetical order, with the corresponding Latin terms of which they are transliterations. They constitute only a small part of the NT Greek vocabulary (used only 98 times) and come mainly from military, legal, or commercial vocabularies.—D.J.H.

764. T. PAIGE, "Who Believes in 'Spirit'? Πνεῦμα in Pagan Usage and Implications for the Gentile Christian Mission," *HarvTheolRev* 95 (4, '02) 417-436.

This investigation of the pre-Christian understanding of πνεῦμα by pagan Greek-speakers first considers H. Leisegang's assertion of a deep-seated link between this term and Hellenistic mysticism and mantic phenomena. Then it reviews a selection of evidence from pagan authors that is generally thought to represent religious use of the term. The survey shows that a typical Hellenistic writer from classical times up until the 2nd century A.D. would not have used πνεῦμα to indicate a self-conscious, intelligent, supernatural being (a "spirit"). For this concept the natural expression in Greek is a δαίμων or δαιμόνιον. Not a single Gentile, non-Christian writer prior to the late 2nd century ever used πνεῦμα to signify a "demon," "ghost," or "spirit" of any sort. Furthermore, the claim that there was a widespread belief in "spirit-inspiration" and a Greek spirit-mysticism prior to Christianity is unfounded. These findings impact our understanding of the term πνεῦμα, the expression of a concept such as (God's) "Spirit" in the Greek-speaking Gentile world, the problems involved in communicating religious concepts from a Jewish-Christian to a Gentile culture, and the exegesis of some NT texts.—C.R.M.

765. A. PIÑERO, "New Testament Philology Bulletin No. 25," *FilolNT* 13 (25-26, '00) 131-159.

This bulletin [see § 45-837] provides bibliographical information and (in most cases) summaries for 208 books and articles related to NT philology. An index is included on pp. 156-159.—D.J.H.

766. A. PIÑERO, "New Testament Philology Bulletin No. 26," *FilolNT* 13 (25-26, '00) 161-217.

This bulletin [see § 47-765] provides bibliographical data and (in most cases) summaries for 362 books and articles pertaining to NT philology. An index is supplied on pp. 213-217.—D.J.H.

Biblical Linguistics and Philology, § 47-1254.

Biblical Translation

767r. K. BERGER AND C. NORD, *Das Neue Testament und frühchristliche Schriften* [*NTA* 45, p. 144].

K. SCHOLTISSEK, "Das Neue Testament und die nichtkanonischen Schriften des frühen Christentums. Zu einer Sammlung und Neuübersetzung von K. Berger and Ch. Nord," *Bib Liturg* 75 (4, '02) 287-290.—The article first discusses the most important characteristics of the volume, which offers a new translation of the NT and numerous other early Christian writings and has gone through five editions in three years. Then it offers observations and queries concerning its conception and realization.—C.R.M.

768. D. L. BOCK, "Do Gender-Sensitive Translations Distort Scripture? Not Necessarily," *JournEvangTheolSoc* 45 (4, '02) 651-669.

Gender-sensitive translations do not necessarily distort the Scriptures. The current debate is neither much ado about nothing nor a case of Bible translation gone astray. Rather, it reminds us that we have a series of biblical passages that need careful attention, one text at a time. We must let translators do their job and not unnecessarily restrict their translation options in bringing out the meaning of the text.—D.J.H.

769. P. BONILLA A., "El Nuevo Testamento. La Biblia textual Reina-Valera. Reseña crítica," *Revista Bíblica* [Buenos Aires] 64 (1-2, '02) 89-122.

This critical review first discusses various features of the *Biblia textual Reina-Valera*

(2001) with reference to statements in its "foreword": imprecision in presenting certain data, the Greek text of the NT, ambivalence toward the older version, the term *traducción textual,* approach to the Greek of the NT, the critical Greek text, the translation, and miscellaneous items. Then it treats the translation and the notes with particular attention to Matthew's Gospel: failure to put into practice its own theoretical foundations, incongruence in treating verbal tenses, different translations of the same constructions, obsession with the indefinite article, dogmatic interpretations, the meaning of verbs, exegesis, and incorrect constructions. It concludes that the final product does not justify all the effort and resources put into the project.—D.J.H.

770. C. BUZZETTI, "Per valutare una traduzione della Bibbia. Una mappa," *RivistBib* 50 (4, '02) 385-400.

The article proposes a systematic procedure for evaluating a Bible translation and illustrates it with reference to *La Bible. Nouvelle traduction* (Paris: Bayard, 2001): Specify the type of evaluation (positive and negative aspects, context in which the translation fits); describe the various elements of the edition (introductions, text, notes, references, glossary, maps, etc.); analyze some verses in a comparative manner; and offer a final evaluation (for whom and how is the translation useful).—C.R.M.

771. C. DOHMEN, "Treue zum Text. Jüdische Bibelübersetzungen," *BibLiturg* 75 (4, '02) 269-273.

The article describes and evaluates the German translations of the Bible produced by the following Jewish scholars: M. Mendelssohn, L. Zunz, M. Buber and F. Rosenzweig, and N. H. Tur-Sinai.—D.J.H.

772. M. GOURGUES, "Le Nouveau Testament dans la nouvelle traduction de la Bible en français," *SciEsp* 54 (2, '02) 205-223.

After noting the positive reception that *La Bible. Nouvelle traduction* (2001) or the "Bayard Bible" deserves, the article focuses on the NT section and describes the layout and presentation of the texts, considers various aspects of its translation philosophy, notes some variations and agreements, calls attention to some peculiar choices, offers comments on other features (introductions, notes, glossary), and lists some corrections for a new edition.—D.J.H.

773. T. GRETLER AND A. SCHELLENBERG, "Die neue Zürcher Bibel. Eine Zwischenbilanz nach 15 Jahren Übersetzungsarbeit," *BibLiturg* 75 (4, '02) 231-237.

After sketching the history of the *Zürcher Bibel,* the article explains why the Bible must be continually translated anew, and describes the translation principles for the new (2004) edition, the genesis of the project in 1980s, and its strategy for dealing with gender-specific language.—D.J.H.

774. W. HAUBECK, "Neue kommunikative Übersetzungen auf dem deutschen Markt: Gute Nachricht Bibel, Hoffnung für alle und Neue Genfer Übersetzung. Ein Vergleich am Beispiel von Matthäus 5–7 und Römer 3–5," *BibLiturg* 75 (4, '02) 251-264.

The article compares three recent "communicative" translations intended for people having little familiarity with the Bible—*Gute Nachricht Bibel, Hoffnung für alle,* and *Neue Genfer Übersetzung*—with reference to specific texts in Matthew 5–7 (5:3-5; 5:17, 20; 5:43, 48; 6:13; 6:22-23; 7:3-6; 7:22-23) and Romans 3–5 (3:9; 3:20; 3:25-26; 4:1; 5:7; 5:15-16; 5:18-19), and offers brief assessments of each one.—D.J.H.

775. G. HOTZE, "Die 'Interlinearübersetzung' und das 'Münchener Neue Testament' — zwei nicht alltägliche Bibelausgaben," *BibLiturg* 75 (4, '02) 243-250.

The two translations discussed in this article—*Das Neue Testament. Interlinearübersetzung Griechisch-Deutsch* (6th ed., 1998), and *Münchener Neues Testament* (5th ed., 1998)—are very literal renderings of the NT and seek to reflect as closely as possible the language and syntax of the Greek text. After showing how each one renders Jn 2:1-11, the article provides basic information about them and discusses their translations of specific NT passages.—D.J.H.

776. E. A. KNAUF, "Wichtige deutschsprachige Bibelübersetzungen," *BibKirch* 57 (4, '02) 204-206.

Brief descriptions and evaluations of twelve important German translations of the Bible: *Einheitsübersetzung, Luther Bibel* (rev. ed., 1984), *Gute Nachricht,* and so on.—D.J.H.

777. H. KÖHLER, "Bibel in gerechter Sprache," *BibLiturg* 75 (4, '02) 238-243.

The translation project "Bibel in gerechter Sprache" seeks to take account of the results of feminist theology, social history, and Christian-Jewish dialogue. After providing basic information about the project, the article describes some of the principles that will guide the translation and illustrates them by renderings of particular passages.—D.J.H.

778. S. KONINGS, "Segunda edição da 'Bíblia da CNBB,'" *RevistEclBras* 62 (248, '02) 911-912.

This description of the second edition of the "Bíblia da CNBB" notes some of its additions, corrections, changes in the introductions, new graphics, and so forth.—D.J.H.

779. M. MILLARD, "Die Lutherbibel(n)," *BibLiturg* 75 (4, '02) 223-231.

After an overview of the history of Luther's translation of the Bible, the article gives some examples of its translation technique, discusses the recent history of its revisions, notes special problems associated with biblical proper names, points out this translation's special characteristics, and considers its place in church and society.—D.J.H.

780. B. REPSCHINSKI, "Anmerkungen zu einigen Thesen von *Liturgiam authenticam,*" *ProtoBib* 11 (1, '02) 71-76.

The article discusses what the Vatican instruction *Liturgiam authenticam* (2001) says about the *Nova Vulgata* translation of the Bible, reviews the history of this version and notes its stated purposes, and raises critical questions about how it is presented in *Liturgiam authenticam.*—D.J.H.

781. B. WELLMANN, "Einheitsübersetzung, quo vadis?" *BibLiturg* 75 (4, '02) 290-292.

The article provides information about how the *Einheitsübersetzung* was produced under joint Catholic and Evangelical auspices, and discusses the need for a revision and some of the obstacles to it.—D.J.H.

782. E. ZENGER, "Neues Licht auf alte Weisheit. Was die Gute Nachricht Bibel an Verständnishilfen über die traditionellen Bibelübersetzungen hinaus bringt," *BibLiturg* 75 (4, '02) 264-268.

The article illustrates the positive values of the *Gute Nachricht Bibel* by comparing its translations of various passages in Proverbs and Qoheleth with the traditional renderings exemplified by the *Lutherbibel*.—D.J.H.

Biblical Translation, §§ 47-1252–1253, 1292.

Computer-Assisted Research

783. J. H. DEE, "The First Downloadable Word-Frequency Database for Classical and Medieval Latin," *ClassJourn* 98 (1, '02) 59-67.

The article describes the creation and structure of an online database of word frequencies drawn from a modest but respectably broad range of classical and medieval Latin texts (see www.uic.edu/las/clas under "resources"). It notes that the real power of the format comes from the "relational" aspect, viz. the database program's ability to perform various operations on the material, creating new sets of data at lightning speed without disturbing the original text. Also included on pp. 66-67 is an annotated bibliography of select word-frequency studies pertaining to various languages (Greek, Latin, English, etc.).—D.J.H.

784. M. DUBIS, "Electronic Access to *Religious and Theological Abstracts*," *JournRel TheolInfo* 5 (1, '02) 3-6.

The article describes the coverage, features, and pricing of the online version of *Religious and Theological Abstracts*. It notes that the Web-based format of *RTA* is accessible for both Mac and PC users, and that its extensive database of abstracted citations is without peer.—C.R.M.

785. J. A. RYDBERG-COX, "Mining Data from an Electronic Greek Lexicon," *ClassJourn* 98 (2, '02-'03) 183-188.

The article describes the extraction of short glosses for Greek words from the Liddell and Scott *Intermediate Greek Lexicon* and the integration of these glosses into the Perseus reading environment. It explains how these glosses were extracted, describes their integration into the Perseus website (www.perseus.tufts.edu), and discusses how these glosses have been effective and how they can be improved.—D.J.H.

786. C. H. J. VAN DER MERWE, "The Bible and Hypertext Technology: Challenges for Maximizing the Use of a New Type of Technology in Biblical Studies," *Journ NWSemLang* 28 (1, '02) 87-102.

A model for structuring a hypertext Bible or Bible commentary that has been developed in the light of recent advances in the study of language, language use, and comprehension has a better chance of maximizing the implementation of hypertext technology to serve the needs of biblical scholars than one that did not take these matters into consideration. The article considers recent developments in the field of communication theory and linguistics, biblical exegesis and the comprehension of texts, and the basic tenets of hypertext technology. Then it identifies the most significant challenges that biblical scholars have to face if they want to take charge of their communicative environment. Biblical scholars will have to accept that hypertext technology has introduced a new paradigm in which the results of research can immediately become part of an elaborate information system.—C.R.M.

787. M. WALLRAFF, "Patristische Arbeitshilfen im Internet (IV). Datenbanken und e-Texte," *ZeitAntChrist/JournAncChrist* 6 (2, '02) 348-352.

This installment [see § 45-94] in an ongoing guide to Internet resources for early Christian studies provides addresses (URLs) and brief annotations of sixteen different sites concerning their on-line or CD-ROM databases and e-texts.—C.R.M.

Scholars

788. J. R. ADAIR, "In memoriam Dominique Barthélemy," *BullIntOrgSeptCogStud* 34 ('01) 34-36.

Although most people around the world will probably remember Barthélemy (1921-2002) for his careful scholarship and erudite contributions to OT textual criticism and related areas, others knew him as a popular lecturer, teacher, preacher, Bible translator, radio personality, and colleague and friend.—D.J.H.

789. Y. AMIR, "Erinnerung an einen Freund and Lehrer. Zum Tod von Friedrich-Wilhelm Marquardt," *EvangTheol* 62 (6, '02) 412-413.

The memorial note on the late Professor Marquardt's life (1929-2002) and academic accomplishments celebrates his efforts at bringing concerns about Christian-Jewish relations to bear on his teaching and writing on Christian theology.—D.J.H.

790. ANON., "Leland J. White—A Biographical Sketch," *BibTheolBull* 32 (2, '02) 44-47.

The late Professor White, who served as editor of *Biblical Theology Bulletin* from 1984 to 2001, was especially interested in the relationship between religion and culture and in the U.S. value system as expressed in law. After a sketch of his life, the article presents on pp. 45-47 a list of his publications. [The same issue (p. 48) contains a tribute to him by Archbishop Alex J. Brunett.]—D.J.H.

791. J. BARTLETT, "In Retrospect: Professor Jacob Weingreen," *Search* 25 (3, '02) 209-210.

The article reviews Professor Weingreen's life (d. 1995) and academic achievements (especially his *Hebrew Grammar,* 1939), and recalls his other interests and personal characteristics.—D.J.H.

792. P. BOVATI, "R.P. John Joseph Welch, S.J. *In memoriam,*" *Biblica* 83 (4, '02) 595.

A sketch of Professor Welch's life (1925-2002) and academic career, with particular attention to his many years of teaching Greek at the Pontifical Biblical Institute in Rome.—D.J.H.

793. G. ISERMANN, "Ein tragisches Ereignis. Albert Loisy versuchte vor 100 Jahren eine Reform der katholischen Kirche," *Zeitzeichen* [Berlin] 3 (12, '02) 58-59.

Marking the 100th anniversary of the publication of Loisy's *L'Évangile et l'Église* (1902), the article explains his goal of refuting A. von Harnack and defending the (Catholic) church as the legitimate continuation of Jesus' proclamation of the gospel. Then it places his condemnation in the context of Catholic antimodernism and describes it as a tragic event in recent church history.—D.J.H.

794. G. LÜDEMANN, "The Decline of Academic Theology at Göttingen," *Religion* 32 (2, '02) 87-94.

After characterizing the University of Göttingen as a former stronghold of historical criticism, the article describes Lüdemann's reassignment from the faculty of Protestant theology there and his subsequent appointment to a chair in the "History and Literature of Early Christianity." Then it gives information about the nature of the complex legal status of theological faculties in Germany, and observes that a religious studies program offering genuine breadth of scope, solid scholarly foundations, and true academic freedom is in practice nonexistent in Germany. [The same issue offers commentaries on Lüdemann's case by G. Besier (pp. 95-96), B. Chilton (pp. 97-101), P. R. Davies (pp. 103-104), R. W. Funk (pp. 105-106), D. A. Knight (pp. 107-112), R. G. Kratz (pp. 113-116), B. Lang (pp. 117-118), A.-J. Levine (pp. 119-123), J. Neusner (pp. 125-127), S. B. Presser (pp. 129-133), and W. M. Shea (pp. 135-138), as well as a reply by Lüdemann (pp. 139-140) and an appendix containing the statement of the dean in regard to the academic position to be held by Lüdemann (pp. 141-142).]—D.J.H.

795. F.-W. MARQUARDT, "'Der Wille als Tatwille ist von vornherein böse.' Ideologiekritik und Ideologie in einem prägnanten Satz Rudolf Bultmanns," *EvangTheol* 62 (6, '02) 414-430.

The article explains the historical and exegetical context of Bultmann's dictum "The will as *Tatwille* is evil from the beginning," shows how it was intended as a critique of Nazi ideology, and applies ideology critique to Bultmann's dictum. It contends that the debate about demythologization between 1933 and 1941 should be understood as an implicit confrontation with Nazi mythology.—D.J.H.

796. G. MAY, "Oscar Cullmann und die Kirchengeschichte," *TheolZeit* 58 (3, '02) 243-248.

After providing biographical information about Cullmann (1902-99), the article considers his contributions to church history with respect to the *Pseudo-Clementines;* exegesis, history, canon; his book *Petrus* (1952); and history and truth. [The same fascicle, which commemorates the centenary of Cullmann's birth, contains a photograph of him, as well as articles by M. Arnold on Cullmann as a Lutheran theologian (pp. 249-261), K. Froehlich on the Cullmann-archive in Chamonix (pp. 262-274), P. Ricca on his encounter with the Waldensians and his spirituality (pp. 275-279), K. Lehmann on the current significance of his proposal for church unity through diversity (pp. 280-290), and J.-N. Pérès on the reception of his ecumenical work in French Protestantism (pp. 291-298). Also included are articles related to Cullmann's contributions in areas more directly related to biblical studies by K. Stendahl [§ 47-752], M. Philonenko [§ 47-799], A. Reinhartz [§ 47-938], and E. W. Stegemann [§ 47-807].]—D.J.H.

797. M. MCNAMARA, "The Irish Biblical Association and Its Publication Committee," *ProcIrBibAssoc* 25 ('02) 9-17.

After describing the formation and early history of the Irish Biblical Association, the article provides information about the work of its publications committee, with particular attention to the *Proceedings* and other projects.—D.J.H.

798. C. E. Morrison, "An Essay on the Life and Legacy of Roland E. Murphy, O.Carm.," *CathBibQuart* 64 (4, '02) 624-630.

The article describes Murphy's life (1917-2002), with attention to his academic formation, his teaching at various institutions, and his many contributions to the study of wisdom literature and biblical theology. A photograph of him appears on p. 623.—D.J.H.

799. M. Philonenko, "'Mon premier livre auquel je tiens toujours'. Les recherches d'Oscar Cullmann sur le Judaïsme hétérodoxe," *TheolZeit* 58 (3, '02) 216-220.

The article situates Cullmann's *Le problème littéraire et historique du roman Pseudo-Clémentin* (1930), published when he was twenty-eight years old, in the context of his scholarly career and notes that it serves as a kind of *praeparatio evangelica* for the works to follow.—C.R.M.

800. S. Pisano, "R.P. José O'Callaghan, S.J. *In memoriam,*" *Biblica* 83 (4, '02) 593-594.

A description of Professor O'Callaghan's life (1922-2001), with particular attention to his teaching and to his contributions to the fields of papyrology, Qumran studies, NT textual criticism, and philology.—D.J.H.

801. G. Rizzi, "*In memoriam.* Mario Erbetta," *EuntDoc* 55 (3, '02) 3-6.

This memorial note describes Erbetta's life (1924-2002), academic formation, work as a teacher, achievements as a scholar (especially his four-volume work on the NT Apocrypha), and human and religious qualities.—D.J.H.

802. A. Schmitt, "Erinnerungen an Joseph Ziegler (1902-1988)," *BibNotiz* 113 ('02) 69-78.

To mark the 100th anniversary of Ziegler's birth, the article first describes his life, academic formation, and scholarly achievements with particular attention to his teaching and to his many editions of Septuagint texts. Then it offers some personal reminiscences that bring out Ziegler's character as a person, teacher, and researcher.—D.J.H.

803. K. Scholtissek, "Zum Tod von Prof. Dr. Dr. h.c. Rudolf Schnackenburg," *BibLiturg* 75 (4, '02) 306-307.

Schnackenburg was one of the most significant and productive NT scholars of the 20th century. The article describes his life (1914-2002), academic formation, teaching career and his many students, writings, influence in the church, and so forth.—D.J.H.

804. H. Shanks, "Israeli Scholar Bares His Fangs—Again! Qimron Threatens to Sue García Martínez for Character Defamation," *BibArchRev* 29 (1, '03) 34-35.

E. Qimron regards as ridiculous F. García Martínez's claim that it was mainly J. Strugnell who prepared the composite text of 4QMMT, and considers publication of these charges by García Martínez and Shanks as immoral and even illegal.—D.J.H.

805. H. SHANKS, "'Will Marty Abegg Ever Find A Job?' Scroll Scholar Thrives Despite Unauthorized Publication," *BibArchRev* 29 (1, '03) 36-39, 70.

On the basis of the concordance to the Qumran manuscripts completed in 1960, Abegg was able to reconstruct various texts and allowed them to be published by the Biblical Archaeology Society. After giving basic information about the project, the article provides an introduction by M. Phelps, Abegg's description of his work and his decision to have it published, comments by Shanks on his involvement in the project, and concluding remarks by Abegg.—D.J.H.

806. J. S. SPONG, "John A. T. Robinson: The Mentor Who Shaped My Ministry," *The Fourth R* [Santa Rosa, CA] 15 (5, '02) 9-11, 15-19.

After describing the sensation that Bishop Robinson's *Honest to God* (1963) created in the UK and USA, the retired Episcopal bishop of Newark, NJ, describes the impact that Robinson's writings and person have had on his own ministry and publications.—D.J.H.

807. E. W. STEGEMANN, "Cullmanns Konzept der Heilsgeschichte in seiner Zeit," *TheolZeit* 58 (3, '02) 232-242.

O. Cullmann developed his concept of "salvation history" in his *Christus und die Zeit* (1946), *Christologie des Neuen Testament* (1957), and *Heil als Geschichte* (1965). After noting how this theme was approached in the 19th century, the article considers Cullmann's position in the context of 20th-century NT scholarship and theology, gives particular attention to R. Bultmann's criticisms of it, and reflects on how Cullmann treated apocalyptic and the end-time.—D.J.H.

808. A. M. WOODRUFF, "Thirty Years of Near Neglect: Apocalyptic in Brazil," *Journ StudNT* 25 (2, '02) 127-139.

The article traces the establishment of apocalyptic as a topic in Brazilian biblical scholarship first through translation of key western scholarly works and more recently in commentaries, journals, and essays written in Brazil or Latin America. It attributes the relative neglect of apocalyptic to the preference of Brazilian *biblistas* for canonical literature and the tendency to view apocalyptic literature as "escapist."—D.J.H.

809. E. ZENGER, "Josef Schreiner (1922-2002) in memoriam," *BibZeit* 46 (2, '02) 161-163; *ZeitAltWiss* 114 (3, '02) 339-341.

The article describes Schreiner's academic formation, teaching and other activities, and many contributions to the study of the OT and early Judaism, It describes him as both a critical exegete and an engaged theologian.—D.J.H.

Bulletins

810. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 40 (6, '02) 399-404.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

811. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 41 (1, '03) 63-68.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

812. J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 78 (2-3, '02) 274*-348*.

Bibliographical information for 1599 recent books and articles [see § 46-801] appears under these general headings: introduction (nos. 5608-5815), NT theology (5816-5942), NT books (5943-7123), and early Christian writings (7124-7206). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 152*-166*) and on Judaism (pp. 247*-274*).]—D.J.H.

GOSPELS—ACTS

Gospels (General)

813. P. BACQ, "Et que dites-vous de la joie?" *LumVit* 57 (4, '02) 365-377.

Recent psychoanalysis has rediscovered the ethical dimension of joy that springs from the exchange between persons who discover their selfhood in relationship. The Gospels underline the quality of relationship that Jesus establishes in his encounters with various persons, especially in his restoring them to life in its fullness. By taking upon himself the violence of his surroundings (even unto death), Jesus reveals the true face of God. The beatitudes reveal a joy that the world cannot take away.—D.J.H.

814. R. B. HAYS, "Can the Gospels Teach Us How to Read the Old Testament?" *ProEccl* 11 (4, '02) 402-418.

After opining that one reason we have lost our grip on reading the Bible is that we have forfeited our understanding of it as a single coherent story, the article explores how the OT teaches us to read the Gospels (with reference to Mk 11:15-19 and 6:45-52), and how the Gospels teach us to read the OT (with reference to Jn 2:13-22 and Lk 24:13-35), respectively. Luke 24 proclaims overtly what was hinted by John 2: In the new situation created by the death and resurrection of Jesus, Israel's Scripture is to be comprehensively construed as a witness to the gospel. This claim is not merely an ancient hermeneutical mistake that Christians can now decide to abandon; it is integral to the Gospels' witness about the identity of Jesus.—C.R.M.

815. L. HOULDEN, "Why Were the Disciples Ever Called Disciples? *Theology* 105 (828, '02) 411-417.

The use of the word "disciples" in the NT is both wider and narrower than one might expect. Wider, in that not just Jesus but also Moses (Jn 9:28), the Pharisees (Mk 2:18), John the Baptist (Mt 11:2; Jn 1:35; Acts 18:24), and Paul (Acts 9:25) are said to have disciples. Narrower, in that as a term for the adherents of Jesus it is confined in the NT to the Gospels and Acts. Paul, writing before any of these books, never referred to Christian adherents as disciples. The article compares and contrasts the employment of the term "disciple" (μαθητής) in the NT with rabbinic and Hellenistic uses, and also considers the contribution of early Christianity itself to the development of the sense of μαθητής.—C.R.M.

816. M. J. LARSON, "Three Centuries of Objections to Biblical Miracles," *BiblSac* 160 (637, '03) 77-100.

The article discusses a number of challenges to miracles and includes assessments of those objections. It first treats miracles in the age of reason with reference to J. Locke, Voltaire, H. S. Reimarus, G. Lessing, I. Kant, and D. Hume. Next it considers miracles in F. Schleiermacher's romantic theology. Then it takes up miracles in atheistic naturalism with reference to the views of L. Feuerbach and A. Flew, respectively. It concludes that all of the various positions examined have some deficiencies, and that the biblical doctrine of miracles is both rational and credible.—C.R.M.

817. L. LEGRAND, "Trinitarian Mission: Universal Mission. A biblical approach," *IndTheol Stud* 39 (2, '02) 109-115.

The article describes the various approaches to the theme of mission in the Gospels of John (trinitarian mission), Matthew (the universal power of the risen Lord), and Luke (the universal mission in the power of the Spirit).—D.J.H.

818. J. MORALES, "La vocación en los evangelios," *ScriptTheol* 34 (3, '02) 785-825.

After considering the Gospels' accounts of Jesus' call of the first disciples, the article discusses some characteristics of the call (direct, personal, unforeseeable), the efficacy of the call, the Twelve as the nucleus of the disciples, the call to the service of the kingdom, the call of Jesus and divine election, the urgency of accepting the call, following without conditions, security and risk, vocation as grace, and chosen in the Son.—D.J.H.

819. P. PALATTY, "Discipleship - A Call with a Mission," *Third Millennium* [Rajkot, India] 5 (4, '02) 26-42.

The Gospels characterize the disciples of Jesus as persons of divine election and special calling. They are sent with a mission and a promise. They are missionaries and heralds of the gospel. True discipleship demands an urgency of acceptance and readiness for fulfilling the mission. The mission is worldwide and the same as that of Jesus: to gather people for the kingdom of God here on earth and for heaven. The disciples are also prototypes or paradigms of the post-resurrection apostolic church.—D.J.H.

820. J. PATHRAPANKAL, "'Making Disciples' (Mt. 28:18-19) in the Early Church and its Contemporary Challenges," *Third Millennium* [Rajkot, India] 5 (4, '02) 6-25.

After terminological clarifications regarding some basic concepts often used in connection with mission, the article first discusses the Synoptic understanding of mission and evangelization, the great commission and the making of disciples (Mt 28:18-19), and the definitive mission as witnesses in the Acts of the Apostles (see Acts 1:8). Then it reflects on how evangelization should be understood in India today with reference to M. K. Gandhi on Christian witnessing, the parameters of Christian witnessing, and whether evangelization is now at a crossroads.—C.R.M.

821. R. H. Banks, "Scripture in Memory: Jesus as a Model for Spiritual Formation," *Journ AdventTheolSoc* 13 (2, '02) 132-135.

While Christ's life in the Spirit stemmed from several sources, it included his intent to store Scripture in memory. The article traces this practice through the Gospels and indicates its relevance for God's people living in the time of the end.—C.R.M.

822. M. Bonilla, "The Jesus Seminar, its Methodology and Philosophy: A Challenge to Catholic Biblical Theology," *SciEsp* 54 (3, '02) 313-335.

The paper first describes the methodology of the Jesus Seminar and offers a critical assessment of some of its major points. Next it considers the underlying principles that govern the work of the Seminar with particular attention to its view of God. Finally it discusses some of the challenges that the Seminar's work brings to Catholic biblical theology. It concludes that if the Seminar's view that Jesus was not responsible for most of the theology articulated by the Gospels were to stand, one should reconsider the value of a recovery operation as offered even by the Seminar.—C.R.M.

823. E. Brito, "La jésuslogie de Fichte," *RevThéolLouv* 33 (4, '02) 497-520.

The article examine the views of J. G. Fichte (1762-1814) on the divine sonship of Jesus, his consciousness, miracles, and identification with the Christ-Messiah. While recognizing Jesus' consciousness of being the Son of God, Fichte avoided the incarnation and reduced his approach to a simple Jesusology. While admitting that Christ has become a historical reality in Jesus and that the role of Jesus remains unique from a historical viewpoint, Fichte regarded the christological dogma as wrong in making history into metaphysics.—D.J.H.

824. M. Cahill, "Did Jesus Refer to Himself in the Third Person? A Contribution to the Son of Man Debate," *ProcIrBibAssoc* 25 ('02) 58-68.

The article contends that the Son of Man sayings in the Gospels insofar as they contain the phrase "Son of Man" are not the *ipsissima verba* of Jesus simply because there is no evidence of persons speaking of themselves so frequently in this third person manner, least of all using Son of Man terminology. It first treats all the sayings as a single unit to refute the maximalist position in regard to their authenticity. Then it proposes that "Son of Man" is best understood as having titular origins with the early church as the creative source; i.e., the Gospels are understood as expressive of the writers' understanding of Jesus as the Son of Man.—C.R.M.

825. M. J. Cahill, "Drinking Blood at a Kosher Eucharist? The Sound of Scholarly Silence," *BibTheolBull* 32 (4, '02) 168-181.

At any period in Jewish history the notion of Jews drinking blood would be inconceivable even to those with only the barest acquaintance with Jewish dietary requirements and with the Jewish blood taboo (see Jn 6:53-56). However, some modern scholars accept easily that Jesus could have spoken about drinking blood to his Jewish disciples at a farewell supper, while others ignore this key problem and focus on relatively minor issues. That Jesus could have mentioned his blood as symbolized by wine is entirely possible. But the drinking of the wine as his blood is possible only in a Hellenistic Christian community that took the eucharistic rite a step further under the influence of the surrounding religious customs.—D.J.H.

826. P. F. CRAFFERT, "Historical-anthropological Jesus research: The status of authentic pictures beyond authentic material," *HervTeolStud* 58 (2, '02) 440-471.

In the face of the tenacity of the received tradition of historical criticism, the article measures historical-critical approaches against the standard of a historical-anthropological approach. It discusses a historical-anthropological approach to Jesus of Nazareth, the "third" and the "reNEWed" quests, and the relation of the Gospel pictures to the historical figure of Jesus. The logic of a historical-anthropological approach has nothing to do with authentic material or the appropriate labels that should be added to the identified authentic kernel. Rather, it identifies the kind of figure within a historical setting and relates the content of the sources to that kind of figure (social type).—C.R.M.

827. A. DESTRO AND M. PESCE, "Between family and temple: Jesus and sacrifices," *Herv TeolStud* 58 (2, '02) 472-501.

This consideration of Jesus' attitudes toward sacrificial rituals first discusses some general theories dealing with sacrificial rituals (V. Valeri, B. J. Malina, H. Eilberg-Schwartz, M. Douglas). Next it tries to determine the nature of 1st-century Jewish sacrifices in the Land of Israel and the case of Jesus. Then it constructs a model that can show the simultaneous presence of contradictory or divergent tendencies in Jesus' attitude toward sacrifices and enable us to imagine a transformative process, a passage from a system centered on the Temple, to marginal or peripheral systems, without the disappearance of the former. It concludes that Jesus transforms and relocates two aspects of the religion of the Temple insofar as in his concept the forgiveness of sins and a new beginning of people's lives brought about by the jubilee can happen anywhere (not only in the Temple) and at anytime (not only once a year on Yom Kippur).—C.R.M.

828. J. D. G. DUNN, "Jesus and Purity: An Ongoing Debate," *NTStud* 48 (4, '02) 449-467.

The importance of purity legislation and the "separateness" that it implied within Second Temple Judaism confirms the significance of the renewed interest in purity issues in "historical Jesus" research. The relevance of John the Baptist's baptism is less clear than at first appears. But that Jesus shared at least some purity priorities is implied by Mk 1:44 and by his "cleansing of the Temple." Yet Jesus also sat loose to the purity halakot regarding clean and unclean and table fellowship, which suggests that he did not regard such concerns as central to the definition of Israel and its practice.—D.J.H.

829. J. H. ELLIOTT, "Jesus Was Not an Egalitarian. A Critique of an Anachronistic and Idealist Theory," *BibTheolBull* 32 (2, '02) 75-91.

The theory that Jesus was an egalitarian who established an egalitarian "community of equals" is problematic in several respects and must be rejected as implausible, unsupported, and unconvincing. The article presents a sustained critique of this theory as it concerns the words and actions of Jesus, the premises that the theory appears to entail, the interpretation of the NT evidence used to support it, the sociological plausibility of such a theory, and evidence of the historical and social practice of equality by Jesus and his followers. The notion of Jesus' establishing a community of equals is something to be challenged, not simply because the notion itself is unsustained by evidence, but because it obscures what was the actual and primary model of community employed by Jesus and his followers, namely, the household or family.—C.R.M.

830. J. K. ELLIOTT, "Research on the Sayings of Jesus," *CommViat* 44 (2, '02) 174-181.

The time is now ripe to unravel by means of as full an *apparatus criticus* as practicable all the significant variant forms of the sayings of Jesus, ideally by concentrating on the changes revealed in specific manuscripts or manuscript groupings, and then to plot any detectable developments in the tradition. We need a new assemblage of agrapha (reviving the work of A. Resch), and probably not only for noncanonical sayings but also for variant forms of Gospel-type sayings. A thesaurus of judiciously edited sayings of Jesus would be a valuable resource for NT textual criticism as well as for plotting developments in doctrine, Christology, and patristic theology.—C.R.M.

831. D. A. FIENSY, "Jesus and Debts: Did He Pray About Them?" *RestorQuart* 44 (4, '02) 233-239.

There is not sufficient evidence to prove that pervasive indebtedness existed in Galilee in the earlier part of the 1st century A.D. and that it served as the historical and economic backdrop to Jesus' ministry. Attempts to interpret Jesus' words (e.g. Mt 6:12) based on a supposed pervasive peasant indebtedness may be mistaken.—D.J.H.

832. J. A. HILL, "Was Jesus Green? Reflections on the Sayings of Jesus from a Cross-Cultural Perspective," *The Fourth R* [Santa Rosa, CA] 15 (5, '02) 3-8.

The article uses Chinese religious traditions as a lens through which to gain a fresh perspective on the ecological implications of Jesus' teachings. It observes that Jesus' aesthetic appreciation for nature as a witness to God's love for all of life, empathy for nonhuman life forms, repudiation of greed, etc., suggest that he is someone who espoused an ecologically friendly ethic.—C.R.M.

833. B. HOLMBERG, "Karisma som sociologisk förklaringsmodell i tolkningen av Jesus (Charisma as a sociological interpretive model in Jesus research)," *SvenskExegÅrs* 67 ('02) 61-77.

M. Weber's model of charismatic authority, which was influenced by R. Sohm's interpretation of the earliest church as a "charismatic organization," has been used extensively by exegetes since 1968 as a help in interpreting Jesus. The exegetes have emphasized different aspects of Jesus' charisma—his radical lifestyle and revolutionary message, or miraculous powers of healing, or conflict and self-stigmatization. The latter aspect has the greatest elucidative power. Charisma should be understood not as a cause behind Jesus' behavior but rather as a model of heuristic and explanatory value in historical research.—D.J.H.

834. S. LAMERSON, "Evangelicals and the Quest for the Historical Jesus," *CurrBibRes* 1 (1, '02) 61-87.

This review of historical Jesus studies done by evangelical scholars treats textbooks (R. Stein, C. Blomberg, B. Witherington, G. Twelftree), constructive studies (N. T. Wright, S. McKnight, B. Chilton), and apologetic works (R. Thomas, G. Boyd). It notes that some evangelical work in this field is respectable and some of it is not, and concludes with commendations and suggestions.—D.J.H.

835. D. B. MARTIN, "'Sex and the Single Savior,'" *SvenskExegÅrs* 67 ('02) 47-60.

History can give us no secure answer to the question of Jesus' sexuality or singleness, and even the answers it can give are only the products of its imagination and have no right to delegitimate the answers supplied by other interpretive methods. The article considers four methods of interpretation or "imaginations" (popular, historical, patristic, gay) that contemplate the singleness of Jesus in different ways. It argues that all of these different methods of interpretation, including historical criticism, are "imaginings," and that none of them can offer compelling reasons to claim the position of hermeneutical hegemony over the others.—C.R.M.

836. J. MATTHEY, "Jésus, un être de dialogue," *Spiritus* [Paris] 169 ('02) 514-525.

While at first sight Jesus does not appear to be a perfect model for Christians engaged in interreligious dialogue, he does share his life with sinners and other marginal persons, enters into discussions with Jewish teachers and other persons, displays many signs of openness, has dialogues with a centurion at Capernaum (Mt 8:5-13) and a Canaanite woman (Mt 15:21-28), promotes the value of witness as a form of dialogue (Mt 28:16-20), and dies for the salvation of humankind.—D.J.H.

837. C. MCMAHON, "Christology, History, and Frankenstein's Monster: The Evolution of the Historical Jesus in John P. Meier," *NewBlackfr* 83 (981, '02) 504-513.

The article first considers Meier's understanding of historical inquiry in *A Marginal Jew* (1991, 1994, 2001) and the criticism that understanding has received. Then it looks at both the positive and negative aspects of Meier's performance of historical Jesus research as he brings life to the material he judges historical. It concludes that Meier's project stands as a remarkable achievement in the way historical Jesus research ought to be done, but it fails in its account of how historical research is to be understood.—D.J.H.

838r. J. P. MEIER, *A Marginal Jew.* Vol. 3, *Companions and Competitors* [*NTA* 46, p. 158; § 46-825r].

J. SCHRÖTER, "Der historische Jesus in seinem jüdischen Umfeld. Eine Bestandsaufnahme angesichts der neueren Diskussion," *Biblica* 83 (4, '02) 563-573.—After placing this third volume in the context of Meier's project as a whole, this article presents detailed discussions of each chapter in the book and situates his work in the context of recent historical Jesus research. It concludes that Meier's work is one of the most significant contributions to recent research and sets a high standard for any future work in the area.—D.J.H.

839. M. PATELLA, "The Sites of Jesus' Baptism," *BibToday* 40 (6, '02) 375-379.

The article describes the various sites associated with the baptism of Jesus from antiquity to today. It notes that despite the vagaries of the historical site, the baptism of Jesus has always had a central place in Christian tradition, architecture, and iconography. Six photographs accompany the article.—D.J.H.

840. W. PRATSCHER, "Die Sündlosigkeit Jesu im Neuen Testament," *BerlinTheolZeit* 19 (2, '02) 159-174.

While the sinlessness of Jesus is seldom an explicit topic in the NT, it nevertheless plays an important role. In defining sinlessness it is necessary to distinguish between the absence of individual failures and a way of life corresponding entirely to the will of God. Although the former sense is presupposed, only in the latter sense is sinlessness of real theological significance.—D.J.H.

841. M. Reiser, "Eschatologie in der Verkündigung Jesu," *StudNTUmwelt* 27 ('02) 155-177.

After noting the fragmentation of the consensus on the eschatological character of Jesus' words and deeds since the 1980s, the article endeavors to substantiate the claim that notions of an uneschatological Jesus are fantastic constructs that can claim no historical probability. It discusses the historical and tradition-historical difficulties of the supposition of an uneschatological Jesus, wrong approaches (the Jesus Seminar), principles of historical reconstruction, and the eschatological proclamation of Jesus (the kingdom of God). The key that the Synoptic Gospels offer to understand Jesus is eschatology.—C.R.M.

842. S. Segert, "The Languages of Historical Jesus," *CommViat* 44 (2, '02) 161-173.

After providing general information about the languages used in Palestine in Jesus' time (Aramaic, Hebrew, Greek), the article focuses on the Aramaic words of Jesus as they are attested in the Gospels. It concludes that the Aramaic words and Aramaisms in the Gospels show that the message of Jesus was presented to the ordinary people of Palestine in their everyday language (Aramaic).—D.J.H.

843. A. van Aarde, "Methods and models in the quest for the historical Jesus: Historical criticism and/or social scientific criticism," *HervTeolStud* 58 (2, '02) 419-439.

After suggesting that social-scientific criticism should not be seen as an alternative to historical criticism, the article first considers a social-scientific quest for the historical Jesus. Then it discusses the application of criteria for distinguishing authentic sayings or deeds of the historical Jesus (criteria are not methods or models), the environmental criterion, and describing Jesus in terms of a social ideal type.—C.R.M.

844. I. Wallis, "Before Big Bang. Echoes of Jesus in the Faith of His Followers," *Theology* 106 (829, '03) 12-19.

The impetus for discovering Jesus' theological identity may well reside in his habitus of faith, which continues to be accessible to us. While the search for Jesus of Nazareth behind the phenomenon of the resurrection continues, one may discover a particular embodiment of faith evident in those who allowed his life to impact upon theirs: embodying forgiveness, learning to call God "Father," becoming wise, living joyously, loving wholeheartedly, and pursuing God's kingdom.—C.R.M.

Passion and Death

845. L. Roy, "The Death of Jesus: Its Universal Impact," *NewBlackfr* 83 (981, '02) 517-528.

We ought to think of the passion of Jesus analogically, on the model of what "self-sacrifice" means in ordinary life. Properly understood, the notion of sacrifice helps us to grasp how the death of Jesus proves to be the ultimate solution to the mystery of evil. What saves the world is not the material sacrifice of Jesus but rather the love with which he consents to give his life—his self-offering, the spiritual and yet embodied sacrifice.—D.J.H.

846. H. SCHÖNDORF, "Warum musste Jesus leiden? Eine neue Konzeption der Soteriologie," *ZeitKathTheol* 124 (4, '02) 440-467.

The classical soteriological theories that depend on Anselm's satisfaction theory are not convincing. A hint toward a new conception of soteriology can be found in the demand for pardon in the Lord's Prayer. Authentic pardon is possible only by one who experiences the consequences of sin (destruction and death). Therefore God "must" become human, and suffer and die in order to forgive us our sins.—D.J.H.

Passion and Death, § 47-1309.

The Resurrection

847. P. F. CRAFFERT, "'Seeing' a Body into Being: Reflections on Scholarly Interpretations of the Nature and Reality of Jesus' Resurrected Body," *RelTheol* 9 (1-2, '02) 89-107.

The study engages in the discussion of the postmortem appearances of Jesus and examines how scholars move from the data in the texts to their viewpoints regarding Jesus' resurrected body. It first treats the nature of Jesus' resurrected body in NT scholarship and observes that it is neither the data nor the texts that show what the nature of Jesus' resurrected body was but the researcher's definition of seeing and his or her understanding of reality. Then it discusses the resurrection appearances as visionary experiences with reference to visions, culture, and reality, and the content of visions as normal and nature phenomena, respectively. It concludes that in all cases, what kind of a body Jesus' resurrected body was depends first on what kind of seeing was involved and second on what kind of worldview is presupposed.—C.R.M.

848. F. CRÜSEMANN, "Schrift und Auferstehung. Beobachtungen zur Wahrnehmung des auferstandenen Jesus bei Lukas und Paulus und zum Verhältnis der Testamente," *Kirche und Israel* [Neukirchen-Vluyn] 17 (2, '02) 150-162.

The article first considers the connections between Jesus' resurrection and Israel's Scriptures in Luke's writings (especially Luke 24 and Acts 2:22-26 and 13:16-41) and in Paul's letters (especially 1 Cor 15:13-19). Then it observes that resurrection is a statement about God, that the predominant impulse in the appearances of the risen Jesus is to win non-Jews to the God of Israel, and that the collection known as the NT serves to link the Gentile Christian church to Israel's Scriptures.—D.J.H.

849. P. TRUDINGER, "Farewell to the Resurrection: Welcome to the Gospel," *Faith and Freedom* [Oxford] 55 (2, '02) 139-143.

The terms and the notion of "the resurrection" are in our contemporary culture an anachronism, and in its own historical context a nonevent. In being honest regarding the historical meaning of the language of apocalyptic, one who seeks to follow Jesus must say "farewell" to the resurrection. The gospel that Jesus preached and that we should welcome proclaims that we can unreservedly trust God and that we must range ourselves with the poor and oppressed for justice.—C.R.M.

850. N. T. Wright, "Jesus' Resurrection and Christian Origins," *Gregorianum* 83 (4, '02) 615-635.

This sketch of a historical argument about what happened three days after Jesus' crucifixion considers life and death in the 1st century (what pagans and Jews hoped for), the early Christian hope (reshaped Jewish hope), the reasons for the development of the Christian position (belief in the bodily resurrection of Jesus), and what historians can say that will account for the early Christians' claim that Jesus of Nazareth had been raised from the dead (from story to event). It concludes that the empty tomb and the convincing appearances of Jesus are the two conclusions the historian must draw.—C.R.M.

851. N. T. Wright, "Resurrection faith," *ChristCent* 119 (26, '02) 28-31.

Wright answers questions about the resurrection of Jesus and related topics, with particular attention to the historical plausibility and the significance of the resurrection for Christian faith and life.—D.J.H.

Synoptics

852. S. Curkpatrick, "Between *Mashal* and Parable: 'Likeness' as a Metonymic Enigma," *HorBibTheol* 24 (1, '02) 58-71.

While the *māšāl* is a precursor to the parables and sayings of the Synoptic Gospels, "likeness" does not adequately translate into παραβολή as simile following Aristotle's rhetorical tradition. The language of the Synoptic parables, as with the language of Hebrew *mĕšālîm*, is subject to metonymic fluctuation in its reference. Parables are metonymically dense, with the particulars of a parable being sufficiently sparse for the story to be interpreted in a number of ways.—D.J.H.

853. L. A. Jervis, "Suffering for the Reign of God. The Persecution of Disciples in Q," *NovTest* 44 (4, '02) 313-332.

The study calls into question the standard interpretation of the persecution of disciples in Q, namely, that Q presents discipleship suffering Deuteronomistically. It shows that the majority of Q passages concerned with the suffering of disciples do not display Deuteronomistic traits. Rather the greatest proportion of Q passages indicate that the reason followers of Jesus suffer is that they have fealty to Jesus. A Deuteronomistic explanation of allegiance to Jesus as the cause of discipleship suffering—that disciples follow in the footsteps of their master, the rejected prophet—is likewise problematic insofar as Q does not designate Jesus primarily as a prophet preaching repentance. The suffering of Jesus' disciples in Q is rooted in the clash between current investments and beliefs, and the reign of God of which the disciples are frontline emissaries.—C.R.M.

854r. J. S. Kloppenborg Verbin, *Excavating Q* [*NTA* 45, p. 164; § 46-157r].

S. Freyne, "In Search of Q. A Conversation with the Work of John S. Kloppenborg," *Proc IrBibAssoc* 25 ('02) 116-132.—Kloppenborg Verbin's book is a veritable introduction to all the major questions dealing with Christian origins that are currently debated, and it is likely to be a standard work on Q's contribution to many of these issues for the foreseeable future. The article offers an extended summary of the volume and interacts with various of its proposals. It concludes with reflections on some disagreements based on the Galilean social world that Kloppenborg Verbin's elaborate construction presupposes: the language of Q (the rejection of an Aramaic original), the rigid distinction between Q^1 (sapiential) and Q^2 (apocalyptic), and Q's attitude toward Jerusalem.—C.R.M.

855. R. K. McIver and M. Carroll, "Experiments to Develop Criteria for Determining the Existence of Written Sources, and Their Potential Implications for the Synoptic Problem," *JournBibLit* 121 (4, '02) 667-687.

The article first reports on three of a series of six experiments, resulting from a collaboration between scholars in Gospel studies and experimental psychology, designed to explore some of the characteristics whereby materials copied from written texts may be distinguished from orally transmitted materials. Then it considers some of the implications for the study of the Synoptic problem that might derive from the results of the experiments. It concludes that while there are at least nine parallel passages in the Synoptic Gospels where copying has almost certainly occurred, nevertheless the majority of the parallels in the Synoptic Gospels have characteristics that are more typical of a process of transmission that involves memory rather than straight copying.—D.J.H.

856. D. P. Parris, "Imitating the Parables: Allegory, Narrative and the Role of Mimesis," *JournStudNT* 25 (1, '02) 33-53.

Because the parables are mimetic representations, they allow the reader to recognize correspondences based on a preexisting code and at the same time to recognize new possibilities for understanding. So the same parable can be read either as an allegory or as a narrative whole. As a result, the different genre classifications we assign to the parables are not only derived from our participation in the mimetic representation of the parables but are also mutable and will shift depending on the relationship between the reader and the text.—D.J.H.

857. D. Reinstorf and A. van Aarde, "Reflections on Jesus' parables as metaphorical stories past and present," *HervTeolStud* 58 (2, '02) 721-745.

There can be little doubt that there is a definite resemblance between the way a metaphor and a parable told by Jesus function. As such the metaphor serves as a model and becomes a "lens" through which an interpreter can and should view the parables of Jesus. This lens should "zoom in" not only on the reconstructed parables of the historical Jesus but also on the parables of Jesus as told or retold by the Evangelists in their particular Gospel settings.—D.J.H.

858. C. S. Rodd, "The Theology of Q Yet Again. A Reply to the Responses of Christopher Tuckett and Paul Foster," *ExpTimes* 114 (3, '02) 80-85.

The article responds to Tuckett [§ 46-1566] and Foster [§ 46-1563] with clarifications and restatements of the logic of the argument concerning the implausibility of reconstructing Q from Matthew and Luke based on the experiment of reconstructing Mark from Matthew and Luke [§ 46-865; see § 47-165]. It notes that those discussing the theology of Q and the Q community make three illegitimate jumps: accepting that the non-Markan parallels essentially present the theology of the document Q, assuming that the theology of Q is that of a person living in the 1st century, and reconstructing the community within which this person lived and wrote the Q document.—C.R.M.

Synoptics, § 47-902.

Matthew

859. B. Byrne, "The Messiah In Whose Name 'The Gentiles Will Hope' (Matt 12:21): Gentile Inclusion as an Essential Element of Matthew's Christology," *AusBibRev* 50 ('02) 55-73.

Matthew's Gospel is designed to present Jesus of Nazareth not only as Messiah but as a Messiah having essential reference to the Gentiles—the one in whose name "the Gentiles will hope" (Mt 12:21, quoting Isa 42:4 LXX). The article establishes this thesis with reference to five landmarks: the infancy story, especially the Magi sequence (1:1–2:23); summary of Jesus' inaugural preaching (4:12-17); further summary following "withdrawal" (12:15-21); encounter with a Canaanite woman (15:21-28); and the concluding "great commission" (28:16-20). [The fascicle contains a response by D. C. Sim (pp. 74-79) and a reply to him by Byrne (p. 79).]—D.J.H.

860. D. C. Duling, "Matthew as marginal scribe in an advanced agrarian society," *Herv TeolStud* 58 (2, '02) 520-575.

Analysis of references to scribes in Matthew's Gospel shows that a few of them are positive comments and that the Evangelist himself was a scribe. In Matthew's Christ-believing group, his scribal profession and literacy meant power and socioreligious status. Yet his voluntary association with Christ believers (ideological marginality), many of whom could not participate in social roles expected of them (structural marginality), led to his living between two historical traditions, languages, political loyalties, moral codes, social rankings, and ideological-religious sympathies (cultural marginality). The author's cultural marginality helps to clarify certain well known literary tensions in the Gospel.—D.J.H.

861. R. Foster, "Why on Earth Use 'Kingdom of Heaven'? Matthew's Terminology Revisited," *NTStud* 48 (4, '02) 487-499.

Matthew used the expression "kingdom of heaven" intentionally as part of a larger "heavenly discourse" in his Gospel to support his strategy of reaffirming the disciples of Jesus as the true chosen people of God. His goal was to deter weaker members from apostasy to the "burden" of formative Judaism as taught by the Pharisees and other religious leaders. Thus "kingdom of heaven" affirmed the disciples' allegiance both to Jesus as the Christ and to his teaching which truly revealed the righteousness of God.—D.J.H.

862. M. Sato, "Ist Matthäus wirklich Judenchrist?" *AnnJapanBibInst* 27 ('01) 155-173.

The assumption that the Evangelist Matthew was originally a Jew runs up against at least two difficulties that have too often been ignored. The idea of Jesus' virginal conception and—even more important—the notion of drinking blood at the Last Supper would not have been acceptable to Jews. These difficulties can be explained if we suppose that the Evangelist was originally a Gentile (eventually one of the "God-fearers") who later became a Christian.—D.J.H.

863. D. C. Sim, "Matthew's anti-Paulinism: A neglected feature of Matthean studies," *HervTeolStud* 58 (2, '02) 767-783.

The initial work of S. G. F. Brandon in 1951 to prove that Matthew was anti-Pauline was clearly unconvincing in the form in which he presented the case. But Matthean scholarship has slowly and inadvertently been moving back toward Brandon's thesis. The view that replaced Brandon's hypothesis, that Matthew and Paul were theologically close rather than in opposition to one another, was always an optimistic one and has correctly met with skepticism in the field. The latest trend is to acknowledge the major differences between the two but to see them as complementing each other. But when we ask whether Matthew intended to complement Paul's theology, the answer must be a resounding no. The Matthew of much current scholarship is a Law-observant Christian Jew who probably advocated a Law-observant Gentile mission, and in this respect he stood within the same tradition as Paul's Christian Jewish opponents in Galatia.—C.R.M.

Mt, § 47-972.

864. [Mt 1–2] P. Poucouta, "Noël avec Matthieu: le défi de la nouveauté!" *EspVie* 112 (72, '02) 3-4.

With reference to various passages in Matthew's infancy narrative (Mt 1–2), the article reflects on Jesus as our newness, the new solidarities that he brings about, and welcoming the newness of God.—D.J.H.

865r. [Mt 2:1-12] M. R. Molnar, *The Star of Bethlehem. The Legacy of the Magi* [*NTA* 44, pp. 168-169].

J. N. Birdsall, "The Star of Bethlehem," *ExpTimes* 114 (3, '02) 96-98.—We have to greet with gratitude Molnar's interpretation of the phrase ἐν τῇ ἀνατολῇ in Mt 2:2, 9 as a technical term of astrology and for suggesting a link between Jesus' birth and astronomical events in 6 B.C. But his attempt to characterize the whole Matthean account in Mt 2:1-12 as reflecting technical terminology at various other points breaks down on linguistic grounds.—D.J.H.

866. J. A. Gibbs, "Israel Standing with Israel: The Baptism of Jesus in Matthew's Gospel (Matt 3:13-17)," *CathBibQuart* 64 (3, '02) 511-526.

In the context of Matthew's narrative an allusion in Mt 3:17 to Ps 2:7 ("You are my son, today I have begotten you") and the resulting royal Davidic Christology is unlikely. Rather, the theme of Israel as God's "son" is more likely the background for the Father's words from heaven. Moreover, it appears that Matthew had in mind Jer 38:20 LXX ("Ephraim is a beloved son to me"), that he was portraying Jesus at his baptism as Servant (see Isa 42:1) and Israel (Israel standing with Israel) rather than as Servant and King, and that there is a certain narrative development with regard to Jesus as Son of God/Israel from Mt 2:13-15 to 3:13-17 to 4:11.—D.J.H.

867. [Mt 4:1-11] L. Schiavo, "The Temptation of Jesus: The Eschatological Battle and the New Ethic of the First Followers of Jesus in Q," *JournStudNT* 25 (2, '02) 141-164.

The article reads the account of the temptation of Jesus (Mt 4:1-11; Lk 4:1-13; cf. Mk 1:12) and the Q source in general in parallel with the vast apocalyptic literature (canonical, apocryphal, pseudepigraphical) of the 1st century A.D., looking for convergences, agreements, and relationships of dependence. It treats the temptation of Jesus (history of interpretation, function of the account within the Gospels), presuppositions for a new understanding of the text within the context of the eschatology and apocalyptic of Jesus' time (visionary elements of the journey, the transportation of the body, the mythical language, the scheme of the "combat myth," Jesus as warrior and as celestial judge of the end times), and the Q movement and its ethical proposal. It concludes that the temptation of Jesus is not a later addition to the Q source and that it suggests that apocalyptic rather than wisdom was the base with which Q most identified.—C.R.M.

Mt 5–7, § 47-774.

868. [Mt 5:17–6:21] L. J. LAWRENCE, "'For truly, I tell you, they have received their reward' (Matt 6:2): Investigating Honor Precedence and Honor Virtue," *CathBib Quart* 64 (4, '02) 687-702.

The article revisits the topic of "honor" within anthropological sources and Jewish tradition, and attempts to identify its characteristic diversity and relevance to selected sections in Matthew's Sermon on the Mount (especially Mt 5:17-48 and 6:1-21). It contends that honor should not be seen as the sole value of the ancient world, nor when this value is seemingly rejected in the text, need the text necessarily be labeled countercultural. Rather, concerns of "honor" should be limited to those occasions in which talk of reward or conferal of status is explicitly assumed. Furthermore, honor should not be viewed as solely ascribed or acquired by agonism before an earthly court of opinion. Rather, the distinction between honor precedence and honor virtue should be reclaimed and investigated in relation to Matthew's rejection of the Jewish leaders' behavior and their contravention of the ideal values as presented in Jewish scriptural tradition.—D.J.H.

869. L. H. RIVAS, "El 'pacifismo' del Sermón de la Montaña (Mt 5, 39-40 y 44-48; Lc 6, 27-38)," *Revista Bíblica* [Buenos Aires] 64 (1-2, '02) 5-52.

The Matthean Sermon on the Mount and the Lukan Sermon on the Plain contain texts about the renunciation of violence and love of enemies. The article first presents detailed exegetical analyses of Mt 5:38-42 (Lk 6:29-30) and Mt 5:43-48 (Lk 6:27-36) as well as of Lk 6:27-38, respectively. Then it reflects on the possibility of actualizing their "pacifism" in light of the history of their interpretation and of current discussions about them.—D.J.H.

Mt 5:44-48, § 47-869.

Mt 6:12, § 47-831.

870. E. OTTENHEIJM, "Genezen als goed doen. Halachische logica in Mt 12,9-14 (Healing as 'doing good.' Halakhic Logic in Mt 12,9-14)," *Bijdragen* 63 (3, '02) 335-365.

The article defends the hypothesis that in Mt 12:9-14 healing is understood as an application of the halakic concept of good deeds, in that the healing of the man's withered hand prevents acute poverty. Both in Matthew and in rabbinic literature good deeds are important, and in both traditions Hos 6:6 serves as the biblical foundation. In the dispute about specific deeds of loving kindness on the Sabbath, Matthew shows affinity with the Hillelite position that defends the ongoing obligation to provide for the poor and to foster human well being on the Sabbath.—D.J.H.

Mt 12:21, § 47-859.

Mt 13:14-15, § 47-889.

Mt 13:44, § 47-717.

Mt 14:13-21, § 47-891.

871. L. Nortjé-Meyer, "The Homosexual Body without Apology: A Positive Link between the Canaanite Woman in Matthew 15:21-28 and Homosexual Interpretation of Biblical Texts," *RelTheol* 9 (1-2, '02) 118-134.

The story of the Canaanite woman in Mt 15:21-28 is an inspiration to homosexual interpretation of biblical texts. She places herself outside the patriarchal structures of being unclean, silent, passive, and a wife in a male-head family. This woman is not framed by culture or doctrine.—D.J.H.

872. M. Rastoin, "Pierre 'fils de la colombe' en Mt 16,17?" *Biblica* 83 (4, '02) 549-555.

Why does Jesus specify Peter's filiation as "son of Jonah" (Βαριωνᾶ) in Mt 16:17? In spite of the absence of text-critical evidence, modern interpreters often take the expression as a misspelling for "son of John," or else confess their perplexity. But the Semitic meaning of *yônâ* may help to rehabilitate an old patristic reading that sees a link between the "dove" (*yônâ* in Hebrew and Aramaic) and the Holy Spirit. Such a pun by the Matthean Jesus fits well in the immediate context and is consistent with Matthean theology overall.—C.R.M.

Mt 17:1-8, § 47-895.

873. [Mt 18:12-13] R. F. Collins, "Parables for Priests: The Lost Sheep," *Emmanuel* 109 (1, '03) 11-21.

It would appear that in the life situation of Jesus the parable of the lost sheep (Mt 18:12-13; Lk 15:4-6; *Gospel of Thomas* 107) was addressed to his opponents (the Pharisees) but now it is preserved as an exhortation addressed to Christian leaders. The article presents observations on the contexts of the three versions of the parable and reflects on it as a parable for priests.—C.R.M.

874. [Mt 19:12] F. P. Retief, S. J. P. K. Riekert, and J. F. G. Cilliers, "Eunugs in die Bybel (Eunuchs in the Bible)," *ActaTheol* 22 (2, '02) 114-125.

While the OT *sārîs* and the NT εὐνοῦχος can mean "eunuch," both words could also mean "official" or "commander." *Sārîs* appears to refer to a eunuch in Esth 1:10-12; 2:3, 14; 4:4, 5; 6:14; 7:8; 2 Kgs 20:18; Isa 39:1 and 56:3-5, but in the rest of the 38 occurrences (e.g. Gen 37:36; 39:1; 40:27; 2 Kgs 8:6; 24:12; Esth 2:21; Jer 34:19) it probably means official or commander. Three kinds of eunuchs are referred to by Mt 19:12: castrates, congenital eunuchs, and those who renounce marriage. The Ethiopian official in Acts 8:27-39 was probably not a eunuch.—C.R.M.

875. [Mt 19:19] Y. Takeuchi, "Redonner sens au précepte de 'l'amour du prochain' (Lev 19,18aβ) — 'comme toi-même bien-aimé,'" *AnnJapanBiblnst* 27 ('01) 3-21.

After noting four possible interpretations of the Hebrew phrase *wĕʾāhabtā lĕrēʿăkā kāmôkā* in Lev 19:18b (see Mt 19:19; 22:39; etc.), the article considers the global context of the OT pericope in which it appears (Lev 19:9-18). Then it proposes that the phrase be interpreted in the following way: "Love your neighbor as (I [= God] love you) yourself." Finally it argues for the superiority of this approach over the other four interpretations.—D.J.H.

876. [Mt 21:43] G. PFANDL, "Israel and the Church," *JournAdventTheolSoc* 13 (2, '02) 15-29.

The kingdom of God that Jesus mentions in Mt 21:43 is the rule of God in the lives of people, the spiritual kingdom, or the kingdom of grace that he established with his first advent. This kingdom that was taken from the Jewish nation and given to the Christian church consisted at first primarily of Jews who accepted Jesus as the Messiah but to whom were soon added converted Gentiles. Together they were given the task to go and make disciples of all nations and baptize them (see Mt 28:19).—D.J.H.

877. K. UCHIDA, "Does the Parable of the Feast (Matt. 22:1-14) Teach Salvation after 'Hell'?" [in Japanese] *Exegetica* [Tokyo] 13 ('02) 73-96.

The points made by N. Miyahira in arguing that the parable of the feast in Mt 22:1-14 teaches salvation after hell are far from convincing. While the parable makes clear that God invites people to join in celebrating the coming of his Son the Messiah, it also emphasizes the responsibility of those who reject the invitation (which Miyahira underestimates). The most surprising "eisegesis," however, is the statement that the king's harsh command to cast out the person without a wedding garment is humor and that this person is granted an audience with the king earlier than any of the rest.—D.J.H.

878. [Mt 24–25] L. D. PETTEGREW, "Interpretive Flaws in the Olivet Discourse," *Mast SemJourn* 13 (2, '02) 173-190.

The Olivet discourse in Matthew 24–25 has been a proving ground where incorrect rapture systems (posttribulationism, pre-wrath, preterism) have gone astray. Pretribulationism responds to the hermeneutical fallacies by interpreting "this generation" in Mt 24:34 to refer to the generation alive when events of the great tribulation take place. Consistent pretribulationism understands "one taken, one left" and the "fig tree" to refer to events pertaining to the second coming, not the rapture of the church.—D.J.H.

879. M. J. J. MENKEN, "The Old Testament Quotation in Matthew 27,9-10: Textual Form and Context," *Biblica* 83 (3, '02) 305-328.

The version of Zech 11:13 in Mt 27:9-10 is Matthew's most heavily edited fulfillment quotation, and it was so heavily edited because it had to be made to fit the narrative context: the high priests' purchase of the potter's field with the money paid to Judas. However, it does agree on basic points with other fulfillment quotations: The Evangelist used the same type of biblical text and the same exegetical devices to modify it; and he added the quotation to an existing narrative and slightly adapted the narrative context to the quotation. It was apparently important to Matthew to show that in what happened with the money paid for the betrayal of Jesus, Scripture was fulfilled—even if it required some recasting of the biblical text.—D.J.H.

Mt 28:18-19, § 47-820.

Mark

880. A. M. ARUL RAJA, "Breaking Hegemonic Boundaries: An Intertextual Reading of Madurai Veeran Legend and Mark's Story of Jesus," *Bible Bhashyam* 28 (3, '02) 546-557.

In Dalit legend in the southern part of Tamil Nadu, Madurai Veeran is a warrior hero widely acclaimed to be a martyr, later divinized and worshiped as a god. The article explores the intertextual exchanges among the contemporary life-experience of the Dalits, the Madurai Veeran legend, and Mark's story of Jesus (with particular attention to the matrix of defiance from the Markan Jesus with regard to traditionalism versus human sensitivity, cultism versus communitarian inclusion, and ritualism versus ethical priority).—D.J.H.

881. S. CASTRO, "La misión en Marcos," *RevistEspir* 61 (244, '02) 355-390.

In Mark's Gospel the idea of mission arises from Jesus' profound experience of and closeness to God as "Abba" (see Mk 14:36). The article first considers three moments that are especially important for the theme of mission in Mark's narrative of Jesus: the baptism, the eschatological discourse, and the Gethsemane experience. Then after considering Jesus' death as the culmination of the revelation that God is "Abba," the article discusses the missionary's project, the transformation of Israel, the moral project of the one sent, dogmatic teachings in Jerusalem, the mission in the passion, and the mystery of Mark's Gospel.—D.J.H.

882. M. MEYER, "Taking Up the Cross and Following Jesus: Discipleship in the Gospel of Mark," *CalvTheolJourn* 37 (2, '02) 230-238.

The article considers five passages from Mark's Gospel that are germane to the issue of discipleship: Mk 1:1, the incipit; 8:22-33, the blind man at Bethsaida; 14:51-52, the passage about the νεανίσκος, or young man; 15:39—the culmination of the crucifixion account in the passion narrative; and 16:8, the awkward conclusion.—D.J.H.

883. L. C. SCOTT, "A Mystical Explanation of The Real Historical Jesus," *Religion* 32 (3, '02) 273-276.

The article suggests that there is an ancient Jewish mystical tradition comprising a vast body of knowledge of transcendental techniques aimed at raising consciousness and attaining enlightenment. It claims that Mark in a veiled manner describes Jesus teaching the orally transmitted secret mystical transcendental techniques of this ancient tradition (secret since 538 B.C.) to individuals who responded to his kingdom of God parables.—C.R.M.

Mk, § 47-976.

884. [Mk 1:1] S. SAMUEL, "The Beginning of Mark: A Colonial/Postcolonial Conundrum," *BibInt* 10 (4, '02) 405-419.

Analysis of Mk 1:1 suggests that Mark has two cultures, codes, and categories—the Roman colonial and the native Jewish—to negotiate and engage as he begins his story of Jesus. He appears to locate himself in an interstitial space to enunciate his voice that potentially accommodates and disrupts both the Roman colonial and the native Jewish nationalistic and collaborative discourses of power.—D.J.H.

Mk 1:12, § 47-867.

885. S. J. STASIAK, "Controversia in Galilea e guarigione dell'uomo con la mano inaridita (analisi sincronica di Mc 3,1-6)," *Antonianum* 77 (4, '02) 617-647.

This synchronic analysis of Mk 3:1-6 first offers preliminary observations on the delimitation of the text, textual criticism, and the segmentation of the text. Next it engages in a detailed exegesis of the text according to the structure previously identified with particular attention to semantic analysis: the situation—vv. 1-2; the controversy between Jesus and his opponents, and the healing—vv. 3-5; and the second reaction of the opponents—v. 6. Then it discusses the function of 3:1-6 in its immediate context and its contribution to the message of the Gospel of Mark, respectively. It concludes that 3:1-6 is tightly connected with the message of the entire Gospel insofar as the initial break between Jesus and his opponents (3:6) has its effects throughout the course of the narrative (11:18; 12:12; 14:1) up to the trial of Jesus before the Sanhedrin (14:53-56) and Pilate (15:1-5).—C.R.M.

886. M. KLINGHARDT, "Boot und Brot. Zur Komposition von Mk 3,7–8,21," *Berlin TheolZeit* 19 (2, '02) 183-202.

In Mk 3:7–8:21 the leading metaphors "boat" and "bread" each represent story lines and establish the passage as a coherent unit of the Markan narrative about major aspects of apostleship ("to be with him" and "to be sent," see 3:14). The combination and mutual interpretation of these story lines imbue the leading metaphors with additional meaning. This process culminates in the dialogue about the "forgotten loaves" (8:13-21), whose narrative complexity corresponds to the problem of the early Christian Gentile mission.—D.J.H.

Mk 4:1-9, § 47-888.

887. [Mk 4:1-34] V. J. JOHN, "Literary Structure of Mark and the Concerns of Ecology: Search for a Connection," *Bible Bhashyam* 28 (3, '02) 521-545.

The article first considers the two major parabolic discourses (4:1-34 and 12:1-12) placed in two different settings (Galilee and Jerusalem) in relation to the overall narrative structure of Mark's Gospel. Then it shows that while the earlier discourse focuses primarily on the concerns of nature resulting from an over-exploitation of natural resources, the latter discourse is concerned with issues of social injustice that undermine the ecological principles of caring and sharing. It also contends that both passages are intrinsically interlinked in that the common victims of the ecological and social injustices are the crowd (ὄχλος) representing the poor, infirm, marginalized, and widows.—D.J.H.

888. [Mk 4:10-12] R. HURLEY, "Allusion et traces d'ironie dans un texte de Marc," *StudRel/SciRel* 30 (3-4, '01) 293-305.

This consideration of the allusion to Isa 6:9-10 in Mk 4:10-12 reviews the current state of the question with regard to the interpretation of the Markan text, presents an analysis of the parable of the sower in Mk 4:1-9 and its implications for the tone of 4:12, and suggests that the ironic, almost playful, remarks of Jesus addressed to the reader "behind the backs" of the disciples in Mk 4:10-12 are modeled directly on the ironic character of the prophetic mission described in Isa 6:9-10.—C.R.M.

889. [Mk 4:11-12] S. UEMURA, "Isaiah 6:9-10: A Hardening Prophecy?" *AnnJapanBib Inst* 27 ('01) 23-57.

In the Jewish tradition (MT, LXX, Targum, rabbinic writings) Isa 6:9-10 was understood not as a "hardening" prophecy proper but rather as a "salvation" prophecy ("turn and be healed"). However, in the NT (see Mk 4:11-12; Mt 13:14-15; Acts 28:26-27; Jn 12:40) and in early Christian circles this salvation prophecy for Jews was altered to be a "judgment" or "hardening" prophecy against Jews.—D.J.H.

890. [Mk 5:1-43] T. S. MALULEKE, "Bible Study: The Graveyardman, the 'Escaped Convict' and the Girl-Child: A Mission of Awakening, an Awakening of Mission," *International Review of Mission* [Geneva] 91 (363, '02) 550-557.

Mark 5 presents stories of three persons rescued from "graveyards": the graveyard man (5:1-20), the woman with the flow of blood or "the escaped convict" (5:24b-34), and Jairus' daughter or "the girl-child" (5:21-24a, 35-43). All three were "dead." But Jesus awakens all three and causes them to rise from death to life. The challenge facing the church today is to enable the church and people to move out of the graveyard to life.—D.J.H.

891. A. FUCHS, "Das Verhältnis der synoptischen agreements zur johanneischen Tradition, untersucht anhand der messianischen Perikope Mk 6,32-44 par Mt 14,13-21 par Lk 9,10-17; Joh 6,1-15," *StudNTUmwelt* 27 ('02) 85-115.

The article shows first that the minor agreements between Mt 14:13-21 and Lk 9:10-17 vis-à-vis Mk 6:32-44 are best explained by supposing that Matthew and Luke used a revised version of Mark's Gospel (*Deuteromarkus*). Then it illustrates how detailed comparison of Jn 6:1-15 and the parallel Synoptic texts might contribute to clarifying the question of the dependence (or independence) of John's Gospel and the Synoptic tradition.—D.J.H.

892. D. J. RUDOLPH, "Jesus and the Food Laws: A Reassessment of Mark 7:19b," *EvangQuart* 74 (4, '02) 291-311.

Jesus' *māšāl* in Mk 7:14-19a and Mark's editorial comment in 7:19b are often taken together to indicate that Jesus terminated Israel's dietary laws. The article highlights the classic interpretation's deficiencies and suggests an alternative reading that is more in line with the historical-literary context of Mark 7. It argues that Mark's insertion was intended as a historical-theological justification for the Apostolic Decree's exemption of Gentile Christians from the food laws of Leviticus 11 (see Acts 15:19-29). The comment in Mk 7:19b is best understood as a matter of Gentile halakic application (with plausible Pauline influence, see Rom 14:20) and not an apocalyptic pronouncement that all foods are now clean. As a Torah faithful Jew, Jesus observed the biblical dietary laws as did his disciples, who were all Jews.—C.R.M.

893. [Mk 7:24-30] J. E. HICKS, "Moral Agency at the Borders: Rereading the Story of the Syrophoenician Woman," *WordWorld* 23 (1, '03) 76-84.

This analysis of Mk 7:24-30 emphasizes the concept of "moral agency" in relation to underlying historical power dynamics; that is, the dynamic, life-giving sense of power to effect change at the bodily, interpersonal, and social-ecological levels. It also uses the rubric of "border crossing" to broach how lines of difference are represented and transgressed between Jesus and the Gentile woman. It notes that the healing miracle at the end of the story is premised upon a new social relationship that emerges through engagement with—if not in overcoming—difference.—D.J.H.

894. B. MCCONVERY, "Matthews, Mark and Molly. Mark 8:22-26 and 10:46-52 in two contemporary Irish Dramas," *ProcIrBibAssoc* 25 ('02) 69-80.

Two recent Irish dramas, B. Friel's *Molly Sweeney* and A. Matthews's *Communion,* make use of the motif of blindness and allude to Gospel miracles of healing (see Mk 8:22-26; 10:46-52). The article explores some elements of intertextuality between these texts, and suggests that the afterlife of texts is as much a dimension of the process of interpretation as is the exploration of a text's genesis and literary origins.—D.J.H.

895. [Mk 9:2-8] S. Williams, "The Transfiguration of Jesus Christ," *Themelios* 28 (1, '02) 13-25.

After noting the centrality of the transfiguration of Jesus in the Synoptic Gospels, the article considers the credibility of the NT reports about it (Mk 9:2-8; Mt 17:1-8; Lk 9:28-36), the debate about whether it was a subjective vision or an objective event, the glimpse of glory at the core of the narrative, and Jesus the Son of God as superior to Moses. [To be continued]—D.J.H.

896. D. J. Lose, "What Does This Mean? A Four-Part Exercise in Reading Mark 9:2-9 (Transfiguration)," *WordWorld* 23 (1, '03) 85-93.

Using Mark's account of Jesus' transfiguration (Mk 9:2-9) as an illustration, the article shows how we can look for the "meaning" of a text behind (the historical dimensions), in (the literary dimensions), around (the church's use), and in front of (the world, context, and circumstances of the current readers) a biblical text.—D.J.H.

897. [Mk 10:46-52] G. W. Lathrop, "Holy Ground: Biblical and Liturgical Reorientation in the World," *Worship* 77 (1, '03) 2-22.

The dominant cosmology in the Greco-Roman world was expressed in Plato's *Timaeus.* The double mention of that name in Mk 10:46 ("Bartimaeus, son of Timaeus") suggests that the Evangelist made of the account an explicit mimesis and reversal of Plato, and made of the Gospel a profound contribution to cosmology. Mark's reorientation takes the likely story of the *Timaeus* and deals with it as a "broken myth." In Mark, the new thing is the word of God and the presence of the Spirit known in the crucified and risen one. The new thing is the encounter, on the earth, under the torn sphere, with the God whom the church has called "the holy Trinity." A contrary, transvaluative approach to cosmology can also be discerned in the creation stories in Genesis 1–3 and in the cosmological hymns in Jn 1:1-18 and Col 1:15-20.—D.J.H.

Mk 10:46-52, § 47-894.

Mk 12:1-12, § 47-887.

Mk 12:25, § 47-918.

898. R. Mazza, "'Vale più di tutti gli olocausti e i sacrifici'. Considerazioni intorno a Mc 12,33," *AnalStorEseg* 19 (1, '02) 23-42.

The study aims to determine whether Mk 12:33 expresses an antisacrificial position on the part of the Markan redactor and his community. It treats 12:33 and the pericope of the double commandment (12:28-34), 12:33 and ancient antisacrificial polemic, Mark's Jesus and Jewish sacrifices (1:40-45; 7:9-13; 12:41-44), and other considerations pertinent to the debate on the definition of ancient sacrifice. It concludes that Mk 12:33 concerns not the suspension of sacrifices but rather the correct way to sacrifice and make offerings—the inner attitude of the person making the offering determines God's approval.—C.R.M.

899. B. J. MALINA, "Exegetical Eschatology, the Peasant Present and the Final Discourse Genre: The Case of Mark 13," *BibTheolBull* 32 (2, '02) 49-59.

Jesus' forecast of the destruction of Jerusalem in Mark 13 belongs to the category of final words rooted in the type of altered consciousness that befalls a person aware of impending death. The collocation of social and celestial events reflects the belief that celestial events impact on the land over which these celestial events take place. The 19th-century categories labeled "apocalyptic" and "eschatology" are not useful for a historical description of 1st-century concerns and experiences. Something like "Worseology" and "Nextology" better mirror 1st century-perceptions.—D.J.H.

900. E. SEITZ, "Das rätselhafte ἐπιβαλών. Zu Mk 14,72," *StudNTUmwelt* 27 ('02) 199-211.

After a critical analysis of various efforts at explaining the mysterious participle ἐπιβαλών applied to Peter in Mk 14:72, the article suggests on stylistic and linguistic grounds that it should be understood simply as a conscious synonymous resumption for ἀνεμνήσθη: "and Peter remembered, and when he recalled he wept."—D.J.H.

901. [Mk 16:9-20] O. D. VENA, "La 'otra' comunidad detrás del evangelio de Marcos," *Cuadernos de Teologia* [Buenos Aires] 21 ('02) 51-66.

The long ending of Mark's Gospel (Mk 16:9-20) is the product of a community that wrote it during the 2nd century A.D. in order to adapt the Gospel to their particular views concerning eschatology. The addition betrays the hand of someone who was acquainted with the other Gospels and Acts so that the new epilogue constitutes a harmonization with the rest of the NT canon. As such it is a good example of the ideological shift of the church two generations after Jesus' death.—D.J.H.

Luke

902. A. D. BAUM, "Die lukanische und die chronistische Quellenbenutzung im Vergleich: Eine Teilanalogie zum synoptischen Problem," *EphTheolLov* 78 (4, '02) 340-357.

The study attempts to throw light on the Synoptic problem by comparing the utilization of sources by the Chronicler and Luke. First, after an overview of the relation of the Chronicler to his sources, it demonstrates with reference to a long section (1 Kgs 7–10/2 Chr 4–9) and a selected pericope (1 Kgs 10:1-13/2 Chr 9:1-12) how the Chronicler proceeded with reference to his exemplar. Next it follows the same procedure with Luke and after comments on the relation between Luke's Gospel and Mark's Gospel examines Mark 11–14/Luke 19–22, and Mk 12:1-12/Lk 20:9-19, respectively. Finally it summarizes the findings and raises questions about Luke's use of Mark in comparison with the Chronicler's use of 1 Kings based on the observation that in the latter case the wording agrees on average approximately 80% of the time, while in the case of Luke and Mark such wording agreement is in evidence only 45% of the time. One explanation might be that the Chronicler drew his material exclusively from a written *Vorlage*, while Luke drew his Markan material in part from oral tradition.—C.R.M.

903. J. T. CARROLL, "Welcoming Grace, Costly Commitment. An Approach to the Gospel of Luke," *Interpretation* 57 (1, '03) 16-23.

From start to finish the Gospel of Luke tells a story of grace. Challenging conventional social patterns and confronting deeply entrenched powers, Jesus invites any and all into God's company. Those who accept the invitation also answer a call to a life of radical commitment. God's grace embraces all and divine grace works relentlessly until the whole community of God's people—the whole world—becomes a place of justice and mercy.—C.R.M.

904r. D. Crump, *Jesus the Intercessor. Prayer and Christology in Luke–Acts* [*NTA* 44, p. 162].

D. B. Deppe, "Can the Prayers of Jesus Be Understood Christologically? A Review Essay," *CalvTheolJourn* 37 (2, '02) 333-337.—Crump's study of prayer and Christology in Luke-Acts is thoughtful, thorough, interesting, and creative. Nevertheless, while he produces many new and stimulating exegetical insights, most of his theses are not convincing. Any conclusion tying together the prayers of Jesus in Luke-Acts with the doctrine of Christ at God's right hand (encountered in the NT epistles) cannot be substantiated. The revelatory and paradigmatic purposes for including Jesus at prayer seem to be more prominent in the mind of Luke.—D.J.H.

905. M. M. Gorman, "Source Marks and Chapter Divisions in Bede's Commentary on Luke," *RevBén* 112 (3-4, '02) 246-290.

After a review of the history of editions of the works of Bede with particular attention to his biblical commentaries, the article discusses source marks in Bede's commentary on Luke, sources and the problem of originality, Bede and chapter divisions, the Eusebian section numbers, chapter divisions in the early editions of Bede on Luke, and the New Bede. It would seem that Bede invented the system of using the first two letters of an author's name (A-M for Ambrose, A-V for Augustine, G-R for Gregory, H-R for Jerome) to indicate the full span of a citation from a patristic source. Thus Bede's source marks function as a primitive *apparatus fontium* and in his Gospel commentaries were only used for the four authors noted above, suggesting that it was Bede who created the concept of four Fathers of the church. Until we have accurate editions of Bede's biblical commentaries including their source marks, scholars should be wary of citing a passage from them as though it had been composed by Bede. Analysis of the Luke commentary suggests that only ten percent of it was actually written by Bede. Eight plates and six appendixes are included.—C.R.M.

906. B. Kowalski, "Forschungsgeschichtlicher Überblick: Sprache und Stil des Lukasevangeliums," *StudNTUmwelt* 27 ('02) 41-83.

This *Forschungsbericht* provides a chronological overview on studies that have treated the issue of the peculiarities of Lukan language and style with particular attention to the linguistic organization of the Gospel. It first reviews works by scholars of the 19th century: C. G. Gersdorf, K. A. Credner, W. K. Hobart, W. H. Simcox, T. Vogel, and J. C. Hawkins. Then it covers seventeen 20th-century studies by A. von Harnack, H. J. Cadbury, W. Larfeld, H. Schürmann, R. Morgenthaler, F. Rehkopf, H. Schürmann, G. Schneider, L. Gaston, W. Radl, J. Jeremias, M.-É. Boismard and A. Lamouille, W. M. A. Hendriks, J. M. Watts, and R. von Bendemann.—C.R.M.

907. G. Leonardi, "Congresso Internazionale su san Luca evangelista e I° vol. degli *Atti*: 'L'unità letteraria e teologica dell'opera' (Padova 2000-02)," *StudPat* 49 (3, '02) 693-709.

The article reports on the international congress on Luke the Evangelist held in Padua in 2000 and on the first published volume of the proceedings edited by Leonardi and F. G. B.

Trolese [*NTA* 47, pp. 159-160], which treats the literary and theological unity of the Lukan works.—C.R.M.

908. R. L. ROHRBAUGH, "Semiotic behavior in Luke and John," *HervTeolStud* 58 (2, '02) 746-766.

The essay compares the semiotic processes in the Lukan and Johannine presentations of Jesus in order to ask what these processes imply for social relations in the communities that produced them. It first discusses the logonomic system, first and second-level meanings, limitations of second-level indicators, and narrative choices. Then it examines semiotic behavior in Luke and John, and presents observations on the implied social relations in each case. Luke accepts the logonomic system of elite Greco-Roman society and employs a variety of strategies for moving Jesus up the scale of ascribed and acquired honor, while John makes no claim for Jesus whatsoever—everything ultimately comes from God and Jesus is simply the broker whom God has sent to speak on his behalf.—C.R.M.

Lk, §§ 47-848, 1385.

909. [Lk 1:26-38] A. D. MCKENZIE, "Lions, Lilies and Mousetraps. Hidden Symbolism of an Annunciation," *BibRev* 18 (6, '02) 40-42, 56.

In the triptych known as the Merode Altarpiece (painted ca. 1425) the central panel depicts the Annunciation (Lk 1:26-38) while the side panels show the patrons who commissioned the work (left) and Joseph working in his workshop (right). The article offers interpretations of various details in the paintings, including the lions on Mary's bench, the lilies on her table, and Joseph's mousetraps.—D.J.H.

Lk 1:26-38, § 47-1382.

910. R. L. BROLINE, "The Meeting of Mary and Elizabeth: An Eschatological Encounter. Luke 1:39-56," *Kerux* [Lynnwood, WA] 17 (3, '02) 32-48.

Mary's meeting with Elizabeth in Lk 1:39-56 can be divided into four episodes: Mary's journey and greeting (1:39-40), Mary's reception by Elizabeth (1:41-45), Mary's song (1:46-55), and Mary's stay and departure (1:56). In this encounter Luke preaches the great turning point of salvation history as well as the consummation to come in the return of the Lord Jesus.—D.J.H.

911. [Lk 1:46-55] M. THEOBALD, "Das Magnificat Mariens in der Sicht Martin Luthers," *TheolGlaub* 92 (4, '02) 492-507.

Luther's interpretation of Mary's Magnificat is an impressive witness to a biblically based Marian piety. The exegesis of Lk 1:46-55 presented in this article is inspired by Luther's interpretation and intends to be a contribution to an ecumenical spirituality based on the Bible. It treats the text according to three sequences: God the Lord of Mary, the "Mother of God," and of every single devout person (1:46-50); God the Lord of universal history (1:51-53); and God the Lord of Israel (1:54-55).—D.J.H.

912. W. VAN SOOM, "Meer dan een geboorteverhaal: Lc 2,1-20," *Collationes* 32 (4, '02) 405-427.

This examination of Lk 2:1-20 first considers the inspiration for Luke's account in the OT and the place of the passage within the larger infancy narrative of 1:5–2:52. Next it outlines the structure of 2:1-20 in three parts: 2:1-7; 2:8-14; and 2:15-20. Then it offers a detailed commentary on each of these three parts. Finally it reflects on Luke's christological presentation of Jesus as the Messiah in this passage.—C.R.M.

Lk 4:1-13, § 47-867.

913. [Lk 5:4-5] H. Aung, "Let's Go into the Deep," *AsiaJournTheol* 16 (2, '02) 349-356.

Taking its starting point from Jesus' command to the fishermen to go into the deep water (see Lk 5:4-5), the article reflects on its conceptual implications in the areas of learning, social relationships, and moral behavior.—D.J.H.

914. D. Berg, "'Blessed Are They Upon God's Holy Mountain': Reflections on Luke 6:17-26," *CurrTheolMiss* 29 (6, '02) 452-455.

The article reflects on the visit of a group of Americans (rich by African standards) to Tanzania with reference to Lk 6:17-26.—C.R.M.

Lk 6:27-38, § 47-869.

Lk 9:10-17, § 47-891.

Lk 9:28-36, § 47-895.

Lk 10:30-37, § 47-1155.

915. [Lk 10:38-42] R. L. Kinast, "Martha or Mary? A False Dichotomy," *Emmanuel* 108 (9, '02) 546-550.

Jesus' visit to the home of Mary and Martha in Lk 10:38-42 has come to symbolize a (false) dichotomy between contemplation and action. Luke's real message (see also Jn 11:1–12:8) is that we contemplate the word of God to put it into practice, and our practice should always flow from our contemplation of God's word.—D.J.H.

916. L. Ssemakula, "Luke 10:38-42, Martha and Mary. A History of Interpretation," *African Christian Studies* [Nairobi] 18 (3, '02) 22-46.

After considering the main textual problems and the historical setting of Lk 10:38-42, the article surveys the interpretation of this text in the history of Christian spirituality, recent traditional historical criticism, feminist biblical interpretation, and composition criticism, respectively. It notes the overwhelming tendency to read the text in polarizing terms (contemplation or action), and offers evaluations of the various approaches.—D.J.H.

917. M. Reiser, "Spasskultur und Todeskultur. Das Gleichnis vom reichen Narren (Lk 12,13-34) — damals und heute," *ErbAuf* 78 (6, '02) 437-451.

For today's culture of abundance and experience that has raised the call for "ever more" to the first commandment of economic life, Jesus' saying at Lk 12:15 is just as current as it is unfashionable. The article considers Luke's parable of the rich fool in 12:16-21 and the framework into which it has been set (12:13-15; 12:22-34) in connection with the lifestyle it critiques in three parts: the "gospel of the five senses," why the hedonistic "good-luck" project fails, and death and the devil (with particular attention to G. K. Chesterton's poem "The Aristocrat").—C.R.M.

918. S. VAN TILBORG, "The meaning of the word γαμῶ in Lk 14:20; 17:27; Mk 12:25 and in a number of early Jewish and Christian authors," *HervTeolStud* 58 (2, '02) 802-810.

In modern Greek the word γαμῶ means "have sexual contact" and not "marry." There are enough classical Greek, early Jewish, and Christian texts that use γαμῶ in this way to make it likely that this meaning is possible or perhaps very probable in NT texts such as Lk 14:20; 17:27; and Mk 12:25.—D.J.H.

Lk 15:4-6, § 47-873.

919. C. LANDMESSER, "Die Rückkehr ins Leben nach dem Gleichnis vom verlorenen Sohn (Lukas 15,11-32)," *ZeitTheolKirch* 99 (3, '02) 239-261.

This analysis of the parable of the lost son (Lk 15:11-32) focuses on the themes of sin and forgiveness, and places it in the context of Luke's Gospel as a whole. It argues that in different ways both sons turn against God who is the origin of life, and that God as the creator of new life provides a return to life through the gift of repentance and forgiveness (see Lk 15:24, 32).—D.J.H.

920. [Lk 16:19-31] F. O. REGALADO, "The Jewish Background of the Parable of the Rich Man and Lazarus," *AsiaJournTheol* 16 (2, '02) 341-348.

The article explores how Jesus told the parable of the rich man and Lazarus in Lk 16:19-31 in light of its Palestinian Jewish background. It treats the common Jewish cultural and religious elements found in the parable (without a burial, Abraham's bosom, father Abraham, family ties, etc.) that contribute to its uniqueness.—C.R.M.

Lk 17:27, § 47-918.

921. J. J. KILGALLEN, "The Pharisee and the Publican (Luke 18:9-14): The Point?" *Exp Times* 114 (5, '03) 157-159.

Lk 18:9-14 appears to have developed in three stages: (1) Jesus gave a parable (vv. 10-13) and his judgment (v. 14a) as a guide to interpretation; (2) someone added a proverb of Jesus (vv. 14b) in an attempt to make clear the lesson of the parable; (3) Luke gave a new orientation (v. 9) to what one should understand from the parable. The point of the parable is Luke's: There is no justification before God without love of neighbor.—C.R.M.

922. R. R. CLARK, "Kingdoms, Kids, and Kindness: A New Context for Luke 18:15-17," *Stone-Campbell Journal* [Joplin, MO] 5 (2, '02) 235-248.

The phrase ὡς παιδίον in Lk 18:17 has traditionally been translated "like a child" or "as a child," with παιδίον in the nominative case. But it is possible that παιδίον is an accusative noun and an object of δέξηται, as is βασιλείαν. Ὡς παιδίον would then be an attributive phrase of the preceding noun: "the one who does not receive the kingdom of God as [one would receive] a child will surely not enter into it."—C.R.M.

923. O. E. ALANA, "'Today salvation has come to this house . . .' (Lk 19:1-10)," *VerbEccl* 23 (1, '02) 1-17.

After considering the Nigerian context of interpretation for the story of Zacchaeus in Lk

19:1-10, the article first presents an analytical overview of the passage and outlines the traditional (conversion) and *apologia* (customary practice) interpretations of it. Next it treats the social-historical context of the passage with attention to the honor and shame culture of the 1st-century Mediterranean world and the circumstances in which Jewish tax collectors functioned. Then it reflects on the challenge Zacchaeus presents to the rich among Nigerian Christians.—C.R.M.

924. [Lk 22:43-44] J. J. PILCH, "The nose and altered states of consciousness: Tascodrugites and Ezekiel," *HervTeolStud* 58 (2, '02) 708-720.

Epiphanius' description of the Tascodrugite practice of placing the forefinger on the nostril during prayer can be plausibly interpreted as a strategy for inducing an altered state of consciousness. Anthropological and neurophysiological research on how this gesture achieves its effects suggests a similar plausible interpretation for Ezek 8:17 and for the experience of Jesus in the garden on the night of his arrest according to Luke 22:43-44.—D.J.H.

John

925. J. P. BOWEN, "Coming to Faith in the Gospel of John," *Anvil* 19 (4, '02) 277-283.

In the Fourth Gospel people often signal their movement toward discipleship by asking a question, normally one that expresses uncertainty, doubt, or tentativeness. The article offers five cases to illustrate the contention that such people should be considered disciples and not just "seekers" on the way to discipleship: the woman at the well (Jn 4), "many in the crowd" (7:31), the first disciples (1:35-51), Nicodemus (3:1-21), and the man born blind (9:1-41).—C.R.M.

926. F. BRÄNDLE, "'El Enviado del padre'. Teología de la 'misión' en el evangelio de Juan," *RevistEspir* 61 (244, '02) 391-402.

According to John, the key to understanding Jesus on the part of the believer is his being sent (or mission) from the Father. After establishing the importance of immanence and incarnation for the Johannine theme of mission, the article considers texts pertaining to the divine immanence in the Prologue (Jn 1:1-18) as well as in the bread-of-life discourse (John 6) and in the farewell discourses (John 13–17). Then it discusses what it means for the Son to be sent, the finality or goal of his "sending," and the carrying out of the mission.—D.J.H.

927. S. CASTRO, "Exégesis, teología y experiencia en los escritos joánicos," *RevistEspir* 61 (244, '02) 485-490.

Descriptions and evaluations of two recent Johannine studies: V. Pasquetto, *In comunione con Cristo e con i fratelli. Lessico antropologico del vangelo e delle lettere di Giovanni* (2001); and M. Corbin, *Résurrection et nativité. Lecture théologique de Jean 20,1-31* (2002). —D.J.H.

928. J. A. DU RAND, "Die Johannese *Logos* kom opnuut tuis in Afrika (The Johannine *Logos* once again comes home in Africa)," *VerbEccl* 23 (1, '02) 80-91.

After describing the variety of voices that together constitute Africa, the article first considers the complicated characterization of the Johannine Jesus. Then it discusses the many faces of Jesus in the midst of all of the problems and possibilities in Africa today: master of initiation, chief, ancestor and elder brother, healer, and liberator from suffering.—C.R.M.

929. A. EKENBERG, "The Fourth Gospel and the History of Jesus," *CommViat* 44 (2, '02) 182-191.

Bracketing the Synoptic Gospels and other pieces of early evidence, the article considers what can be said about the history of Jesus on the basis of the Fourth Gospel alone. It treats the twofold character of John (symbolic and nonsymbolic information), criteria for discerning historical information, and the general plausibility of the Johannine picture.—C.R.M.

930. A. C. ENGLISH, "Feeding Imagery in the Gospel of John: Uniting the Physical and the Spiritual," *PerspRelStud* 28 (3, '01) 203-214.

The article investigates the purpose and effect of images of feeding, drinking, hungering, thirsting, lacking food and drink as well as being oversupplied with food and drink that recur again and again in the Fourth Gospel. It observes that feeding and drinking metaphors evolve throughout the story. In the first part Jesus' works are described in terms of feeding (Jn 1:1–6:24). Midway through the story Jesus portrays himself as the source of nourishment (6:25–17:26). Jesus ultimately becomes the divine/human meal, the sacrificial lamb, when he is crucified (18–19). Upon rising from the dead, Jesus is again portrayed as he was at the beginning as the divine feeder (20:1–21:14), who transfers his mission and authority to the disciples (21:15-25).—C.R.M.

931. K. HALDIMANN AND H. WEDER, "Aus der Literatur zum Johannesevangelium 1985-1994. Erster Teil: Historische Situierung und diachrone Analysen (II)," *TheolRund* 67 (4, '02) 425-456.

This second installment [see § 47-245] in a review of research on John's Gospel between 1985 and 1994 focuses on diachronic analyses concerning the Gospel's genesis. After treating presuppositions, it considers the tradition-history model, the Evangelist's literary sources, the basic Gospel-Gospel model, the basic Gospel-Gospel-redaction model, the sources-Evangelist-redaction model, and the relation of John's Gospel to the Synoptic Gospels.—D.J.H.

932. J. J. KANAGARAJ, "The Profiles of Women in John: House-Bound or Christ-Bound?" *EvangRevTheol* 27 (1, '03) 27-46.

This article, which aims to motivate women to develop their leadership roles in the church and to encourage men to treat women as equal partners in Christian ministry, first appeared in *Bangalore Theological Forum* [§ 46-1647].—C.R.M.

933. T. NAGEL, "Das 'Unbekannte Berliner Evangelium' und das Johannesevangelium," *ZeitNTWiss* 93 (3-4, '02) 251-267.

This investigation of the relation of the *Unknown Berlin Gospel* (P. Berolinensis 22220; *UBE* = *Gospel of the Savior*) to the Fourth Gospel examines two sections (4:2-12 [pp. 98,47–99,25] and 12:3–13:18 [pp. 107,4–108,64]) that contain clusters of Johannine material. The analysis appears to confirm the significance of the Fourth Gospel for the *UBE*. The best way to explain the numerous wording agreements with John (as well as with Matthew) is in terms of literary dependence in the sense that the *UBE* without the aforementioned texts could not have been written in the form in which we have it. The *UBE* thus stands as a valuable witness for the early and at least equivalent use of the Fourth Gospel alongside the Synoptics for the production of early Christian (Gospel) texts. When one inquires about the theological perspective under which the reception of the Fourth Gospel in the *UBE* proceeded, the proximity to Johannine Christology is most striking.—C.R.M.

934. J. H. NEYREY, "Spaced out: 'Territoriality' in the Fourth Gospel," *HervTeolStud* 58 (2, '02) 632-663.

The article first describes the anthropological model of "territoriality" with attention to its classification systems (e.g. public/private, sacred/profane, honor/shame) and their communication and control. Then it employs this model to interpret seven instances of "place" in the Fourth Gospel: Galilee and Judea, public and private—παρρησία/κρύπτω, whence (πόθεν) and wither (ποῦ), "not on this mountain nor in Jerusalem," in my Father's house there are many μοναί, in-dwelling and being-in another, and two different worlds. The most useful classification of space in the Fourth Gospel is fixed/fluid sacred space, which shifts our focus to the group of Jesus' disciples that is truly nowhere—neither in the Temple nor the synagogue (i.e. the gathering site could be anywhere).—C.R.M.

935. J. H. NEYREY, "Spaces and Places, Whence and Whither, Homes and Rooms: 'Territoriality' in the Fourth Gospel," *BibTheolBull* 32 (2, '02) 60-74.

Understanding the emphasis on places and spaces in John's Gospel is greatly aided by use of the anthropological model of "territoriality" which shows how people classify space, communicate it, and control access to or exit from this territory. The classifications include public and private, sacred and profane, honor and shame, pure and polluted, fixed and fluid, and center and periphery. These classifications are useful in interpreting the Johannine data on the following places and spaces: Galilee and Judea, public and private, not on this mountain and not in Jerusalem, whence and whither, the many rooms in my Father's house, in-dwelling and being-in another, and two different worlds.—D.J.H.

936. D. C. PARKER, "The Principio Project: A Reconstruction of the Johannine Tradition," *FilolNT* 13 (25-26, '00) 111-118.

The Principio Project will reconstruct and assess the textual history of the Gospel of John by completing an examination of all two-thousand continuous text manuscripts, providing as appropriate transcriptions, photographs, collations, or statistical and textual analyses. The article first describes the factors and events that have made the project possible: international cooperation, funding, and technology. Then after noting the extent of present collaboration, it describes the structure, methodology, and goals of the project.—D.J.H.

937. C. PETTERSON, "Johannesevangeliets identitetskonstruktion" [The Gospel of John's Construction of Identity], *DanskTeolTids* 65 (3, '02) 184-195.

The article focuses on the identity crisis experienced by the Johannine community and the Evangelist's attempt to overcome this crisis. The apocalyptic worldview claimed by the Prologue (Jn 1:1-18) enabled the author to reinterpret the Jesus tradition and create a positive identity for the community as God's elect. Realized eschatology represents the salvific state of mind within the community, while determinism and dualism underline its election. The Paraclete is the mold in which the Johannine Jesus is shaped and the actual mediator of divine truth, and thereby the founder of the Johannine community's sectarian identity.—C.R.M.

938. A. REINHARTZ, "Oscar Cullmann und sein Beitrag zur Johannes-Forschung," *Theol Zeit* 58 (3, '02) 221-231.

After noting that Cullmann's *Der Johanneische Kreis* (1975) does not address a prominent theme in recent Johannine scholarship, namely the question of anti-Judaism, the article suggests how Cullmann might have addressed this issue in connection with the two main points of his book: the purpose of the Fourth Gospel, and the historical origins of the Johannine circle. It concludes that while Cullmann's work is a product of his own time and circumstances, in the context of Johannine studies it remains relevant for today's debates.—C.R.M.

939. K. SCHOLTISSEK, "Johannes auslegen III. Ein Forschungsbericht," *StudNTUmwelt* 27 ('02) 117-153.

After noting that new departures in Johannine research have put the classical literary critic on the defensive as the canonical final text of the Fourth Gospel is again discovered as the primary object of exegetical investigation, this installment [§§ 44-1001; 45-1026; see also §§ 43-1048; 44-261; 45-1769; 46-227, 972] treats selected examples of recent North American Johannine research (the Johannine community according to R. E. Brown, leading evangelical interpreters, narrative criticism), old and new paradigms of Johannine research (classical literary criticism, the gnostic *Wirkungsgeschichte* of John, John and the Synoptics, the "Johannine question," form criticism and tradition history, the coherence of the canonical text), prominent themes of Johannine research (John and his Jewish roots, eschatology, the marked role of women, spirituality), and summary observations.—C.R.M.

940. T. SÖDING, "'Ich und der Vater sind eins' (Joh 10,30). Die johanneische Christologie vor dem Anspruch des Hauptgebotes (Dtn 6,4f)," *ZeitNTWiss* 93 (3-4, '02) 177-199.

After noting that in John's Gospel the charge of blasphemy is made three times against Jesus for claiming to be one with the Father, the article discusses the function and place of this charge in John's Gospel as well as its historical background in the OT and early Judaism. Then it shows how the uniqueness of the God of Israel proclaimed in Deut 6:4-5 is the criterion of John's Christology, and how John could refer to the one God as the Father of Jesus Christ and to Jesus as the Son of God without transgressing biblical monotheism. Finally it reflects on the relationship between the Father and the Son with reference to Jn 10:30 ("I and the Father are one") and 10:38 ("the Father is in me and I am in the Father").—D.J.H.

Jn, §§ 47-908, 1400.

941. D. J. MACLEOD, "The Eternality and Deity of the Word: John 1:1-2," *BiblSac* 160 (637, '03) 48-64.

The article discusses the Word's striking designation, eternal existence, distinct personality, essential deity, and sapiential identity, respectively. Jn 1:1-2 focuses in several ways on the person and work of Christ as central to the Christian worldview in proclaiming the finality, mystery, centrality, and supremacy of Christ.—C.R.M.

942. [Jn 2:4] T. STRAMARE, "La risposta di Gesù a Maria alle nozze di Cana. Il test della ragionevolezza," *BibOr* 44 (3, '02) 179-192.

Any reasonable explanation of Jesus' response to Mary in Jn 2:4 must take account of the context of the Cana episode in John's Gospel as a whole. It must attend to the christological purpose of Jn 2:1-11, the theme of glory, the miracle as the first of Jesus' signs, the presence of the disciples, and so forth. Jesus' address to Mary as γύναι alludes to her roles as mother of Jesus and mother of his disciples, and "my hour has not yet come" is a solemn pre-announcement of Easter joy ("Woman, my hour has arrived!").—D.J.H.

943. R. PIETRANTONIO, "¿Desde la concepción o por el nacimiento? La conversación con Nicodemo (Juan 3:1-21)," *Cuadernos de Teologia* [Buenos Aires] 21 ('02) 67-84.

In the remarkably intense dialogue narrated in Jn 3:1-21, Jesus speaks of conception "from above" with the newness of life implied by such a conception, whereas Nicodemus ignores the action of the divine *pneuma* and speaks only of natural birth.—D.J.H.

944. J. S. CROATTO, "Nazaret en el Evangelio de Juan (Interpretación de Jn 4,44)," *Revista Bíblica* [Buenos Aires] 64 (1-2, '02) 53-60.

The term πατρίς in Jn 4:44 refers not to Galilee as a whole but rather only to Nazareth, Jesus' home city, which in the Fourth Gospel he never visits.—D.J.H.

Jn 5:18-24, § 47-1022.

Jn 6:1-15, § 47-891.

945. [Jn 6:22-71] D. J. BILLY, "Eucharistic Faith: Jesus' Bread-of-Life Discourse," *RevRel* 61 (6, '02) 640-648.

The extended conversation between Jesus and those who followed him during his public ministry in Jn 6:22-71 has strong eucharistic overtones and shows the importance of faith in Jesus for those wishing to enter eternal life. After placing the passage in the context of John's Gospel as a whole, the article examines the development of the conversation with particular attention to the themes of Eucharist and faith.—D.J.H.

Jn 6:53-56, § 47-825.

946. [Jn 7:53–8:11] M. A. ROBINSON, "Preliminary Observations Regarding the *Pericope Adulterae* Based upon Fresh Collations of Nearly All Continuous-Text Manuscripts and All Lectionary Manuscripts Containing the Passage," *FilolNT* 13 (25-26, '00) 35-59.

Collation of Jn 7:53–8:11 in nearly all Greek NT manuscripts indicates that many omissions and positional relocations of the passage reflect liturgical concerns, no "Byzantine text" exists within the passage, correction of the manuscripts was relatively infrequent and so the lines of transmission are relatively independent, Codex Bezae (the earliest Greek manuscript to contain the passage) cannot be the parent of any stream found among later witnesses, other transmissional streams appear to have ancient roots predating those of Codex Bezae, S. New's "Patmos family" can be extended from four to at least thirty-three manuscripts, some new lesser family groups also appear to exist, commentary manuscripts often reflect their common archetype and should not be counted as separate witnesses, obelization of the passage dominates primarily among the later K^r type of text, and collation of all portions of the NT is still needed.—D.J.H.

Jn 10:30, § 47-940.

Jn 11:1–12:8, § 47-915.

947. J. LUZARRAGA, "El nardo y la Sulamita en la unción de Maryam (Jn 12,1-8)," *Gregorianum* 83 (4, '02) 679-715.

The cultural background of the nard and its mention in connection with the Sulamite in Cant 1:12 ("my nard gave forth its fragrance") helps to clarify Mary's gesture of anointing Jesus' feet in Jn 12:1-8 as thanksgiving for the resurrection. Nard as an exotic and strongly aromatic plant acts mainly as a metaphor for life, love, and value (see Cant 4:13-14). This connection illumines various elements in the Johannine account: the nard as πιστικός, the anointing of Jesus' feet, the wiping of the perfume, and so forth.—D.J.H.

Jn 12:40, § 47-889.

Jn 13–17, § 47-1068.

948. B. NOLAN, "'In the Very Temple of Delight': A Study of John 13-21," *ProcIrBib Assoc* 25 ('02) 97-115.

The article perceives in John 13–21 the affective experience of the Jerusalem Temple in 1st-century Palestine. It first treats in some detail the presence, power, and performance of the Temple as reflected in the Septuagint Psalter and the latter's influence on John 13–17. Then it considers John 18–20 as an acting out of Temple spirituality, John 21 as the building of the Jesus Temple, and John 13–21 as possibly the culmination of an initiation rite.—C.R.M.

949. S.-J. KIM, "Friendship and Discipleship in John 15:1-17," *Yonsei Review of Theology & Culture* [Seoul] 7 ('02) 129-136.

The article shows how Greco-Roman friendship as an expression of the patron-client relationship is employed to represent the relationship between Jesus and his followers in Jn 15:1-17 where John uses the metaphor of the vine to symbolize the relationship. It considers the condition of discipleship (requited loyalty in friendship) and the reward of discipleship (benefit and honor in friendship).—D.J.H.

950. D. G. VAN DER MERWE, "The glory-motif in John 17:1-5: An exercise in Biblical semantics," *VerbEccl* 23 (1, '02) 226-249.

In Jn 17:1-5 the noun δόξα (occurring once) and the verb δοξάζω (occurring four times) are usually rendered "glory" and "glorify," respectively. The study seeks to determine the various perspectives and semantic meanings of these words in order to suggest meaningful alternatives that could be used in a dynamic-equivalent or periphrastic translation. It proposes the following translation: "Exalt (δόξασον) your Son on the cross that the Son may reveal your majesty/greatness (δοξάσῃ) . . . I have perfectly revealed your identity and greatness (ἐδόξασα) on earth . . . And now, Father, honor me/clothe me in your presence [in splendor] (δόξασον) with the same majesty/greatness (δόξῃ) that I possessed with you before the world existed."—C.R.M.

951. [Jn 18:32-33] C. E. HILL, "Did the Scribe of P^{52} use the *Nomina Sacra*? Another Look," *NTStud* 48 (4, '02) 587-592.

Contrary to C. M. Tuckett's assessment [§ 46-249], the case for the presence of the *nomina* *sacra* abbreviations in Jn 18:32-33 in P⁵² should be judged to be at least as good as the alternative and even slightly better. But since the fragment itself cannot establish the presence of the abbreviations beyond doubt, P⁵² should not be used either to prove or to cast doubt upon the regularity of the practice of abbreviating the *nomina sacra* in early Christian texts.—C.R.M.

952. [Jn 20:1-18] M. K. Dobrovolny, "Mary Magdalene: An Icon for Women Religious," *RevRel* 61 (6, '02) 602-614.

Using the resurrection story found in John's Gospel, the article presents Mary Magdalene as an icon for celibate loving and apostolic mission. After exploring who Mary Magdalene is by sorting through the myths of the tradition, the article presents a narrative analysis of Jn 20:1-18 and notes some insights for vowed women religious that emerge from this examination.—D.J.H.

Jn 20:19-23, § 47-957.

Acts of the Apostles

953. P. Asso, "Raconter pour persuader: discours et narration des *Actes des Apôtres*," *RechSciRel* 90 (4, '02) 555-571.

After noting that it is natural to employ rhetorical tools to understand reported discourse, the article asks whether the narrative coherence of Acts can also be assessed through rhetorical analysis on the supposition that its persuasive objective makes it possible to clarify the way in which actions are recounted. It first considers narratives in close proximity to speeches and treats *pathos*—the reactions of the audience. Then it takes up the issue of the argumentative articulations between discourse and narration with respect to *ethos*—the credibility of the orator. Finally it considers what the narrative of Acts reveals with reference to its persuasive goals. It concludes that Luke's mastery of the Aristotelian rhetorical apparatus, knowledge of historiography, and adeptness at blending literary forms and genres enabled him to cause readers to reflect on themselves as witnesses of Jesus Christ and on the necessity of action.—C.R.M.

954. P. Richard, "The Pluralistic Experiences of the First Christian Communities According to the Acts of the Apostles," *Word & Worship* [Bangalore] 35 (3, '02) 192-206.

The article presents an exposition of Acts according to the following outline: the founding roots of pluralism in the churches—Jesus' testament and Pentecost (1:1–2:41); the twelve apostles' testimony in Jerusalem (2:42–5:42); from Jerusalem to Antioch—from the Jewish world to the Gentiles (6:1–15:35); from Antioch to Rome—the acts of Paul (15:36–28:15); and Paul's definitive rupture with Jewish ethnocentricity and the universal triumph of the gospel (28:16-31).—D.J.H.

Acts, §§ 47-848, 904r, 906–907, 985–986.

955. [Acts 1–2] J. Ignatius, "Pentecost: The Birthday of the Church," *Third Millennium* [Rajkot, India] 5 (4, '02) 96-99.

Whereas Genesis 1–2 constitutes the biblically assumed myth of the genesis of heaven, earth, and life (especially human life), Acts 1–2 tells the story of the birth of the Christian church ("ecclesiogenesis").—D.J.H.

956. G. JANKOWSKI, "Und sie werden hören. Die Apostelgeschichte des Lukas. Erster Teil (1,1–9,31)—Eine Auslegung," *Texte & Kontexte* [Berlin] 24 (91-92, '01) 1-169.

As a preliminary to an exposition of Acts 1:1–9:31, the article first treats the author and addressees, Luke's narrative, Paul, Judeans/Jews (the translation of Ἰουδαῖοι), historical background, and the structure of Acts. Then it presents an interpretation of Acts 1:1–9:31 under two main headings: prologue (1:1–2:13), and to the Jews first—Jerusalem, Judea, and Samaria (2:14–9:31), the latter covered in seven subsections. [The same issue includes A. Bedenbender's essay (pp. 171-176) on Simon, John, and Alexander—three Hasmoneans in the NT.]—C.R.M.

Acts 2, § 47-1324.

957. [Acts 2:1-4] A. ALVAREZ VALDÉS, "Quando desceu o Espírito Santo sobre os Apóstolos?" *RevistEclBras* 62 (248, '02) 913-918.

According to Acts 2:1-4 the descent of the Holy Spirit occurs on Pentecost, whereas in Jn 20:19-23 it takes place on Easter afternoon. The article explains this difference chiefly in terms of the different theological emphases that Luke and John bring to and draw from the event.—D.J.H.

958. D. J. BILLY, "Discipleship in the Primitive Church: A Look at Acts 2:42," *Emmanuel* 108 (10, '02) 580-590.

After reflecting on the accounts of the coming of the Spirit in the Gospels and Acts, the article discusses the four characteristic practices of the primitive community of Jerusalem according to Acts 2:42: the instruction of the apostles, the communal life, the breaking of bread, and the prayers. These same practices are continuous with what eventually came to be known as the "four marks of the church."—C.R.M.

959. [Acts 6:1] A. GERDMAR, "Hebreer och hellenister i urförsamlingen — ett receptionskritiskt perspektiv (Hebrews and Hellenists in the Jerusalem Church — a reception-critical perspective)," *SvenskExegÅrs* 67 ('02) 105-119.

The article contends that the actual evidence for the Judaism-Hellenism dichotomy in terms of the Hebrews and Hellenists mentioned in Acts 6:1 is scant. The leading factor that contributed to the notion of the Hebrews-Hellenists dichotomy was the Hegelian dialectic adopted by F. C. Baur and subsequent NT scholarship. The noun Ἑλληνισταί is best translated "Greek speakers" and does not denote a specific theological party. Acts 6:1 should be regarded as a witness to ethno-cultural tensions in a multicultural church.—C.R.M.

960. J. RIUS-CAMPS, "Las variantes del texto occidental de los Hechos de los Apóstoles (XII) (Hch 6,1-7,22)," *FilolNT* 13 (25-26, '00) 89-109.

This installment [see § 45-1061] in the ongoing comparative review of textual variants of the Western (Codex Bezae) and Alexandrian texts of Acts presents philological and theological notes on the readings in Acts 6:1–7:22. It treats the appointment of the Seven (6:1-7) and the first part of the account of the prophetic testimony of Stephen (6:8–7:22), respectively, with attention to the concentric structures of the texts.—C.R.M.

961. [Acts 6:5] N. WALTER, "Nikolaos, Proselyt aus Antiochien, und die Nikolaiten in Ephesus und Pergamon. Ein Beitrag auch zum Thema: Paulus und Ephesus," *ZeitNTWiss* 93 (3-4, '02) 200-226.

After noting the connection made by the early Church Fathers between Nicolaus, the proselyte from Antioch (Acts 6:5), and the Nicolaitans, condemned as heretics in Rev 2:6, 13-15, the study attempts to build a plausible case that they have to do with one another. Nicolaus can be regarded as the "apostle" or first missionary and founder of a Christian community in Ephesus, who reached his goal there of preaching the gospel to non-Jews (cf. Acts 11:19-20) and including them as equals in the Christian community. When Paul came to Ephesus (see Acts 19) he attached himself to this Christian group, in which Priscilla and Aquila were active, and he also knew them during his Ephesian imprisonment even as that Jewish-Christian group acted against him. This scenario makes it clear that any talk about the Christianity of Asia Minor in the second half of 1st century in the sense of a religious and organizational unit must be tentative insofar as at least in Ephesus two Christian groups of distinctly different character lived not only beside but against one another.—C.R.M.

962. J. P. SWEENEY, "Stephen's Speech (Acts 7:2-53): Is it as 'Anti-Temple' as is Frequently Alleged?" *TrinJourn* 23 (2, '02) 185-210.

After noting that few scholars doubt the general historical core of Stephen's death in connection with his statement about the Temple, the article first considers the ministry of Stephen and the purported charges against him (Acts 6:8-15). Then it examines the content of his speech in five sections: overview of Israel's history (7:2-36), promise of a prophet like Moses (7:37-38), Israel's disobedience and idolatry (7:39-43), answering the Temple charge (7:44-50), and the aftermath (7:51-53). It concludes that the emphasis of Stephen's speech is not "anti-Temple" but salvation-historical.—C.R.M.

963. M. TURNER, "Interpreting the Samaritans of Acts 8: The Waterloo of Pentecostal Soteriology and Pneumatology," *Pneuma* [Hagerstown, MD] 23 (2, '01) 265-286.

There is every reason to think that Luke saw the one gift of the "Spirit of prophecy" as enabling both the life of salvation and as empowering Christian service and mission. Both spheres utilize exactly the same prototypical gifts of the "Spirit of prophecy": revelation, wisdom, and inspired speech. Pentecostals have not yet managed satisfactorily to face the questions that Acts 8 raises concerning soteriology and pneumatology and the relation between them.—D.J.H.

Acts 8:27-39, § 47-874.

964. [Acts 9:1-19] J. J. PILCH, "Paul's ecstatic trance experience near Damascus in Acts of the Apostles," *HervTeolStud* 58 (2, '02) 690-707.

The article first reviews some insights from cultural anthropology and cognitive neuroscience in order to gain some appreciation for the numerous ecstatic trance experiences reported in Acts. Then it examines Paul's ecstatic trance in the accounts of his so-called conversion in Acts 9:1-19; 22:3-21; and 26:9-18. It concludes that it is not only plausible but highly probable that Paul like many others in the Bible had ecstatic trance experiences, and that cognitive neuroscience helps us to understand that some of the elements reported in the Bible are not just literary devices but the result of the normal functioning of the brain and nervous system.—C.R.M.

965. F. E. BRENK, "The Exorcism at Philippoi in Acts 16.11-40. Divine Possession or Diabolic Inspiration?" *FilolNT* 13 (25-26, '00) 3-21.

The article first describes the story of Paul's encounters with the slave girl who had a spirit of divination and the authorities at Philippi in Acts 16:11-40 and presents some preliminary observations. Then it examines certain points in more detail under three headings: the activity of the slave girl, the relation between magic and exorcism, and the Romans and punishment for magic. While Greco-Romans see only harmless fraud in the activity of the slave girl, Paul and Silas see demonic possession.—C.R.M.

Acts 17:1-9, § 47-1049.

966. [Acts 21–26] P. GARUTI, "*Manus iniecerunt - II.* At 21,27: l'arresto di San Paolo a Gerusalemme, i processi a Cesarea, il ricorso a Cesare. Un'ipotesi," *Angelicum* 79 (4, '02) 769-801. [See § 47-215.]

The study engages in a thorough investigation of the problems connected with Luke's account of the judicial proceedings against Paul as they unfold in Acts 21–26. It first presents a literary analysis that takes up, in a critical manner, indications that have arisen in the research of M.-É. Boismard and A. Lamouille on the composition of Acts (notably its several stages, i.e., Acts I, Acts II [Luke]) as well as Boismard's reconstruction of the Western Text of Acts. Then it attempts to address the legal and historical questions connected with the reconstructed account of the arrest and trial of Paul. It argues that although according to Acts Paul had to face two trials in Caesarea (under Felix and Festus, respectively), analysis of the sources used by Luke indicates that there was only one trial. Attention to the history of the redaction of the text allows some new hypotheses to be advanced about Paul's final years, particularly about the consequences of the so-called appeal to Caesar (Paul may have been sent to some other location than Rome, namely, Ephesus).—C.R.M.

Acts 22:3-21, § 47-964.

Acts 26:9-18, § 47-964.

967. [Acts 27] M. TANNER, "The Winds of Crete: A Bible Study," *EcumRev* 54 (4, '02) 455-457.

These reflections on the narrative of Acts 27 are offered to give direction to the work of the World Council of Churches. Paul's encounter with the winds of Crete reminds us that we are to be open to God's Spirit blowing and leading us where God wills, not where we will.—C.R.M.

Acts 28:26-27, § 47-889.

EPISTLES—REVELATION

Paul

968. R. AASGAARD, "'Role Ethics' in Paul: The Significance of the Sibling Role for Paul's Ethical Thinking," *NTStud* 48 (4, '02) 513-530.

Paul's frequent and often pointed use of sibling terminology ("brothers and sisters") shows that he employs ideas generally associated with social-biological siblingship in order to characterize and influence the attitudes and actions of his fellow Christians. He uses this language in various contexts: mutual sibling love (Romans 12; 1 Thessalonians 4), weak and strong siblings (1 Corinthians 8; Romans 14–15), sibling solidarity both internally and externally (1 Thessalonians 4), and conflict among siblings (1 Corinthians 6). Thus Paul reinforces and broadens the motivational basis for his ethics, and introduces elements that shape its character and content in important ways.—D.J.H.

969. L. Álvarez Verdes, "La 'autosuficiencia' (*autarquía*), elemento constitutivo de la libertad cristiana," *Studia Moralia* [Rome] 40 (2, '02) 339-375.

After tracing the evolution of the concept of self-sufficiency in Greco-Roman philosophy, the article discusses the Christian adaptation of this theme in the context of Pauline theological anthropology with reference to the ethical field in general, the apostolate, the exercise of authority, and economic self-sufficiency. It concludes with reflections on the relationship between self-sufficiency and Christian solidarity.—D.J.H.

970. M. Bachmann, "*Verus Israel*: Ein Vorschlag zu einer 'mengentheoretischen' Neubeschreibung der betreffenden paulinischen Terminologie," *NTStud* 48 (4, '02) 500-512.

Paul's characterization of those belonging to the community of salvation with expressions that appear to signal their belonging to Judaism (e.g. Jew, circumcision, children of Abraham, people of God) or really do so as is the case with the "Israel" word family (see Gal 6:16) may be illuminated with the help of set theory (utilizing Venn diagrams). Such an approach shows how little the apostle of the Gentiles impugned the prerogatives of Israel.—D.J.H.

971. J. M. Bassler, "Grace. Probing the Limits," *Interpretation* 57 (1, '03) 24-33.

Paul no less than his Jewish contemporaries affirmed not *sola gratia* in the strict sense of the words but grace and a judgment according to deeds. Paul's understanding of grace, however, was not only rooted in his Jewish world; it was also shaped by his encounter with Jesus, by his struggles with his churches, and by his subsequent theological reflection. Thus in his discussions of suffering and the Law, grace acquires distinctive overtones characteristic of his thought alone. The conflict generated by his mission to the Gentiles opened his eyes to the radical inclusiveness of grace. We can take his insights on grace as normative, or take his practice as normative and continue to probe the limits of grace in our own suffering, multicultural world.—C.R.M.

972. E. T. Charry, "The Grace of God and the Law of Christ," *Interpretation* 57 (1, '03) 34-44.

At least when speaking of Paul and Matthew, one cannot simply say that the gospel abrogates the Law. Their point is not that the grace of God trumps the Law. Rather, in Christ God has radically transfigured the Law in an abundantly gracious act that brings Jews together with Gentiles as the one people of God, a people able to lead godly lives by God's grace in Jesus. God's grace is the possibility of a radically transformed social and moral order.—D.J.H.

973. F. L. Doldán, "Consideraciones bíblicas sobre los carismas," *Revista Bíblica* [Buenos Aires] 64 (1-2, '02) 61-67.

With reference to 1 Cor 12:8-9, 28, 29-30; Rom 12:6-8; Eph 4:11; and 1 Pet 4:11, the article considers the nature of the charisms, their origin and expression, their interrelationships, the persons who exercise them, discernment, and relation to authority.—D.J.H.

974. T. ENGBERG-PEDERSEN, "Hvad er det værd at vide om Paulus lige nu? (What is Worth Knowing about Paul Just Now?)," *DanskTeolTids* 65 (4, '02) 241-254.

Mainstream historical criticism in the 20th century relied on the problematic combination of the imaginative analysis of the NT texts in their historical context (right) and the normative status of the same texts (wrong). The article proposes a three-level hermeneutical approach that combines (1) historical analysis ("basic criticism") with (2) hermeneutically self-conscious analysis ("higher criticism") that begins from some modern methodological perspective and seeks to understand the NT text or phenomenon through comparison with other relevant phenomena, and with (3) an analysis ("highest criticism") based on an equally modern perspective that seeks answers to the question of how human beings may live good lives. It sketches the potential fruitfulness of such a reconceived way of studying the NT in relation to the moral and social sciences in the academy outside theology, the other theological disciplines, and the church. Finally it discusses fruitful approaches in recent and current Pauline scholarship that seem, though rarely explicitly, to apply the proposed three-level hermeneutical approach.—C.R.M.

975. D. GEORGI, "Aeneas und Abraham. Paulus unter dem Aspekt der Latinität?" *ZeitNT* 5 (10, '02) 37-43.

The article compares the ancient traditions surrounding Abraham and Aeneas, and reflects on the usefulness of the comparison for Pauline exegesis. After establishing that Paul and his readers would have been familiar with the figure of Aeneas, it notes the similarities between Abraham and Aeneas as founding fathers of their peoples, divinely chosen for their missions, faithful to their callings, and so forth.—D.J.H.

976. T. K. HECKEL, "Der Gekreuzigte bei Paulus und im Markusevangelium," *BibZeit* 46 (2, '02) 190-204.

After raising the issue of how the differences between the Gospels and Paul's letters are to be evaluated insofar as they both belong to the *Wirkungsgeschichte* of Jesus, the article proposes to compare the undisputed letters of Paul and Mark's Gospel in this regard. It first comments on the dating of these sources and the possibility of some dependency between them. Then it discusses the punishment of crucifixion before and contemporary with Paul, the crucified one in Paul (linguistic usage, the implied theology in the designation ἐσταυρωμένος), and the crucified one in Mark. Finally it treats the bridge between these two witnesses found in the NT. It concludes that since the use of the concept ἐσταυρωμένος is so specifically Pauline, a completely independent parallel development in Mark is very improbable.—C.R.M.

977. R. KIEFFER, "Juden Paulus (Paul the Jew)," *SvenskExegÅrs* 67 ('02) 79-87.

While Paul's Jewish background is well established, it has been difficult to describe the exact nature of his Jewishness. The article discusses Paul's Pharisaic and rabbinic background, his knowledge of Hellenistic culture, and the views of Jewish scholars who regard Paul either as a Hellenistic Jew or as a Palestinian Pharisee. Then it shows how the works of E. P. Sanders and M. Winninge can help us to understand better the special nature of Paul's Jewishness.—D.J.H.

978. B. W. LONGENECKER, "The Narrative Approach to Paul: An Early Retrospective," *CurrBibRes* 1 (1, '02) 88-111.

The article first traces the way in which the terms "story" and "narrative" have been employed by some Pauline scholars as a tool for analyzing how Paul's mind worked in order better to appreciate what he said and how he said it. Then it discusses four primary factors that have contributed to the rise in interest in Pauline narratology: narrative interests within philosophical theology; narrative interests in theological ethics; the shift in scholarly perceptions of early Judaism; and the potential of a narrative model to deal with the problem of contingency, coherence, and consistency in Paul's thought.—C.R.M.

979. D. MADDEN AND D. TOWSEY, "Derrida, Faith and St Paul," *LitTheol* 16 (4, '02) 396-409.

The paper sets Paul's intricately paradoxical Christian message to Jews and Greeks alongside J. Derrida's placement of Paul (and through Paul, himself) in the western tradition, which occurs by means of the energy of faith. Rather than opposing Greeks to Jews and Hellenic philosophy to biblical theology, that movement of faith places them all within the complex shifts of a common horizon mapped out by the subtle modulations of Paul's rhetoric. While theology falls under the domain of philosophy, at the same time Greek thought merges into a common Gentile faith. Although Derrida may not finally be able to concur with the eschaton of Paul's faith, both agree that as philosophy's operation requires a space for unconditional belief, so faith demands a heterogeneous commonality in order to affirm itself.—D.J.H.

980. J. I. H. MCDONALD, "Some Monographs on Paul," *ExpTimes* 114 (5, '03) 163-164.

Briefs summaries and evaluations of three recent books on Paul: S. A. Cummins, *Paul and the Crucified Christ at Antioch* (2001); T. L. Carter, *Paul and the Power of Sin* (2002); and M. V. Hubbard, *New Creation in Paul's Letters and Thought* (2002).—C.R.M.

981. M. MIKHAEL, "St. Paul and the Place of Women in the Church," *NESTTheolRev* 23 (2, '02) 125-142.

Paul stands in the background of the tension experienced by women in the Christian church. But if Christ has made peace between Jew and Gentile, and if in Christ the social distinction between slave and free has been overcome (see Gal 3:28), why should the relationship between male and female be bound to old practices and why cannot a woman be as free as a man in Christ?—D.J.H.

982. P. MOURLON BEERNAERT, "'Réjouissez-vous en tout temps!' Paul et la joie," *LumVit* 57 (4, '02) 379-391.

The joy that Paul so often mentions concerns himself, his various correspondents, and the whole body of believers. He refers to joy especially in relation to the Holy Spirit, peace, and trials. Like faith, joy is something that is both chosen and given.—D.J.H.

983. J. MURPHY-O'CONNOR, "Paul Challenges the Celtic Tiger," *DocLife* 52 (9, '02) 517-524.

The article discusses Paul's description of the society that he worked to change, his insight into those trapped in a world spinning out of control (see Rom 7:14-20), his understanding of the power of sin as the false value system of society, his refusal to admit that unredeemed humanity was free, the consequences of this view, and Paul's vision of sacrificial ministry (see 2 Cor 4:10-11).—C.R.M.

984. A. Pitta, "Lo 'scandalo della croce' nel pensiero di Paolo," *Asprenas* [Naples] 49 (1, '02) 5-32.

This investigation of the theme of the "scandal of the cross" in Paul's letters considers the pertinent terminology, pre-Pauline professions of faith in Jesus' death, the model of the Suffering Servant, Paul's proclamation of the cross, God and the death of the Son, and the paradoxical interchange.—D.J.H.

985. W. Rakocy, "Lata wizyt Pawła w Jerozolimie po nawróceniu i rok ucieczki z Damaszku (Chronology of Paul's Visits to Jerusalem after his Conversion and of his Escape from Damascus)," *CollTheol* 72 (1, '02) 89-98.

A review of the data in Galatians 1–2 and 2 Corinthians 11, and of various interpretations, helps to establish a range of plausible dates for Paul's visits to Jerusalem after his conversion which occurred no earlier than A.D. 34 or later than A.D. 35. The escape from Damascus can be dated to the latter half of A.D. 37 (38 at the latest). The first visit to Jerusalem (a ten day trip from Damascus) occurred immediately after his escape (A.D. 37). The second visit (for the so-called council) took place about A.D. 50 or 51. It could not have been in the 40's. The margin of error is one year (plus or minus).—J.J.P.

986. W. Rakocy, "Problem datacji i kolokacji w misji Pawła tzw. Soboru Jerozolimskiego (The Date and Place of the so-called Jerusalem Council in the Mission of Paul)," *CollTheol* 72 (2, '02) 31-44.

The so-called Jerusalem Council mentioned in Gal 2:1-10 took place after Paul's mission in Galatia, Mysia, Macedonia, and Achaia but prior to his stay in Ephesus. Hence it was between the second and third missionary journeys. Comparing Gal 2:1-10 with Acts 18:22 allows one to conclude that the council took place after Paul left Corinth about mid-October but not later than November in A.D. 51.—J.J.P.

987. D. Rusam, "Was versteht Paulus unter der πίστις (’Ιησοῦ) Χριστοῦ (Röm 3,22.26; Gal 2,16.20; 3,22; Phil 3,9)?" *ProtoBib* 11 (1, '02) 47-70.

The expression πίστις (’Ιησοῦ) Χριστοῦ appears in Gal 2:16, 20; 3:22; Rom 3:22, 26; and Phil 3:9. In an effort to move beyond the debate about Χριστοῦ as a subjective or an objective genitive, the article takes Gal 2:11-21 as its starting point and contends that Χριστοῦ should be regarded as a *genitivus auctoris* or *originis*. Then it verifies this interpretation with reference to other passages, and deals with some related problems. It concludes that "the faith that Christ creates or makes possible" is not so much a human act as it is a divine act of faith inside the human person, and that the *genitivus auctoris* interpretation preserves explicitly the divine activity in justification.—D.J.H.

988. T. D. Still, "Paul: An Appealing and/or Appalling Apostle?" *ExpTimes* 114 (4, '03) 111-118.

The essay explores antithetical responses to Paul by raising and responding to four questions: For what reasons has Paul been roundly criticized? How cogent are such critiques? What legacies has Paul left? and Should Paul be viewed as an asset or a liability for contemporary Christianity? It concludes that those who regard Paul as solely appealing need to acknowledge that he was a man of his time, while those who regard Paul as wholly appalling need to concede that he was a man who bore a message for all times.—C.R.M.

989r. F. WATSON, *Agape, Eros, Gender. Towards a Pauline sexual ethic* [*NTA* 44, p. 404].

S. D. MOORE, "Radical Orthodox Sex? Francis Watson's Pauline Sexual Ethic," *JournStudNT* 25 (1, '02) 97-107.—After discussing hermeneutical and ideological aspects of Watson's book, the article considers its specific contours with regard to content and argument. Watson's critique of the dominant western "liberationist" discourse on sex and sexuality sets the stage for a spirited defense of heterosexual marriage. Not only is homosexuality excluded from Watson's Pauline sexual ethic, it is excluded without discussion. The *flavour* of the sex that Watson's Pauline sexual ethic endorses is pure vanilla, a marital exercise in mutual subjection, imbued with agape, which, in the first instance, is the love of Christ.—C.R.M.

Paul, §§ 47-740r, 848, 863, 961, 1059.

Romans, 1–2 Corinthians

990. B. C. AKER, "*Charismata*: Gifts, Enablements, or Ministries?" *JournPentTheol* 11 (1, '02) 53-69.

By analyzing Pauline anthropology in Romans, the article seeks to build an enduring and foundational model for gifts and ministries on the Pauline conception of the church as God's temple. It argues that people who are delivered from sin's power through identifying with Jesus' death, burial, and resurrection, and who have the Spirit are free to give themselves as both sacrifice and temple servants in spiritual ministries. It concludes that the gifts of the Spirit should be thought of as ministries that flow out of one's being part of the temple of God.—D.J.H.

991. E. LOHSE, "Joachim Jeremias als Ausleger des Römerbriefes," *ZeitNTWiss* 93 (3-4, '02) 279-287.

While best known for his studies on the Synoptic Gospels and the preaching of Jesus, Jeremias frequently lectured and wrote about Paul's letters and theology. After explaining Jeremias's general approach to Paul, the article discusses his interpretations of various texts in Romans and of 1 Cor 15:3-5. It concludes that, according to Jeremias, Paul understood Jesus' proclamation of God's mercy to sinners like no one else and translated it into his own terminology of justification by faith.—D.J.H.

992. B. J. MALINA, "We and they in Romans," *HervTeolStud* 58 (2, '02) 608-631.

Analysis of Paul's ingroup/outgroup or "we/they" perceptions in Romans reveals that Paul, like other Mediterraneans, showed little interest in the outgroup. Not surprisingly, neither did the God of Israel. Non-Israelites simply did not fit into the divine plan of things until non-Israelites some centuries later began to identify with Paul's "we"—something that Paul did not foresee.—D.J.H.

993. N. T. WRIGHT, "Coming home to St Paul? Reading Romans a hundred years after Charles Gore," *ScotJournTheol* 55 (4, '02) 392-407.

After describing the main points of C. Gore's two-volume commentary *St Paul's Epistle to* *the Romans* (1899-1900), the article draws attention to three features of his interpretation where Gore had rightly guessed at Paul's deeper meaning without yet seeing how the text of the letter could get him there. Thus it treats Paul's exposition of the new covenant in Christ as the basis for holding together warm personal faith and strong membership in the church, his integration of justification by faith with his moral teaching over against the idolatry of paganism, and his subversive challenge to the imperial cult in the name of God's justice.—C.R.M.

994. N. T. WRIGHT, "A fresh perspective on Paul?" *BullJohnRylUnivLibMan* 83 (1, '01) 21-39.

When we set Paul's gospel, not least the letter to the Romans, against the context of the widespread and increasing growth of the imperial cult in his day, we discover a fresh perspective on familiar passages that informs and to an extent modifies traditional readings. The article highlights the parody of imperial ideology in Rom 1:1-17 and 15:7-13, suggests that Paul's anti-imperial stance is part of a wider strain in his thinking, traces the elements of the controlling narrative out of which he lived, and draws attention to key features of Romans that show that the initially surprising fresh reading of its opening and closing is not incidental but informs the whole—without detracting in any way from all the other things that Romans is about.—C.R.M.

995. [Rom 1:1–3:20] P. BONY, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations," *EspVie* 112 (67, '02) 15-19; (68, '02) 18-23.

The second installment presents an exposition of the opening of Paul's letter to the Romans: an address in the form of a manifesto (1:1-7), a thanksgiving encouraging the mission (1:8-15), and the principal "proposition" (1:16-17). Also included is an appendix on "the justice of God"—its Pauline uses and meaning. The third installment considers the theme of welcoming God's justice for all (Jews and Greeks) in Rom 1:18–3:20, with particular attention to how that discourse unfolds: *propositio* (1:18), *narratio* (1:19-31), *argumentatio* (2:1–3:18), and *peroratio* (3:19-20).—D.J.H.

996. R. M. THORSTEINSSON, "Paul's Missionary Duty Towards Gentiles in Rome: A Note on the Punctuation and Syntax of Rom 1.13-15," *NTStud* 48 (4, '02) 531-547.

Current readings of Rom 1:13-15 are based on inaccurate punctuation and syntax. Following the lead of Origen and other early interpreters, the article proposes a reading that issues in the following translation: "But I do not want you to be ignorant of, brothers, that I have frequently intended to come to you—but was hindered until now—in order that I may reap some harvest among you as I have among the rest of the Gentiles, Greeks as well as barbarians, wise as well as ignorant. I am bound, then, to announce the gospel with goodwill to you also who are in Rome."—D.J.H.

997. P. J. J. BOTHA, "Die drange van hulle hart . . . (Rom 1:24-27) (The passions of their hearts . . . [Rom 1:24-27])," *VerbEccl* 23 (1, '02) 18-51.

The article first surveys aspects of ancient sexuality as a prelude for discussing NT texts that mention homoerotic behavior. Then it considers Rom 1:26-27 (within the contexts of Romans 1 and 1:24-27), 1 Cor 6:9 and 1 Tim 1:10, and the NT and homoeroticism today. The focus is on understanding the historical embeddedness of these texts and the challenge to express modern religious convictions with contemporary concepts and perspectives.—C.R.M.

998. [Rom 1:24-32] B. J. Malina, "The New Testament and Homosexuality? Part 1: The Social System behind Romans 1," *VerbEccl* 23 (1, '02) 141-150.

To appreciate what Paul meant by his statement in Romans 1:24-32 about same-gender sexual relations, one must look at the social system within which his statements had meaning. For all Mediterraneans of antiquity the gendered self was essentially either male or female, each with nature-given, distinctive, gender-based social expectations. In Romans 1 Paul is concerned with the behavior of females and males specifically in idolatrous societies (i.e. outside Israelite society). While Paul may have shared Hellenistic sensibilities, his *ethnos* (people) had its own *ethos* (customs) that supported the "us" against "them" boundary that controlled Paul and that Paul articulates.—C.R.M.

Rom 3–5, § 47-774.

999. F. Belli, "'Testimoniada por la ley y los profetas'. Rom 3,21: Pablo y las Escrituras," *Revista Agustiniana* [Madrid] 43 (131, '02) 413-426.

After reflecting on Paul's understanding of the witness of the OT Scriptures, the article focuses on Rom 3:21, with particular attention to the phrase "attested by the law and the prophets." It concludes that, for Paul, there is a structural dynamism between the proclamation of the gospel and the witness of Scripture, that the scriptural witness is indirect and primarily ecclesial, and that Jesus Christ explains the Scriptures (rather than the Scriptures explaining him).—D.J.H.

1000. [Rom 3:21–4:25] P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations," *EspVie* 112 (69, '02) 14-22; (70, '02) 10-18.

The fourth installment [see § 47-995] treats the revelation of God's justice in Rom 3:21-31 according to the following structure: A—God's justice manifested to all who believe (3:21-23); B—the redemption that is in Christ Jesus (3:24-26); and A'—the final diatribe—no difference between circumcised and uncircumcised (3:27-31). The fifth installment focuses on Abraham as a biblical figure of the revelation of God's justice with reference to Romans 4: the objective of Romans 4, its literary structure, Abraham in Jewish tradition and in Paul's writings, and the content of Romans 4: the grace of justification (4:1-8), Abraham the uncircumcised (4:9-12), Abraham the father of many nations (4:13-17), and paschal faith (4:18-25). Also included on pp. 16-18 is a summary of the reading of Romans 1–4.—D.J.H.

1001. T. W. Martin, "*The Good* as God (Romans 5.7)," *JournStudNT* 25 (1, '02) 55-70.

Citing ancient authors who used the articular substantive adjective ἀγαθός/ἀγαθόν in reference to deity, the article proposes that τοῦ ἀγαθοῦ in Rom 5:7 designates God while δικαίου refers to any righteous person. This distinction integrates Rom 5:7 into an argument *a minore ad maius* with an ascending series from the ungodly to the righteous person and then to God. Thus the argument highlights the anomalous statement in Rom 5:6 that Christ died on behalf of the ungodly as well as the commendation of God's love in 5:8.—D.J.H.

1002. [Rom 5:1-21] P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations," *EspVie* 112 (71, '02) 14-21.

The sixth installment [see § 47-1000] first notes the pivotal character of Romans 5 and its hopeful tone, and reflects on the new confidence celebrated in Rom 5:1-11 with its language of trust, access to God, and reconciliation. Then it considers the comparison between Adam and Christ in 5:12-21, and discusses the relationships among sin, death, and the Law according to 5:12-14 with particular attention to Jewish traditions and to Paul's originality.—D.J.H.

1003. U. BÖHM AND G. BUSCHMANN, "The 'Matrix' und Röm 6 – Christliche Taufvorstellung in popkulturellem Science-Fiction-Ambiente," *ZeitNT* 5 (10, '02) 69-77.

After reflections on Paul's theology of the cross as the *crux* of religious education today and on the film-medium as a vehicle for myth and religion, the article describes the science-fiction film *The Matrix* (1999) and focuses on its rebirth-scene in light of the Pauline concept of baptism (see Romans 6) and the ancient mystery cults. It concludes with observations on the value of opening up symbolic elements in religious education today.—D.J.H.

1004. [Rom 6:1–7:25] P. BONY, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations," *EspVie* 112 (72, '02) 33-41; (73, '03) 14-23.

The seventh installment [§ 47-1002] first treats the literary and thematic unity of Rom 6:1–7:6. Then it offers a rhetorical outline of Rom 6:1-14, and considers its major themes: a baptism in the death of Christ, like Christ, and with Christ. The eighth installment deals with the regime of the Law according to Rom 7:7-25, and considers how Paul talks about the Law, the rhetorical organization of his discourse in 7:7-13 and 7:14-23, and the identity of the "I" about whom he speaks in Romans 7.—D.J.H.

1005. J.-S. VIARD, "Obéissance ou liberté? Redécouverte structurelle de Rm 6,15-23," *SciEsp* 54 (3, '02) 351-366.

While the necessity of obedience and freedom from sin are probably the two best known topics of Rom 6:15-23, a structural analysis of the passage prevents us from considering either one as the main topic. The analysis reveals an antithetical parallelism recurring on the macrostructural level in a chiastic way from v. 16b to v. 23. Verse 15 is an introductory question and v. 16a is the thesis of the pericope. The climax of the chiasm in v. 19 indicates that the main argument of Rom 6:15-23 is the believer's active participation in God's justice. Accordingly Paul's main goal in the passage is to underline the ethical requirements that the Roman community is to observe.—C.R.M.

1006. G. BALDANZA, "La rilevanza del linguaggio sponsale nella lettera ai Romani: Rm 7,1-6," *Salesianum* 64 (3, '02) 411-429.

After noting problems encountered in interpreting Rom 7:1-6, the article considers the originality of the text's structure, suggests some exegetical-theological reasons for the choice of the spousal metaphor, and reflects on Rom 7:1-6 in relation to Rom 9:23-26 to establish that Jews and Gentiles are called together to form the one bride of Christ, and to show that Israel is and remains the people chosen with nuptial love by YHWH though now with the coming of Christ the Gentiles also like a beloved bride are united to it.—D.J.H.

1007. C. GRAPPE, "Qui me délivrera de ce corps de mort? L'Esprit de vie! *Romains* 7,24 et 8,2 comme éléments de typologie adamique," *Biblica* 83 (4, '02) 472-492.

According to *4 Ezra* 3:4-5, Adam was created with a dead body but came to life by means of the spirit of life. This text suggests that a twofold allusion to Adam can be discerned in Rom 7:24 ("this body of death") and 8:2 where Paul recalls the release brought about by the spirit of life in setting free the human being from the body of death. This allusion confirms that Paul regularly refers to Adam throughout Romans 5–8, and that Paul's argument is intentionally comprehensive in that it deals with each human being and goes beyond Jews.—D.J.H.

1008. J. PESTER, "The Gospel of the Promised Seed: Deification according to the Organic Pattern in Romans 8 and Philippians 2," *Affirmation & Critique* [Anaheim, CA] 7 (2, '02) 55-69.

The organic pattern of deification in Phil 2:6-11, from God becoming a human in vv. 7-8 to a human becoming God in vv. 9-11, is mirrored and applied in Romans 8, from God becoming a human for the sake of the believers in vv. 3-4 to the believers becoming God in life and nature but not in the Godhead through their conformation to the image of God's Son in vv. 29-30. The application of this organic pattern is through the operation of the law of the Spirit of life which progressively dispenses and imparts the triune God into every part of redeemed humanity's tripartite being.—D.J.H.

Rom 8:2, § 47-1007.

1009. [Rom 8:19] H.-K. CHANG, "(ἀπο)καραδοκία bei Paulus und Aquila," *ZeitNTWiss* 93 (3-4, '02) 268-278.

In the NT the term ἀποκαραδοκία ("eager expectation") appears only in Rom 8:19 and Phil 1:20, while Aquila's Greek version of the OT contains the words ἀποκαραδοκία (Ps 36:7a) and καραδοκία/-έω (Pss 38:8; 129:6; Prov 10:28). The proposal that Paul created the term and somehow his usage influenced Aquila is unlikely. Rather, both Paul and Aquila seem to reflect a pre-Pauline usage in the Greek Bible tradition.—D.J.H.

1010. J. P. HEIL, "From Remnant to Seed of Hope for Israel: Romans 9:27-29," *Cath BibQuart* 64 (4, '02) 703-720.

The article first contends that Rom 9:27 be translated as follows: "But Isaiah cries out on behalf of Israel: 'If the number of the sons of Israel be as the sand of the sea, (surely, at least) a remnant will be saved!'" Next it argues that 9:28 should be understood to confirm 9:27 as follows: [The Lord will act by] definitively deciding (συντελῶν καὶ συντέμνων) a word (λόγον)—namely, God's word of promise that the descendants of Israel will be as numerous as the sand of the sea. Then it highlights the significance of the use of the first person plural to refer to the yet unbelieving, non-remnant part of the people of Israel in 9:29 as part of Paul's rhetorical strategy to persuade his Roman audience to share his hope for unbelieving Israel. The subtle progression of hope for unbelieving Israel from the "remnant" in 9:27 to the "seed" in 9:29 plays a prominent part in the overall progression of hope in Romans 9–11 that culminates in the hope that "all Israel will be saved" (11:26).—C.R.M.

Rom 10:17, § 47-748.

1011. [Rom 11:26] A. ITO, "'All Israel Will Be Saved'!" [in Japanese] *Exegetica* [Tokyo] 13 ('02) 55-72.

We cannot avoid the conclusion that the phrase πᾶς Ἰσραήλ in Rom 11:26 refers to the ethnic people of Israel. Paul seems to understand that the predicted ingathering of the dispersed Israel from various peoples is fulfilled in the salvation of "all Israel." It appears that πᾶς Ἰσραήλ refers to the "Israel within Israel," which is more comprehensive than the remnant who have already believed in Christ in Paul's time but smaller than the historical Israel.—D.J.H.

1012. A. PITTA, "I forti e i deboli nelle comunità di Roma (Rm 14,1–15,13)," *RivistBib* 50 (4, '02) 401-420.

This examination of Paul's exhortation to the strong to welcome the weak in Rom 14:1–15:13 first treats other Pauline texts that offer similar advice in a variety of constructions with particular attention to the connections between 1 Cor 8:1–10:33 and Rom 14:1–15:13. Then it discusses the call to an ethical and not an ethnic identity; the crux of the discord in the Roman community; and the strong, the weak, and the Mosaic Law. It concludes that the Law can continue to be observed by those who came to Christ properly through it without changing anything about justification by faith (see Rom 3:31), indicating that the soteriological inefficacy of the Law and its permanence are not in contradiction.—C.R.M.

1013. J. P. HEIL, "The Voices of Scripture and Paul's Rhetorical Strategy of Hope in Romans 15:7-13," *Theoforum* 33 (2, '02) 187-211.

After a contextual and structural overview of Rom 15:7-13, the article offers a new demonstration of the meaning of vv. 8-9a through an analysis of Paul's rhetorical strategy in employing the word pair ἀλήθεια-ἔλεος in light of its OT background and the preceding background in Romans. Next it considers the rhetorical strategy of the catena of scriptural quotes in vv. 9b-11. Then it presents a new understanding of the significance of the past, present, and future dimensions of "the promises of the fathers" referred to in v. 8 and exemplified in the Isaian promises in v. 12 and 11:26-27. Finally it reflects on the prayer to the God of abundant hope in 15:13, which includes hope that the full number of Gentiles as well as all Israel will come to believe and be saved.—C.R.M.

1014. [1–2 Cor] G. O. KIRNER, "Apostolat und Patronage (I). Methodischer Teil und Forschungsdiskussion," *ZeitAntChrist/JournAncChrist* 6 (1, '02) 3-37.

After reviewing how the model of patron-client relationships has been applied to the situation of the early Christians at Corinth, the article considers that community's organizational structure, social structure, and degree of institutionalization. Then it focuses on patron-client relationships there under these headings: definition and general methodological implications; "agonism," dyadic personality, the praxis of honor; constellations of roles; group patronage and community; and specific fields of activity in 1 Corinthians. Finally it discusses the heuristic status of a patron-client model ("social meaning"), and explores whether an "apostolate versus patronage" model can explain the conflicts at Corinth.—D.J.H.

1015. L. L. WELBORN, "Μωρὸς γενέσθω: Paul's Appropriation of the Role of the Fool in 1 Corinthians 1–4," *BibInt* 10 (4, '02) 420-435.

If we would understand the meaning of Paul's surprising assertion, "the message about the cross is foolishness" (1 Cor 1:18), we must rehearse the drama of his struggle with this concept, from the application of the term as a judgment upon his preaching (by his Corinthian detractors in contrast to the eloquent Apollos), to his acceptance of the word as the truth of his life in fellowship with the suffering of Christ. For most Greek readers in the time of Paul, the term μωρία designated the attitude and behavior of a particular social type: the lower class buffoon. These lower class types were widely represented on the stage in the vulgar and realistic comedy known as the mime. It now seems likely that Paul's astonishing and paradoxical equation of the cross and foolishness was mediated by the mime. Speaking as a fool with the freedom that the role of the mime entailed, Paul is able to challenge the reliance upon wealth and knowledge by the leaders of the church at Corinth, and the sense of superiority that these things engendered.—C.R.M.

1016. S. GRINDHEIM, "Wisdom for the Perfect: Paul's Challenge to the Corinthian Church (1 Corinthians 2:6-16)," *JournBibLit* 121 (4, '02) 689-709.

After a survey of recent research on the factionalism in Corinth, the article shows how Paul's discourse on wisdom in 1 Cor 2:6-16 serves his rhetorical purpose by undermining the basis for factions. By expecting Christian preachers to excel by means of sophistic rhetoric, the Corinthians side with the rulers of this world and thus put themselves in a position where they are unable to receive the gospel, which is hidden under its apparent foolishness. Paul cannot speak to them as spiritual; rather he has to speak to them as fleshly and immature. They are in danger of forfeiting the divine gift they have received.—C.R.M.

1017. [1 Cor 5–7] P. H. BOTHA AND F. J. VAN RENSBURG, "Seksuele reinheid voor die huwelik in Korinte in die eerste eeu nC (Sexual purity before marriage in Corinth in the first century BC)," *VerbEccl* 23 (1, '02) 52-66.

In order to determine how the first readers of 1 Corinthians would have understood the concept of sexual purity, the article presents sociohistorical overviews of the Jewish, Greco-Roman, and Christian communities in Corinth, respectively. Each of these groups had a code of conduct for sexual purity, and there is much in common among them. Within all three groups the παρθένος was of utmost importance. All sexual activity outside of marriage was regarded as πορνεία. Those who first heard 1 Corinthians would probably have understood sexual purity as excluding all physical contact before marriage.—C.R.M.

1018. Y. M. GILLIHAN, "Jewish Laws on Illicit Marriage, the Defilement of Offspring, and the Holiness of the Temple: A New Halakic Interpretation of 1 Corinthians 7:14," *JournBibLit* 121 (4, '02) 711-744.

In 1 Cor 7:14 Paul used Jewish betrothal language in a new way when he ruled that an unbeliever is "sanctified" by a believing spouse. The children of such marriages were allowed to participate fully in the religious life of the community of ἅγιοι. Given Jesus' prohibition against divorce, any marriage in which there was a believer was ruled to be licit, and Jewish language of betrothal provided a linguistic proof that the sanctification of the spouse and the licitness of the union were guaranteed. Paul's legal stance toward intermarriage more closely resembles that of the Mishnah than those of MMT or *Jubilees*. However, it is very likely that Paul's contemporaries at Corinth had as much difficulty in understanding Paul's language and logic as modern interpreters do.—D.J.H.

1019. G. PETERS, "Spiritual Marriage in Early Christianity: 1 Cor 7:25-38 in Modern Exegesis and the Earliest Church," *TrinJourn* 23 (2, '02) 211-224.

The article contends that the Corinthians represent the first evidence for the phenomenon of *syneisaktism* or "spiritual marriage" that would become popular in early Christian asceticism. It reviews the observations of modern authors who have commented on 1 Cor 7:36-38 and notes that the "spiritual marriage" interpretation has become common in biblical commentary literature of the last hundred years. It concludes that the oldest interpretations of

1 Cor 7:36-38 (*Shepherd of Hermas, Sim.* 9:11; Ephrem) along with many modern scholars assume that Paul is supporting the practice of spiritual marriage in this passage.—C.R.M.

1020. E. C. Still, "The Meaning and Uses of ΕΙΔΩΛΟΘΥΤΟΝ in First Century Non-Pauline Literature and 1 Cor 8:1-11:1: Toward Resolution of the Debate," *TrinJourn* 23 (2, '02) 225-234.

The study considers the uncertain origin of the word εἰδωλόθυτον, εἰδωλόθυτον in non-Pauline 1st-century literature (Acts 15:29; 21:25; Rev 2:14, 20; *Sibylline Oracles* 2:96; 4 Macc 5:2; cf. *Didache* 6:3), and εἰδωλόθυτον in 1 Cor 8:1–11:1. It concludes that the traditional view that εἰδωλόθυτον means broadly food sacrificed to idols and may, of course, refer to food consumed in a cultic meal in the temple, must be maintained against the view that it always means food sacrificed as a part of pagan worship and consumed in the temple precincts.—C.R.M.

1021. E. C. Still, "Paul's Aims Regarding Εἰδωλόθυτα: A New Proposal for Interpreting 1 Corinthians 8:1-11:1," *NovTest* 44 (4, '02) 333-343.

Paul's argument in 1 Cor 8:1–11:1 aims to persuade the Corinthian "knowers" to adopt complete nonuse of their authentic right to consume food offered to idols and to prohibit participation in idolatrous temple meals. The practical result of this argument is that the compliant Corinthian knower will abstain from all temple meals and from all food identified as having been offered to idols. In some cases the knowers' abstinence will amount to avoidance of idolatry; in others, nonuse of a genuine right.—C.R.M.

1022. [1 Cor 11:3] S. Tracy, "Headship with a Heart. How biblical patriarchy actually prevents abuse," *ChristToday* 47 (2, '03) 50-54.

1 Cor 11:3 provides the best imaginable corrective to distortions of male authority by defining human male headship in terms of the Father's headship over the Son, which according to Jn 5:18-24 is reflected in loving intimacy, sharing authority, honoring, and protecting.—D.J.H.

1023. H. Murre-van den Berg, "Bible Study: I Corinthians 12. Mission Relationships and Partnership: New Models of Partnership?" *International Review of Mission* [Geneva] 91 (363, '02) 583-588.

With the issue of "partnership in the world church" in mind, the article reflects on three themes in 1 Corinthians 12 that stand out as particularly important: the creative presence of God, the language of the body, and the missionary perspective.—D.J.H.

1024. M. Hietanen, "Profetian är *primärt* inte för de otrogna — en argumentationsanalys av 1 Kor 14:22b (Prophecy is not *primarily* for the unbelievers)," *SvenskExegÅrs* 67 ('02) 89-104.

Traditional analyses of 1 Cor 14:20-25 have not been able to solve the interpretational problems, especially the *crux interpretum* of v. 22b. With the assistance of S. Toulmin's method of argumentation analysis it can be shown that the argument may contain more information than is directly apparent, which allows a feasible interpretation to emerge from the reconstructed implicit elements. Such analysis suggests a qualifier at the crucial point of v. 22b: "Prophecy is not for unbelievers, *except when* it is used in evangelization." Thus the phrase "prophecy is not for unbelievers" should be understood in the sense that prophecy is not *primarily* for unbelievers.—C.R.M.

1025. [2 Cor 3:18] S. Voigt, "Jesus Cristo no Novo Testamento," *RevistEclBras* 62 (248, '02) 771-792.

After observations on NT Christology and on Paul's contributions to it, the article focuses on 2 Cor 3:18, with attention to its context, the difficulties encountered in translating it, and the problems with the customary exegesis of it. Then it shows how in 2 Cor 3:18 Paul affirms his theological ministry of Christology and reflects on the motif of transformation. It concludes that Paul is the inspired and authorized Christologist of Christian origins.—D.J.H.

1026. H. Boers, "2 Corinthians 5:14–6:2: A Fragment of Pauline Christology," *CathBib Quart* 64 (3, '02) 527-547.

After noting the text-syntactic limits within which any investigation of 2 Cor 5:14–6:2 must take place, the article first clarifies the syntactic and semantic structure of the passage and considers what Paul means in the passage. Then it employs a model to describe the five levels of the meaning of Christ in the christological statements in 5:14-15, 21, and presents an interpretation that traces the flow of Paul's thought in 5:14–6:2. It concludes that the passage provides valuable insights into Paul's thinking about Christ not found elsewhere in his letters, and that in it the meaning of Christ's death is interpreted in two directions, on the one hand, all the way down to the admonitions in 5:16, 20, and 6:1, and, on the other, to its grounding in God's activity in 5:18-19.—C.R.M.

1027. [2 Cor 8] S. H. Webb, "Christian Giving and the Trinity," *QuartRev* 22 (4, '02) 333-346.

In 2 Corinthians 8 Paul appeals to the abundant love of the Creator who gives to us through the suffering of the Son in order to inspire a community of givers. This model of gift-giving can teach us about the Trinity: God (the Creator) is the giver; God (the Son) is the given; and God (the Holy Spirit) is the giving.—D.J.H.

Galatians–Philemon

1028. R. B. Cook, "Paul and the Victims of His Persecution: The Opponents in Galatia," *BibTheolBull* 32 (4, '02) 182-191.

The article contends that Paul was confronted in Galatia (Anatolian Celtica) not by competing Judean-Christian missionaries or "teachers" of circumcision but by the victims of his earlier persecution of Christian Jews. In his defensive letter to the Galatian assemblies Paul endeavored to define his prior conduct as a persecutor as not subject to censure and thereby deflects his victims' accusations. His argument was that Torah was an interim mechanism and a cause of sin, intended by God to regulate transgressions. The lawful execution of the Messiah caused Torah to be rescinded. It could be reimposed only at the cost of making meaningless the death of the Messiah. Thus, Paul argued, he should be acquitted of any condemnation as a transgressor.—C.R.M.

1029. I.-G. Hong, "Being 'Under the Law' in Galatians," *EvangRevTheol* 26 (4, '02) 354-372.

The article discusses the function of the Law in the history of redemption in Gal 3:15-22 (especially 3:19), the meaning of "being under the Law," and freedom from the slavery of the Law. It argues that in view of statements in 3:10, 13 and 4:4-5, "being under the Law" in Galatians means "under the curse of the Law."—D.J.H.

1030r. M. D. Nanos, *The Irony of Galatians* [*NTA* 46, p. 170].

J. I. H. McDonald, "The Irony of Galatians," *ExpTimes* 114 (5, '03) 161-163.—Nanos argues that Paul's statement of "surprise" in Gal 1:6 is ironic and that Paul is annoyed, not so much at the recipients as at those who are influencing them. This is a fascinating book that undoubtedly makes a major contribution to the debate about Galatians. What is controversial is not any inherent improbability in its argument but the extent to which it undermines or overturns previous interpretations. While Nanos's account of the dynamics of the conflict in Galatia is impressive, he may be underestimating its connection with developments both in wider Jewish culture and in the Gentile mission.—C.R.M.

1031. M. Winger, "Act One: Paul Arrives in Galatia," *NTStud* 48 (4, '02) 548-567.

Paul's letter to the Galatians is part of the third act of a drama centered in the Galatian churches. Reading the letter we learn of a second act, which began with the arrival of some new missionaries. Behind this, fainter but not entirely invisible, is a first act that began when Paul himself arrived in Galatia. The article attempts to draw some conclusions about this first act as a whole, organized as a summary of key points in two categories: what Paul probably said, and what he probably did not say. It includes consideration of Paul's direct references to things he told the Galatians (Gal 1:9, 13-14; 3:1; 5:21), references to things that have happened (3:2-5; 1:6), and terms and concepts with which Paul assumes familiarity (e.g. good news, Judaism, Law, Scripture). It concludes that Paul's original preaching to the Galatians initially ignored the Law and probably had little to say about community order and conduct.—C.R.M.

1032. A. Vanhoye, "La définition de l''autre évangile' in Ga 1,6-7," *Biblica* 83 (3, '02) 392-398.

Some editors of the Greek text of Gal 1:7 use punctuation to make a division between the phrase ending in ἄλλο and the one beginning with εἰ μή. But if the unity of the Greek expression is respected, one sees that while Paul denies the authenticity of "another gospel," he does not deny the existence of two legitimate forms of evangelization (see 2:7).—D.J.H.

1033. T. Seland, "Saul of Tarsus and Early Zealotism: Reading Gal 1,13-14 in Light of Philo's Writings," *Biblica* 83 (4, '02) 449-471.

The article contends that Philo's expositions of zeal for God/Torah, particularly his considerations of violent zealotry, strongly support the view that the early "zealots" probably did not form any consistent party or movement, but were vigilant individuals who took the Law into their own hands when observing cases of gross Torah transgressions. It first reviews the positions in recent research concerning the nature of zealotry in Palestine. Then it examines the issue of Paul's zeal in Gal 1:13-14 and works out some corollaries from Philo's works (especially *Spec.* 1:54-57; 2:252-254) for understanding statements of Paul about his own zealotry. Finally it offers several plausible conclusions with regard to Saul as a zealotic persecutor.—C.R.M.

1034. C. Böttrich, "Petrus und Paulus in Antiochien (Gal 2,11-21)," *BerlinTheolZeit* 19 (2, '02) 224-239.

The conflict concerning table fellowship between Jews and non-Jews at Antioch marks a turning point in the history of early Christianity. Its historical openness is mirrored in the literary and theological openness of Gal 2:11-21. The article shows how a distinction between relational level and subject level as well as the insights of modern conflict research in the social sciences enable us to look more clearly into the creative potential of this dispute.—D.J.H.

1035. F. Nüssel, "'Ich lebe, doch nun nicht ich, sondern Christus lebt in mir' (Gal 2,20a). Dogmatische Überlegungen zur Rede vom 'Sein in Christus,'" *ZeitTheolKirch* 99 (4, '02) 480-502.

Based on Luther's interpretation of Gal 2:20a ("it is no longer I who live, but it is Christ who lives in me") and the development of Lutheran Christology, this article seeks to interpret from a dogmatic viewpoint "being in Christ" as an expression of Christian self-conception. It treats Paul's discourse about being in Christ, Luther's exposition of Gal 2:20a, the uniqueness of the personhood of Jesus Christ as the ground of communion with Christ in Lutheran theology, the continuity of evangelical Christology, and talk about being in Christ according to the evangelical understanding.—D.J.H.

Gal 3:1, § 47-1360.

1036. D. F. Tolmie, "Paulus se retoriese strategie in Galasiërs 3:1-14 (Paul's rhetorical strategy in Galatians 3:1-14)," *VerbEccl* 23 (1, '02) 209-225.

The article contends that instead of forcing ancient rhetorical categories on Paul's letter to the Galatians, Paul's rhetorical strategy should be analyzed in terms of a grounded theoretical approach. It demonstrates how this proposal may be carried out in practice with a systematic examination of Paul's basic rhetorical strategy in Gal 3:1-14 (subdivided into two parts: 3:1-5 and 3:6-14) with attention to all of the supportive techniques that are employed by Paul in this passage.—C.R.M.

1037. D. F. Tolmie, "Allegorie as argument. Galasiërs 4:21-5:1 in retoriese perspektief (Allegory as argument: Galatians 4:21-5:1 in rhetorical perspective)," *ActaTheol* 22 (2, '02) 163-178.

This rhetorical examination of Gal 4:21–5:1 argues that the dominant strategy in this section may be described as the use of the authority of Scripture in order to present an allegorical exposition of the Hagar-Sarah events. This allegorical exposition is dominated by a metaphorical contrast between two types of sonship characterized by slavery and spiritual freedom, respectively. The aim is to urge the Galatians to remain "free"; that is, not to yield to Paul's opponents. At the same time the metaphorical contrast vilifies the opponents' perspective as "slavery."—C.R.M.

1038. R. Letham, "Ternary Patterns in Paul's Letter to the Ephesians," *Mid-America Journal of Theology* [Dyer, IN] 13 ('02) 57-69.

In Ephesians Paul pervasively thinks of God in a ternary or triadic form with regard to the plan of salvation (see Eph 1:3-14; 2:4-10), our knowledge of God (1:17; 2:18; 3:14-17a; 5:18-20; 6:10-17), and the church (2:20-22; 4:4-6). This pattern is at the very center of Paul's theology in Ephesians.—D.J.H.

1039. M. L. Warford, "The Hope of Our Calling: Thinking About Ministry in the Context of Ephesians 1 - 4:16," *LexTheolQuart* 37 (1-2, '02) 43-59.

After showing how Ephesians 1–4 focuses on the nature of church and ministry, the article looks at ways of considering the ministry of the church and reclaiming some of the essential marks of Christian discipleship and leadership needed for the church today.—D.J.H.

1040. T. G. Gombis, "Being the Fullness of God in Christ by the Spirit: Ephesians 5:18 in Its Epistolary Setting," *TynBull* 53 (2, '02) 259-271.

The enigmatic command in Eph 5:18 ("be filled by the Spirit") is often understood in terms of the empowerment of individual believers for discipleship and ministry. But reading the command as directed to the community as a corporate body and the five participles that follow in 5:19-21 as participles of means instead of result solves a number of problems normally associated with this passage. In this interpretation Paul is commanding the corporate church to play their part in being the dwelling place of God on earth.—D.J.H.

1041. P. Pokorný, "Dies Geheimnis ist gross. Eph 5,21-33: Theologische Vorausssetzungen und hermeneutische Folgen einer paränetischen Aussage. Ein Beitrag zur Begründung der christlichen Ethik," *BerlinTheolZeit* 19 (2, '02) 175-182.

This consideration of the citation of Gen 2:24 in Eph 5:31 and its application as a mystery applied to Christ and the church in 5:32 treats the context within later Pauline (Deutero-pauline) theology, the immediate context of the statement, the soteriological pragmatic of 5:31-32, and systematic-hermeneutical considerations. It suggests that the passage interprets leaving the father's house as an image of the incarnation of the savior. This fits with 4:9 where Christ's descent to earth is a presupposition for his subsequent ascension and the establishment of the church. Thus the incarnation is here conceived as an ethical decision motivating Christian moral behavior.—C.R.M.

Eph 5:31-32, § 47-1173.

1042. G.-M. Behler, "Afferrati da Gesù Cristo. Commento spirituale alla *Lettera ai Filippesi*," *SacDoc* 47 (6, '02) 15-162.

The Italian version of a "spiritual commentary" on Paul's letter to the Philippians that appeared in French under the title *Saisi par le Christ Jésus* (1986) first presents a brief general introduction to the letter, and then offers an exposition under three major headings: introduction (Phil 1:1-11), the principal part (1:12–4:20), and greeting and final wishes (4:21-23). The principal part is divided into six sections: Paul's personal situation (1:12-26), exhortation to unity and humility (1:27–2:18), the plan to send Timothy and Epaphroditus (2:19-30), warnings and exhortations (3:1-21), final counsels (4:1-9), and thanksgiving for the help that Paul had received (4:10-20). [The same fascicle (pp. 7-13) contains a bio-bibliographical note on Behler (1908-94), a statement by Behler about his life and work, and a personal appreciation of him by J. H. Nicolas.]—D.J.H.

1043. [Phil] P. Perkins, "Finding Joy in the Lord," *QuartRev* 22 (2, '02) 199-207.

The ties of love and concern that are so evident in his correspondence with the Philippians show a joyful side to Paul. After setting his letter to the Philippians in its historical context, the article offers reflections on four passages included in the Sunday lectionary: Phil 1:21-30; 2:1-13; 3:4b-14; and 4:1-9.—D.J.H.

Phil 1:20, § 47-1009.

Phil 2:6-11, § 47-1008.

1044. A. J. Thompson, "Blameless Before God? Philippians 3:6 in Context," *Themelios* 28 (1, '02) 5-12.

The article first summarizes the views of K. Stendahl and E. P. Sanders who argue that Phil 3:6 highlights the possibility of keeping the Law and that Paul was not guilty of the sin of self-righteousness. Then it argues instead that this verse shows that Paul's (misplaced) pre-Christian basis of confidence before God included his obedience to the Law under two headings: confidence in personal achievements, and human sinfulness and inability to keep the Law. It concludes that Paul's claim to have been "blameless" represents his preconversion self-estimation, which his postconversion soteriology exposed to be less than adequate.—C.R.M.

1045. R. M. Royalty, "Dwelling on Visions. On the Nature of the so-called 'Colossians Heresy,'" *Biblica* 83 (3, '02) 329-357.

While there has been a strong tendency since J. B. Lightfoot to identify the Colossian opponents as some combination of Jews, gnostics, or Hellenistic philosophers, the most likely conversation partners within the Christian community, and hence the targets of polemic, would be other Christians. The paper explores in detail the possibility that Colossians was written by a follower of Paul after A.D. 70, when John and his apocalyptic circle came to Asia Minor following the Jewish war with Rome. Revelation (composed in stages between 65-70 and 95) provides a social-historical, theological, and ideological context for the reconstruction of the Colossian opponents. Colossians was a response to the apocalyptic prophetic activity of John and his followers, who were dwelling on their visions of heavenly worship within the Asian Christian communities.—C.R.M.

Col 1:15, § 47-1094.

1046. F. B. Holbrook, "Did the Apostle Paul Abolish the Sabbath?: Colossians 2:14-17 Revisited," *JournAdventTheolSoc* 13 (2, '02) 64-72.

In Col 2:16-17 Paul refers to the gnostic misuse of the outdated sanctuary system. It is not the true observance of the Sabbath (which continues to be obligatory) but the gnostic misuse of it that the true Christian need not be concerned about.—C.R.M.

1047. R. L. Thomas, "Imminence in the NT, Especially Paul's Thessalonian Epistles," *MastSemJourn* 13 (2, '02) 191-214.

After exploring Jesus' teachings on the subject of imminence, the article shows that Paul emphasized the imminence of both future wrath and the return of Christ in his two epistles to the Thessalonians (see 1 Thessalonians 5; 4; 1:9-10; 2:16; 2 Thess 1:9-10; 2:1-3). A study of these two epistles and a survey of the rest of the NT indicate that the Church Fathers were right in believing that the rapture of the church and the beginning of the day of the Lord could come at any moment.—C.R.M.

1048. K. J. O'Mahony, "The Rhetorical *Dispositio* of 1 Thessalonians," *ProcIrBibAssoc* 25 ('02) 81-96.

A careful identification of the rhetorical *dispositio* of 1 Thessalonians, and in particular the detection of a possible *partitio* in the text, supports the unity of the epistle. After considering the variety of current identifications of the *dispositio,* the article presents methodological considerations, delimits the textual units, considers the rhetorical *dispositio* of the letter, and identifies the *partitio.* It concludes that from a rhetorical perspective, 1 Thessalonians is a unified text with a *partitio* enunciating all three topics (relationships, holiness, end-times issues) that the letter treats.—C.R.M.

1049. [1 Thess] N. H. TAYLOR, "Who persecuted the Thessalonian Christians?" *HervTeol Stud* 58 (2, '02) 784-801.

The article argues against the recent consensus that the Thessalonian church was a community of Gentiles and that their persecutors were likewise Gentile inhabitants of the city. It considers the integrity of 1 Thess 2:13-16 (the arguments for an interpolation are unconvincing), the connotations of συμφυλετῶν in 2:14 (it does not exclude the Jewish community), the interpretation of the reference to the abandonment of idolatry in 1:9, and the historical reliability of the account of Paul's mission to Thessalonica in Acts 17:1-9. It is likely that opposition to Paul and the church began as the Acts narrative suggests with a Jewish group that articulated its objections to Christian proclamation in a manner that incited hostility in other sections of the population in Thessalonica.—C.R.M.

1050. [1 Thess 2:1-12] J. A. D. WEIMA, "Infants, Nursing Mother, and Father: Paul's Portrayal of a Pastor," *CalvTheolJourn* 37 (2, '02) 209-229.

In 1 Thess 2:1-12 Paul makes use of three striking family metaphors to describe his mission-founding work in the Thessalonian church. After considering the historical context of the passage and the identity of Paul's opponents and their charges, the article discusses the three metaphors of infants, nursing mother, and father in light of the apologetic function at work in 1 Thess 2:1-12. Paul effectively defends the integrity of his work by asserting that he acted in a way that was as innocent as an infant (2:7b), as loving as a nursing mother (2:7c), and as authoritative as a father (2:11).—C.R.M.

1 Thess 2:13-16, § 47-1049.

1051. D. FREDRICKSON, "Passionless Sex in 1 Thessalonians 4:4-5," *WordWorld* 23 (1, '03) 23-30.

The essay aims at a description of what 1st-century audiences might have made of Paul's words about marriage. By referring to the wife as a vessel (σκεῦος) in 1 Thess 4:4, Paul touches on the way his audience would have construed sex in marriage as an ethical problem with respect to how the husband possesses (κτάομαι) his wife. Like other ancient writers Paul connects passionless sex with the concept of honor (1 Thess 4:4-5; cf. 1 Cor 7:35-36). For a significant number of ancient thinkers, including Paul, since erotic desire is insatiable, it is "against nature." Values like equality, friendship, and mutual openness are not present in Paul's marriage ethic itself, which is devoted to the management of the ideal elite male's bodily resources and the preservation of personal honor.—C.R.M.

1052. [1 Thess 4:13–5:11] J. R. HARRISON, "Paul and the Imperial Gospel at Thessaloniki," *JournStudNT* 25 (1, '02) 71-96.

After a brief survey of Jewish eschatological traditions in 1 Thess 4:13–5:11, the study first focuses on evidence for the presence of the imperial cult at Thessaloniki with attention to inscriptional and numismatic evidence as well as the following political terms: παρουσία (4:15) and ἐπιφάνεια (2 Thess 2:8), ἀπάντησις (1 Thess 4:17), εἰρήνη καὶ ἀσφάλεια (5:3), and σωτηρία and ἐλπίς (5:8-9). Then it examines the Augustan eschatological and apotheosis traditions that might have provoked Paul's response in 1 Thess 4:13–5:11. It concludes that in the presence of an aggressive imperial eschatology at Thessaloniki that claimed that Providence would never provide a better savior than Augustus, Paul injected several heavily loaded Roman political terms into his presentation of the return of Christ, transforming their ideological content to his theological and social advantage.—C.R.M.

1053. P. TREBILCO, "What Shall We Call Each Other? Part One: The Issue of Self-designation in the Pastoral Epistles," *TynBull* 53 (2, '02) 239-258.

It is very unlikely that the term "Christian" originated as "insider language" used for self-designation by the early Christians, and it is certainly not the term that Christians first used of each other. In the Pastorals "brothers and sisters" (ἀδελφοί) and "believers" (πιστοί) are most commonly used for the purpose of "insider" self-designation, with πιστοί being the most common. These labels were used by both the author and the readers. Other terms such as "the elect" and "the household of God" were also employed.—D.J.H.

1054. M. M. MITCHELL, "PTebt 703 and the Genre of 1 Timothy: The Curious Career of a Ptolemaic Papyrus in Pauline Scholarship," *NovTest* 44 (4, '02) 344-370.

The article first treats the discovery and initial publication of Tebtunis Papyrus no. 703 (3rd century B.C.) with particular attention to M. Rostovtzeff's transcription of the text, translation, and commentary, as well as his determination of its genre as a Ptolemaic ὑπόμνημα. Next it considers the analysis and translation of the entire document with particular attention to its last section (lines 258-80) where Rostovtzeff's problematic translation (which omits lines 264-69) assumes that this part of the document contained the personal ethical exhortation of a superior to a new envoy. Then it traces how this line of interpretation was taken up and pushed further in NT scholarship (C. Spicq, B. Fiore, M. Wolter), culminating in L. T. Johnson's novel claim that a generic category called "*mandata principis* letters" is the appropriate literary antecedent of the Pastorals. It concludes that PTebt 703 cannot be heralded as a new discovery that will dramatically influence debate on the genre and authenticity of 1 Timothy.—C.R.M.

1055. B. HEININGER, "Die 'mystische' Eva. 1 Tim 2,8-15 und die Folgen des Sündenfalls in der *Apokalypsis Mosis*," *BibZeit* 46 (2, '02) 205-221.

After noting with reference to 1 Tim 2:8-15 that Christian worship in the post-Pauline communities was "a purely male thing," the article investigates the frequent claim of contemporary exegesis that the leadership of men and prohibitions against women teaching or speaking (see 2:11-12) can be traced to early Jewish tradition. It focuses on *Apocalypse of Moses* (or Greek *Life of Adam and Eve*) and after comments on the nature of the document examines the profile of Eve as a "mystic" in it: the dream of Eve (*Apoc. Mos.* 2:1-4), the journey to the "Paradise oracle" (9:1-3; 13:1-2, 6), and the vision of Eve (34:1–36:3). It concludes that in this text one seeks in vain for the preeminence of Adam such as 1 Tim 2:8-15 deduces from the history of the fall, and thus *Apocalypse of Moses* shows that Jewish men and women of the 1st and 2nd centuries A.D. could read the history of the fall in a completely different manner as the beginning of a women's history in which Eve discovers her mystic potential and uses it.—C.R.M.

1056. M. L. TORRES, "Pauline Vicissitudes and 2 Tim 3:11," *Hermenêutica* [Cachoeira, Bahia, Brazil] 2 ('02) 45-59.

The article examines 2 Tim 3:10-11 in the light of J. T. Fitzgerald's examination of *peri-*

stasis catalogues in the Corinthian correspondence and Greco-Roman conventions of self-praise. The Pastor's list in 3:11 is exemplary of situations in which Paul faced the opposition of both Jews and Gentiles and confronted death itself. The catalogue seems to claim authority for a handbook projected to furnish instruction concerning practical aspects in the ministry of young pastors.—C.R.M.

1057. V. S. POYTHRESS, "The Meaning of μάλιστα in 2 Timothy 4:13 and Related Verses," *JournTheolStud* 53 (2, '02) 523-532.

T. C. Skeat's claim that in 2 Tim 4:13 and a number of other verses the Greek word μάλιστα has the sense "that is" or "namely" [§ 24-192] is unpersuasive. He fails to consider that the expression τοῦτ' ἔστιν was already available as an unambiguous Greek equivalent to the English expression "that is" or "namely." The instances he cites are ambiguous at best, and can easily be interpreted in other ways. Thus his evidence does not meet the burden of proof required to introduce a new meaning. The traditional understanding of μάλιστα is correct—it means "especially" in 1 Tim 4:10; 5:8, 17; 2 Tim 4:13; and Tit 1:10.—C.R.M.

Hebrews

1058. D. J. BREGE, "Eucharistic Overtones Created by Sacrificial Concepts in the Epistle to the Hebrews," *ConcTheolQuart* 66 (1, '02) 61-81.

Eucharistic overtones are found in Hebrews especially in the OT "shadows" of the peace and sin offerings, since Christ as priest and sacrifice is particularly represented by these sacrifices. But unlike the OT priests, Christ the great high priest never needs to perform another sacrifice. This means that the sacraments (which derive directly from Christ's self-sacrifice) are his sole priestly liturgy through which we are invited in this era to enter behind the veil.—D.J.H.

1059. E. LINNEMANN, "A Call for a Retrial in the Case of the Epistle to the Hebrews," *Faith & Mission* [Wake Forest, NC] 19 (2, '02) 19-59.

The article undertakes a reexamination and reassessment of the facts pertinent to the authorship of Hebrews. It discusses the manuscript evidence; the testimony of the early Church Fathers; the questioning of Hebrews' Pauline authorship between A.D. 200 and 255 by Clement of Alexandria, Origen, and Tertullian; the style of Hebrews; its vocabulary; particularities; and the line of argument in Hebrews. It concludes that there is no compelling substance to the argument that Hebrews was not written by Paul.—C.R.M.

1060. S. R. MURRAY, "The Concept of διαθήκη in the Letter to the Hebrews," *ConcTheol Quart* 66 (1, '02) 41-60.

The term *bryt* in the OT has a very broad meaning that includes both covenantal and testamentary tones. The Septuagint translators chose διαθήκη to translate *bryt* because it best conveyed the rich content of the OT concept. Modern commentators almost all hold to a mixed interpretation of Heb 9:15-18, taking διαθήκη as "covenant" in 9:15, 18, and as "testament" in 9:16-17. However, both J. J. Hughes ("covenant") and J. Swetnam ("testament") have made cogent arguments for their unified interpretations of the four usages of διαθήκη in Heb 9:15-18. Consistency in interpreting διαθήκη in this pericope is laudable, especially if it highlights the testamentary nature of the NT.—D.J.H.

1061. W.-Y. NG, "The Supreme Christ: A Glimpse of New Testament Christology through the Book of Hebrews," [In Chinese] *CGSTJourn* 34 ('03) 13-35.

In Hebrews there are three strands of christological themes. In chapters 1–10 the supremacy of Christ is explained in terms of two main titles, the Son of God and the Great High Priest. The highest christological notes are to be found in Heb 1:1-4. The third strand of Christology appears in chapters 11–12 where Christ is described as the author and perfecter of faith, supreme among many others who bore witness to that faith. The Christology of Hebrews seeks to expand the readers' knowledge of the Savior Christ so that at a time of turmoil or persecution they can hold on to their first confessions of faith.—D.J.H.

1062. K. L. SCHENCK, "Philo and the Epistle to the Hebrews: Ronald Williamson's Study after Thirty Years," *StudPhilonAnn* 14 ('02) 112-135.

In *Philo and the Epistle to the Hebrews* (1970), Williamson vigorously opposed the idea that Hebrews was directly or indirectly influenced by Philo. But at the very least the writings of Philo and other Alexandrian Jews provide the most helpful nonbiblical corpus for understanding the cosmology and metaphysic of Hebrews. While the author's thought is fundamentally eschatological in orientation, his cosmology and metaphysical language broadly cohere with Middle Platonic thought. The way he quotes certain Scriptures may even point to the Alexandrian synagogues as his point of origin. Nevertheless, at crucial points the author does not argue from biblical texts in quite the way we would expect him to argue if he were promulgating a straightforward Philonic message. Thus while Hebrews and Philo both seem to draw on similar Alexandrian traditions, they develop them quite differently.—D.J.H.

1063. V. (S.-Y.) RHEE, "The Christological Aspects of Faith in Hebrews 3:1-4:16," *FilolNT* 13 (25-26, '00) 75-88.

Careful exegesis of Heb 3:1–4:16 shows that the author of Hebrews portrays Jesus as the object and the model of faith for believers, even though this notion is not expressed in terms of "faith in Christ." The article develops this thesis under three main headings: Jesus as the object of faith, Jesus as the model of faith, and the characteristics of faith.—D.J.H.

Heb 9:15-18, § 47-1060.

Catholic Epistles

1064. J. YATES, "The Canonical Significance of the Citations of James in Pelagius," *EphTheolLov* 78 (4, '02) 482-489.

The majority view on the question of the admission of James to the canon argues that its position was secured by Augustine, by the influence of Jerome and his Vulgate, or by the combined influence of Jerome and Augustine. But Pelagius' manner of citing James offers significant evidence that James had been accepted as Scripture in certain circles of Rome at least by ca. 390. Jerome, Augustine, and, to a lesser extent, the corrector of the Vulgate and Pelagius could all have played a role in the West's acceptance of James. A more realistic scenario, however, is the gradual (re)introduction of the letter from the East followed by a process of copying and circulation of the letter from Rome during the decade or two prior to the 390s by numerous long-since forgotten persons.—C.R.M.

1065. H. H. D. WILLIAMS, "Of Rags and Riches: The Benefits of Hearing Jeremiah 9:23-24 Within James 1:9-11," *TynBull* 53 (2, '02) 273-282.

Hearing echoes in Jas 1:9-11 from Jer 9:23-24 (LXX 9:22-23) and its early interpretations in Jewish literature can help in identifying the rich person as a Christian believer, in specifying the boasting as heroic, and in providing connections between these verses and the surrounding context in James 1.—D.J.H.

1066r. J. H. ELLIOTT, *1 Peter. A New Translation with Introduction and Commentary* [*NTA* 45, p. 596].

P. J. ACHTEMEIER, "John H. Elliott, 1 Peter: An Appreciation," *BibTheolBull* 32 (3, '02) 150-153.—This work is among the very best commentaries on 1 Peter published within the past half-century. The article treats its principal merits, selected positions, and the role played by metaphor in 1 Peter. The commentary's major contributions are the argument for household and family terminology as the root metaphor and key conceptual framework for understanding the intention of the author in 1 Peter, the location of certain terminology in the letter within the domain of the honor-shame conceptuality of the 1st-century Mediterranean world, and the careful and sensitive discussion of the hermeneutical problem posed for our age by the discussion of wives in 1 Pet 3:1-7.—C.R.M.

1067. R. SOSA, "1ra. Carta de Pedro. Santidad: Camino a recorrer," *Cuadernos de Teologia* [Buenos Aires] 21 ('02) 185-212.

This analysis of 1 Peter focuses on its concept of "holiness," which is understood as obedience to the truth and located in the sphere of social relationships. In this context love is that which serves to connect the personal and social-communitarian dimensions of holiness.—D.J.H.

1 Pet, § 47-1396.

1–3 Jn, § 47-927.

1068. J. R. YARID, "Reflections of the Upper Room Discourse in 1 John," *BiblSac* 160 (637, '03) 65-76.

The article discusses eight concepts in John 13–17 that are also mentioned in 1 John: full joy, the Father in relation to believers, knowing God by keeping his commands, mutual abiding, love, fellowship, children, and the world. These shared topics indicate that the underlying issue of concern to the author of 1 John was his readers' fellowship with the Lord rather than their supposed lack of eternal life. They also strengthen the argument that the same author, the apostle John, wrote both the Fourth Gospel and 1 John.—C.R.M.

1 Jn, § 47-1162.

1069. [1 Jn 4:7-10] R. J. HOFFMANN, "Love for Love: Conceptual Unity and Idiomatic Difference in the Johannine Tradition," *NESTTheolRev* 23 (2, '02) 67-94.

After reflecting on how the patristic use of Scripture was evaluated by the Reformers, the article focuses on Gabriel Biel's late-medieval understanding of God's love as the nexus between the scholastic synthesis and the Reform. Then it focuses on the Johannine pattern of "love for love" as proposed in 1 Jn 4:7-10, and traces the development of the Johannine pattern among the gnostics, Gregory of Nyssa, and ps.-Dionysius. It concludes with reflections on how the Johannine pattern figures in patristic, medieval, and Reformed understandings of love.—D.J.H.

1070. R. K. J. TAN, "Should We Pray for Straying Brethren? John's Confidence in 1 John 5:16-17," *JournEvangTheolSoc* 45 (4, '02) 599-609.

Based on grammar and context, περὶ ἐκείνης in 1 Jn 5:16 should be viewed as modifying λέγω rather than ἐρωτήσῃ, and ἵνα should be taken as introducing a purpose clause, yielding the following translation: "I am not speaking concerning that sin that leads to eternal death in order that he might supplicate God for the brother whom he sees sinning." John's purpose is to assure Christians of the efficacy of their prayers for fellow members of the Christian community who fall into sin (with the exception of the sin that leads to eternal death).—D.J.H.

1071. H. L. LANDRUS, "Hearing 3 John 2 in the Voices of History," *JournPentTheol* 11 (1, '02) 70-88.

As a case study in the "history of effects" method, this article examines the interpretations of 3 Jn 2 ("Beloved, concerning all things I wish you to prosper and be in health, even as your soul prospers") as they surface in the works of Tertullian, Augustine, Bede, Le Maistre de Sacy, Ambrosius Catharinus, J. B. Sumner, A. Barnes, C. J. Montgomery, O. Roberts, K. Hagin, R. E. Brown, F. Price, and P. Y. Cho. [The same fascicle (pp. 89-97) contains a response by M. E. Roberts.]—D.J.H.

1072. S. J. JOUBERT, "When the dead are alive! The influence of the living dead in the letter of Jude," *HervTeolStud* 58 (2, '02) 576-592.

Jude knows that the dead are divided into two categories: the wicked and the righteous. Fortunately, his community need not fear the wicked dead since they are imprisoned in Sheol and cannot actively participate in the lives of Jude's community. Through Jude's recollection of the pre-mortem deeds of the wicked dead (see vv. 5-7, 11), however, they are kept alive. Thus the dangerous presence of the dead is experienced in the activities of the intruders into the community who belong to the same species as the wicked dead.—D.J.H.

Revelation

1073. G. CAMPBELL, "Un procédé de composition négligé de l'Apocalypse de Jean: repérage, caractéristiques et cas témoin d'une *Approche parodique*," *ÉtudThéolRel* 77 (4, '02) 491-516.

After noting that most scholars today accept the complex literary unity of Revelation, the article summarizes E.-B. Allo's observations concerning its process of development by means of fundamental antitheses (scenes and antiscenes, trajectories and antitrajectories), and notes J. Roloff's "parodic approach" to reading the book. Next it endeavors to sharpen this approach and presents a series of twelve propositions to describe in summary fashion the essential operation of the parodic process deployed in Revelation. Then it offers Rev 13:1–14:5 as a detailed test case and delineates the parodic logic that controls the passage. It concludes that this example suffices to show that we are dealing with a sophisticated author engaged in a strong communication with an audience whose receptivity is enhanced by the artistic arrangement of the text.—C.R.M.

1074. P. G. R. de Villiers, "Persecution in the Book of Revelation," *ActaTheol* 22 (2, '02) 47-70.

Persecution in Revelation is not simply about Domitian's hatred of Christians or about the perceptions of a confused apocalyptist. Rather, persecution is developed as a central theme in a literary manner as a response to events in the time of the author in light of the ongoing history of believers who chose to remain faithful to God whatever the consequences.—D.J.H.

1075. K. H. Essex, "The Rapture and the Book of Revelation," *MastSemJourn* 13 (2, '02) 215-239.

The only text in Revelation that speaks about the rapture is 3:10-11. Rightly understood, this passage fits well in the context of the message to the church at Philadelphia and implicitly supports a pretribulational rapture of the church.—D.J.H.

1076. J. A. Filho, "The Apocalypse of John as an Account of a Visionary Experience: Notes on the Book's Structure," *JournStudNT* 25 (2, '02) 213-234.

The vision that comes to John on the Lord's day and the punctuation of the narrative with the expression "I was in the Spirit" bear witness to the experiential nature of Revelation and its grounding in the liturgical life of the community. The ecstatic element allows for a compression of the present and the future, so that confidence is expressed in the actual victory of God even as the community finds its marginalization intensifying.—D.J.H.

1077. B. Kowalski, "'Lichtfrau, Drache, Zornesschalen . . .': Zur Bedeutung eschatologischer Zeichen in der Offenbarung des Johannes," *EphTheolLov* 78 (4, '02) 358-384.

After describing the situation of the addressees and the author of Revelation, the article offers a survey of the texts in Revelation that deal with eschatological signs, and provides interpretations of central texts: the woman and the dragon (Rev 12:1-18), and the angels with the bowls of wrath (15–16). Then it treats the signs of the beast from the earth (13:13-14), the signs of the three unclean demonic spirits (16:13-14), and the signs of the false prophets (19:20), with an excursus on the OT polemic against idols as the background of Revelation. Finally it gives a definition of the eschatological signs in Revelation, and reflects on their literary function, theological significance, and significance today. It concludes that in Revelation the eschatological signs show that the evil of the world is being conquered by God's activity, and that the signs are related to the question of theodicy as well as the theology of creation and liberation.—D.J.H.

1078. E. Lupieri, "Apocalisse, sacerdozio e Yom Kippur," *AnalStorEseg* 19 (1, '02) 11-21.

The article considers the influence of the conception of sacrificial blood in the ritual of the Day of Atonement on Revelation. After commenting on the priestly dimension and cultic sacrifice in Revelation (with reference to 1:5b-6; 5:8; 7:11), it considers Exodus 29, Leviticus 16, and Mishnah tractate *Yoma.* It notes that the biblical and mishnaic functions of the blood of the sacrificial victim in terms of purification and consecrations are present together in Revelation. The ritual of the Day of Atonement also seems to have influenced Revelation with respect to the ideal division between an Israel of God and an Israel of Satan, and in terms of the opposition of the city with its temple (a place of blood) to the desert (a place of sin).—C.R.M.

1079. D. NEUFELD, "Sumptuous clothing and ornamentation in the Apocalypse," *HervTeol Stud* 58 (2, '02) 664-689.

Clothing and ornamentation play an important role in Revelation. They make vivid through items of covering and decoration not only the identity but also the loyalty of those who are followers of either Satan or the Lamb. Apparel and decoration also clearly delineate boundaries on issues such as who is in/out, pure/impure, and honorable/dishonorable.—D.J.H.

1080. P. A. DE S. NOGUEIRA, "Celestial Worship and Ecstatic-Visionary Experience," *JournStudNT* 25 (2, '02) 165-184.

The article examines heavenly journey texts with heavenly worship descriptions beginning with Revelation to determine the manner in which the mystic and esoteric contents of apocalyptic visions were of interest to or shared by the communities that received these texts. Thus it treats worship as the context of the visionary ecstasy of John (Revelation), Jacob's dream revisited (*Ladder of Jacob*), Abraham learns the heavenly song (*Apocalypse of Abraham*), Isaiah the heavenly traveler (*Ascension of Isaiah*), participation in angelic worship in the Dead Sea scrolls, and mystical recitation of the *qĕdûšâ* in the synagogue. Finally it considers the visionary as the representative of his community, and the relation of visionary apocalypticism to Mediterranean magical revelatory literature, respectively. It concludes that the visionary accounts of heavenly journeys and especially of heavenly worship were understood by Jewish and early Christian communities as far more than literary developments of traditional material, namely as expressions of ecstatic religiosity.—C.R.M.

1081. F. TAVO, "The Ecclesial Notions of the Apocalypse in Recent Studies," *CurrBibRes* 1 (1, '02) 112-136.

Seven discernible trends seem to underlie most, if not all, of the studies on the church in Revelation: the "cross-event" as underpinning, the eschatological people of God, a community of equality, corporate in nature, non-additive in character, a community seeking repentance, and a transhistorical view of reality. The article concludes with a brief overview of the main issues and some critical remarks about the content and method of the discussion.—D.J.H.

1082. B. TRONE, "Worship in the Book of Revelation: A Present and Future Reality," *EvangJourn* 20 (2, '02) 72-86.

The call to worship in Revelation is manifested in a call to witness, and that witness is not merely reserved for the "end times." The article considers the various "realities" in which Christians worship: harsh, divine, loving, heavenly, comforting, false, true, future, and present.—D.J.H.

1083. P. L. VASCONCELLOS, "Apocalypses in the History of Brazil," *JournStudNT* 25 (2, '02) 235-254.

The article explores two examples of how Revelation and the viewpoints associated with it have been embodied in Brazilian history: the activity of Pedro de Rates Henequim who opposed Portuguese colonial policy in the 18th century, and the establishing of a community at Canudos by Antônio Conselheiro in the late 19th century. In both cases the sacred text made history and marked dramatic turning points in the history of Brazil.—D.J.H.

Rev, §§ 47-1045, 1396.

Rev 2:6, § 47-961.

Rev 2:13-15, § 47-961.

1084. N. P. FRIEDRICH, "Adapt or Resist? A Socio-Political Reading of Revelation 2.18-29," *JournStudNT* 25 (2, '02) 185-211.

The study presents a reading of the proclamation to the church in Thyatira (Rev 2:18-29) in strict observation of the context of the *pax Romana* and the reality of the province of Asia. Although the text does not explicitly mention a situation of persecution, it is clear that the tension the church is experiencing fits that context. John has set up boundaries, identified enemies (Jezebel), and opposed the common sense that was dominant in the Roman province of Asia and in the church in Thyatira. Revelation 2:18-29 and what follows in chapters 4–22 are equally radical. The prophetic edict to Thyatira shows that Revelation opens up fundamental questions: hope for the world, prophetic criticism of the exercise of power, and the importance of the church as the place where individualist morals and blindness in relation to structures of power can be transcended.—C.R.M.

Rev 3:10-11, § 47-1075.

Rev 4:11, § 47-1186.

1085. M. JAUHIAINEN, "The Measuring of the Sanctuary Reconsidered (Rev 11,1-2)," *Biblica* 83 (4, '02) 507-526.

The traditional view that Rev 11:1-2 portrays the church as spiritually protected but physically vulnerable runs into lexical and interpretive difficulties and is not supported by the OT and extrabiblical evidence that is commonly adduced for it. But reading the καίs differently and recognizing an allusion to Ezek 8:16 LXX addresses the lexical and interpretive issues. The act of measuring is used to communicate that contrary to Ezekiel 8–9 this time God will not abandon his earthly sanctuary, though idolatry among his people will still be judged.—D.J.H.

1086. [Rev 11:1-13] E. MÜLLER, "The Two Witnesses of Revelation 11," *JournAdventTheolSoc* 13 (2, '02) 30-45.

The two witnesses in Rev 11:1-13 are best understood as Scripture as it comes to us in the OT and the NT. This interpretation is suggested by the terms for prophecy, witness, and fire, as well as the use of the singular for both witnesses, dual statements referring to the word of God and the testimony of Jesus, and so on.—D.J.H.

1087. [Rev 13:18] C. MARUCCI, "Gematrie und Isopsephie im Neuen Testament - eine wirkliche Hilfe zum Verständnis?" *StudNTUmwelt* 27 ('02) 179-197.

After explaining the terms "gematria" and "isopsephia," the article traces the history of attempts from patristic times through the 20th century to use these and similar techniques to explain 666 (or 616) as the number of the beast in Rev 13:18. It concludes that such efforts have not yet yielded an acceptable solution to the riddle of the number.—D.J.H.

1088. [Rev 20:8-10] N. M. RAILTON, "Gog and Magog: the History of a Symbol," *EvangQuart* 75 (1, '03) 23-43.

The article traces the use of the figures of Gog and Magog (see Ezekiel 38–39; Rev 20:8-10) in English mythology, as well as in Islamic, Jewish, Christian, and American forms of apocalyptic. It shows how religious hatred has driven many to discover their identity and the destiny of others in the happy hunting ground of apocalyptic literature.—D.J.H.

1089. [Rev 21:1-2] J. J. PILCH, "A New Sky and a New Earth," *BibToday* 41 (1, '03) 51-55.

The idea of a renovated world or transformed cosmos is traditional among Israel's prophets. All the visions in Revelation indicate that the gradual dissolution of the world is reflected in the mounting wickedness of the inhabitants of the world. But this dissolution is succeeded with a view of humankind's final city—the new Jerusalem that comes down from the sky (Rev 21:1-2).—C.R.M.

BIBLICAL THEOLOGY

1090. W. BRUEGGEMANN, "The ABC's of Old Testament Theology in the US," *ZeitAltWiss* 114 (3, '02) 412-432.

After noting that by 1960 OT theology was dominated by G. von Rad and W. Eichrodt, the article points to some new developments in the 1970s and focuses on three OT theologies produced by senior scholars in the 1990s: B. W. Anderson, *Contours of Old Testament Theology* (1999); J. Barr, *The Concept of Biblical Theology* (1999); and B. S. Childs, *Biblical Theology of the Old and New Testaments* (1993). Then the author situates his own *Theology of the Old Testament* (1997) alongside the works of Anderson, Barr, and Childs.—D.J.H.

1091r. E. S. GERSTENBERGER, *Theologies in the Old Testament* [*NTA* 47, pp. 182-183].

R. E. MURPHY, "Theologies of the Old Testament," *BibTheolBull* 32 (4, '02) 163-167.—Gerstenberger's sketch of the social history of ancient Israel divides the people's experience into five phases: family and group, village and settlement, tribal units, monarchy, and post-exilic communities. Each phase is described with reference to cultic life, ethos or ethics, and ideas about God. His treatment of the OT focuses on a theology as lived out by people across many centuries, adds correctives to the Christian mentality as it has progressed through history, and makes many connections with the current age. However, there are hypotheses, exaggerations, and omissions spread through the phases.—D.J.H.

1092. G. GOLDSWORTHY, "Ontology and Biblical Theology. A Response to Carl Trueman's Editorial: A Revolutionary Balancing Act," *Themelios* 28 (1, '02) 37-45.

The article responds to Trueman's editorial in *Themelios* 27 (3, '02) about dangers involved in making biblical theology too central a concern in the evangelical study and proclamation of the Bible. It contends that only biblical theology can rescue systematics from abstractions, and that systematic theology is plainly impossible without biblical theology.—D.J.H.

1093r. F. VOUGA, *Une théologie du Nouveau Testament* [*NTA* 45, p. 417].

G. SEGALLA, "Una teologia del Nuovo Testamento 'fuori rango.' L'interpretazione della fede come nuova esistenza," *Teologia* 27 (2, '02) 194-204.—The basic thesis of this work is that theological diversity is the principle of the unity of Christianity. After discussing the thesis and its articulation, the article considers the four premises of the work and the four conclusions, reflects on the body of the work and its structure, and offers an appreciative but critical assessment of it with respect to its place within Christian theology today.—D.J.H.

Biblical Theology, § 47-822.

Christology

1094. P. BIELEFELD, "Jesus Christus, das Bild des unsichtbarern Gottes," *ErbAuf* 78 (5, '02) 382-393.

Taking its starting point from the description of Christ in Col 1:15 as "the image of the invisible God," the article calls upon NT and patristic texts to treat the following topics: the human person as the image of God, Christ as the true image of God, the *Gestalt* of Christ, and gazing upon Christ.—D.J.H.

1095. M. CASEY, "Aramaic Idiom and the Son of Man Problem: A Response to Owen and Shepherd," *JournStudNT* 25 (1, '02) 3-32.

This response to criticisms raised by P. Owen and D. Shepherd [§ 45-1903] regarding the term "son of man" first argues that Aramaic was a relatively stable language for centuries before and after Jesus' time, that this stable situation has been clarified by the Dead Sea scrolls, and that the Aramaic scrolls can be used safely to reconstruct sayings of Jesus. Next it insists that the Aramaic scrolls do not form a whole language, and that there was no firm barrier between the Aramaic of Jesus' time and later Aramaic, nor between East and West. Then it argues that Aramaic sources from before Jesus' time provide evidence of the optional use of the emphatic state in generic expressions and that this forms the cultural and linguistic context for the idiomatic use of *br* (ʾ)*nš*(ʾ) in either the emphatic or absolute state as attested in later sources.—D.J.H.

1096. J. S. CROATTO, "Lucifer: ¿Satanás o Jesús?" *Cuadernos de Teologia* [Buenos Aires] 21 ('02) 85-104.

In an effort to reclaim for Jesus the epithet "Lucifer" ("the one who brings light"), the article discusses the religious symbolism of the morning star (or Venus), its biblical tradition (Job 11:17; 38:32; Ps 110:3 LXX; Isa 14:12; 2 Pet 1:19), the apocalyptic rereading of Gen 6:1-4, various interpretations of Lucifer (Satan, John the Baptist, the risen Jesus), and the Lukan reception of the astral symbolism (especially in Lk 1:76-79).—D.J.H.

1097. A. P. DOMINIC, "Learning from Jesus, the Son of Man," *RevRel* 62 (1, '03) 63-71.

Jesus' use of the title "Son of Man" expressed his vision of humanity and his own solidarity with others. Being the Son of Man, Jesus wanted others too to claim and share the same privilege that God envisioned for humanity.—D.J.H.

1098. B. GHERARDINI, "La regalità di Cristo," *Divinitas* 45 (3, '02) 237-259.

With reference to various OT and NT texts, the article considers the eternal reign of God and Christ, ὁ κύριος as a christological title, the theology of Christ the King, and its theological foundations. It concludes with reflections on the communitarian and social dimensions of Christ's kingship.—D.J.H.

1099. M. KARRER, "Jesus, der Retter (*Sôtêr*). Zur Aufnahme eines hellenistischen Prädikats im Neuen Testament," *ZeitNTWiss* 93 (3-4, '02) 153-176.

The predicate σωτήρ is of Greek origin and is often taken as proof of Hellenistic influences in the NT. Given the interest in names in antiquity and the semantic field of the name "Jesus," the complex development ("crooked lines") by which σωτήρ was associated with Jesus and became part of christological reflection is surprising. The frequency of σωτήρ in the Jewish and Greco-Roman world of early Christianity, and especially the religious and political connotations it carried, served as both an impulse and a hindrance to applying the title to Jesus of Nazareth.—D.J.H.

1100. F. LOOFS, "The Ancient Christology Untenable," *JournRadRef* 10 (3, '02) 25-39.

The old orthodox conception of Christ cannot be held for three reasons: It is untenable to rational logic; it does not agree with the NT views; and it was influenced by antiquated conceptions of Greek philosophy. In the early church the idea of "incarnation" was not yet sharply distinguished from that of a divine inspiration. The terms of Greek culture were the natural forms by which Christians of the early period tried to do justice to what the NT says about Christ. What we find unsatisfactory in those forms remained hidden to them. [The article originally appeared as chapter five of Loofs's *What Is the Truth about Jesus Christ? Problems of Christology* (1913).]—C.R.M.

1101. F. F. MAGANDA, "Contextualizing Jesus: 'The Only Mediator' for the Sukuma People of Tanzania," *AfricJournEvangTheol* 21 (2, '02) 147-164.

The essay focuses on five NT passages (Gal 3:19-20; 1 Tim 2:5-6; Heb 8:6; 9:15; 12:24) with special attention to the use of μεσίτης in the NT, and notes that these exegetical studies form the foundation by which missionaries and African theologians might contextualize the concept of a "mediator" for the Sukuma people of Tanzania. It concludes that Christ's mediatorship is superior to that of the Sukuma as well as all other traditions, and that Sukuma and Africans in general need the liberating message of Christ's power to flee from their distorted traditional view of a mediator.—D.J.H.

1102. C. MARSH, "The Uniqueness of Jesus," *EpworthRev* 30 (1, '03) 7-14.

After describing four approaches to the uniqueness of Jesus, the article suggests that the emphasis should be on Jesus' offering of his life as an all-sufficient, atoning sacrifice, and on him as completely human and completely divine. It notes that the uniqueness of Jesus makes best sense within Christianity.—D.J.H.

1103. H. RÄISÄNEN, "Vad kristendom och islam kunde lära sig av varandra. Ett exegetiskt perspektiv på en mödosam religionsdialog" [How Christianity and Islam Can Teach Each Other. An Exegetical Perspective on a Strenuous Religious Dialog], *Svensk TeolKvart* 78 (4, '02) 154-163.

Both Christianity and Islam present to each other an intellectual challenge from which they can learn. Some Christians have suggested that a historical-critical approach to the Quran could be developed within Islam, and some signs of such an approach are already visible. The structural counterpart to the Quran in Christianity is Christ. Muslims have firmly rejected the doctrine of the Trinity. Historical scholarship for its part has shown that the doctrine is missing in the NT. Luke-Acts in particular presents an "adoptionist" Christology in which Jesus is clearly subordinated to God. Some Christian theologians have interpreted the doctrine of the incarnation as a "poetic" truth. Within both religions some bold thinkers have relativized central doctrines. Perhaps one day a new kind of dialog may be based on such self-critical foundations.—C.R.M.

Christology, §§ 47-1232, 1314.

Church and Ministry

1104. L. M. BHANDARI, "Defining Evangelicalism's Boundaries Biblically, Historically, Theologically, Culturally, and in Ministry in the 21st Century," *EvangRevTheol* 26 (4, '02) 292-309.

The article first examines the issue of evangelical boundaries from the perspectives of the history of evangelicalism, the OT and NT, and contemporary theological method. Then it draws out some implications for Christian mission and ministry in the 21st century. It observes that both the OT and the NT exhibit a diversity of construals of what it means to be the people of God in different contexts, even though there is continuity in the grand epic of the story of YHWH with his people in the Bible.—D.J.H.

1105. M. CAHILL, "Teaching and Preaching as Priestly Ministry," *BibToday* 41 (1, '03) 38-44.

In preaching and teaching the word of God as enshrined in the religious traditions, and in passing on the religious customs of Israel, the OT priests had a role as vital as that of the prophets. Preachers today are entitled to identify with these OT priests.—D.J.H.

1106. B. B. COLIJN, "A Biblical Theology of Women in Leadership," *AshTheolJourn* 34 ('02) 67-80.

The article outlines a constructive biblical theology of women in leadership by tracing women's leadership through salvation history as it is granted in creation, crippled in the fall, restored in redemption, and validated in the consummation. It concludes by suggesting theological principles to guide reflection on the construction of a positive biblical theology of the full participation of women in church leadership.—C.R.M.

1107. W. W. COMBS, "The Biblical Role of the Evangelist," *Detroit Baptist Seminary Journal* [Allen Park, MI] 7 ('02) 23-48.

The essay examines the limited scriptural data dealing with the evangelist in order to outline with as much precision as possible the biblical role of the evangelist. After considering the definition of εὐαγγελιστής, it treats the NT occurrences of the term in Acts 21:8; Eph 4:11; and 2 Tim 4:5, respectively. Then it discusses modern day evangelists. It concludes that the NT evangelist functioned as a missionary church planter.—C.R.M.

1108. W. KLUJ, "Pierwsze wspólnoty chrześcijańskie i ich misyjny charakter (The First Christian Communities and Their Missionary Character)," *CollTheol* 72 (2, '02) 45-62.

This article continues and updates the work of B. Wodecki on the biblical foundations of the theology of mission in Polish language publications. It focuses on the early Christian communities in Jerusalem (the mother church), Antioch, Corinth, and Ephesus.—J.J.P.

1109. W. Löser, "Das Volk Gottes und die Kirche aus Juden und Heiden. Anmerkungen zur Katholizität und zur Apostolizität der Kirche," *Catholica* 56 (3, '02) 212-225.

After considering what various OT texts say about Israel as God's own people and about how other people might share in this blessing, the article discusses Jesus of Nazareth as the link between Israel and the church: Jesus as a Jew, Jesus and God's reign, the rejection of Jesus and his message by Jewish leaders, and Jesus' death and resurrection in relation to the church made up of Jews and Gentiles. Then it describes the church composed of Jews and Gentiles as the original meaning of the phrase *catholica et apostolica ecclesia.*—D.J.H.

1110. R. V. McCabe, "The Old Testament Foundation for Separation," *Detroit Baptist Seminary Journal* [Allen Park, MI] 7 ('02) 3-22.

The practice of ecclesiastical separation is based on the biblical-theological principle of God's holiness as the foundation for his people's growth in holiness. The article seeks to demonstrate that the OT with its doctrines of the holiness of God and the holiness of God's people teaches this principle.—D.J.H.

1111. J. D. Perera, "Celibacy and Priestly Ministry: Can the Church Separate what the Church has Joined Together? Some Biblical and Theological Considerations," *Vidyajyoti* 66 (9, '02) 754-766.

Canon 277 in the Latin Code of Canon Law, which pertains to clerical celibacy, puts together several ideas from the NT (especially 1 Corinthians 7): Celibacy is a gift of God (charism), to be observed for the sake of the kingdom, so as to adhere to Christ with an undivided heart, and to dedicate oneself more freely to the service of God and humankind. Without denying either the authority of the church or the propriety of the present law, the article suggests that since the church has never affirmed that priesthood and celibacy are essentially linked, some local churches within the Latin church could be offered the freedom to make celibacy optional for priests.—D.J.H.

1112. J. Puthenveettil, "Ministry or 'Diakonia.' A Biblical Reinterpretation," *Bible Bhashyam* 28 (3, '02) 565-589.

This installment [see § 47-431] first examines διακον- words in passages in Mark and Luke, Paul, and Acts, and shows that they convey the meanings of saving action, agent of God, and office. It concludes (in agreement with J. N. Collins) that διακονία is a special office and responsibility given to some by the church in order to be a sacramental sign and mediator to the community.—D.J.H.

1113. C. Stalnaker, "Proselytism or Evangelism?" *EvangRevTheol* 26 (4, '02) 337-353.

In the postexilic period Judaism took on a more centripetal sense, an aggressive missionary spirit. In the NT the term "proselytism" never occurs in reference to Christianity. The new followers of Christ were considered to be evangelized (rather than proselytized), even though they changed religious commitment from Judaism to Christ. From a biblical perspective, all Christians have the right to evangelize but not to proselytize.—D.J.H.

1114. J. L. SUMNEY, "New Testament Perspectives on Ministry," *LexTheolQuart* 37 (1-2, '02) 27-41.

After looking at the ways leadership was conceived in the Greco-Roman world, the article considers leadership in the churches of Paul, Jesus on leadership, and the contribution of other NT writings. The constant witness of the NT is that a call to pastoral ministry is a call to a life of service to the church.—C.R.M.

1115. A. K. WESLEY, "Sacralisation and Secularisation: An Analysis of a Few Biblical Passages for Possible Racial Overtones and Ethnocentism," *AsiaJournTheol* 16 (2, '02) 375-395.

Having left behind any notions of ethnic or racial connotations in the OT with regard to the election of Israel in terms of sacralization, the NT moves on a different plane to offer hints of racial preferences (if any) in terms of secularization. In fact, however, the church eventually succumbed to these ideologies, thus undermining some of its universalistic notions. Discriminatory texts or interpretations need to be exposed and reinterpreted accordingly.—D.J.H.

Various Themes

1116. ANON., "L'élection d'Israël," *NovVet* 77 (4, '02) 27-33.

This excerpt from the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] treats the themes of the election of Israel first in the OT (§§ 33-34) and then in the NT (§§ 35-36).—D.J.H.

1117. E. ARENS, "La reconciliación desde una perspectiva bíblica," *Páginas* [Lima] 27 (178, '02) 24-33.

After reflecting on the need for reconciliation in Peru today, the article explains the language and concepts of reconciliation in the Bible, offers a panoramic theological vision of the theme, discusses the gospel vision of reconciliation through Jesus Christ, highlights the motif of messianic forgiveness, and considers the solidarity brought about through Jesus Christ (see Mk 2:17; 10:45).—D.J.H.

1118. A. ARNESEN, "The Myth of Anamnesis," *Theology* 105 (828, '02) 436-443.

In all the dictionaries and lexicons ἀνάμνησις, both in the Septuagint and in the NT, means "remembrance, recollection." Neither the biblical texts nor the 2nd-century A.D. writings support G. Dix's theory that ἀνάμνησις refers to "re-calling" or "re-presenting" something (Christ's passion and resurrection) in such a way that it is presently operative by its effects (in the Eucharist). It does not appear that the ἀνάμνησις theory can find any basis in either the semantics of the word or in the Semitic usage of the 1st century.—D.J.H.

1119. D. W. BAKER, "The Wind and the Waves. Biblical Theology in Protology and Eschatology," *AshTheolJourn* 34 ('02) 13-37.

In the Bible wind and water language forms a cosmic chiasm ranging from the *Urpunkt* of God's spirit moving over the primeval waters in Gen 1:2 to an *Endpunkt* of the disappearance of regular terrestrial waters in Rev 21:1 and their replacement by water from the very throne of God (Rev 22:1). Jesus' encounters with wind and water in the Gospels (see Mt 8:23-27 parr.; 14:22-33 parr.) are an intriguing literary, historical, cosmic, and theological *Mittelpunkt.*—D.J.H.

1120. J. S. BOTERO GIRALDO, "La verdad y el amor. Presencia de un binomio en la S. Escritura y en el magisterio," *Studia Moralia* [Rome] 40 (2, '02) 425-465.

The word pair "truth" and "love," which since Pope John XXIII has been used ever more frequently in the magisterium of the Catholic church, has a biblical foundation in both the OT and the NT. The Psalms and some Pauline epistles claim that truth and love are the two central pillars of the covenant between God and his people. Since Vatican II this word pair seems to be the key to finding a synthesis between the ideal and concrete situation, between doctrine and life, and between gospel and human experience.—D.J.H.

1121. P. J. J. BOTHA, "Young Bodies and Religion: Exploring the Role of Religion in Child Abuse," *RelTheol* 9 (1-2, '02) 42-62.

The anecdote about Rabbi Aqiba placing study of the Torah above respect for his dying son (*Shemahot* 8:13) suggests that in the Judeo-Christian perspective God must be given absolute obedience and that childhood—young bodies—should be structured as a function of that obedience. The article explores possible connections between religious discourse and child abuse, indicates some biblical values and themes that might contribute to devaluing young bodies, and notes that on this point the biblical-Christian tradition provides resources for both liberation and oppression.—D.J.H.

1122. E. BRINKMANN, "Medical Ethics and the Bible," *BibToday* 41 (1, '03) 25-31.

The article explores some ways in which biblical responses to suffering can inform our ethical thinking about the current healthcare crisis. It argues that, like Jesus, Christians are called to show a preference for those who are poor and socially marginalized.—D.J.H.

1123. C. BURNS, "The Ways of Wisdom," *BibToday* 40 (6, '02) 360-365.

The article traces the development of Wisdom personified as a woman in Proverbs and Sirach, the book of Wisdom, early Christianity (John, Augustine), the Middle Ages (Hildegard of Bingen), and contemporary wisdom (E. A. Johnson, D. Berrigan), respectively.—D.J.H.

1124. C. BUZZETTI, "Il popolo ebraico e le sue sacre scritture nella Bibbia cristiana. Il nuovo documento della Pontificia Commissione Biblica (2001). Una presentazione schematica, per una prima lettura," *Salesianum* 64 (3, '02) 513-523.

The article highlights the main points in the document issued in 2001 by the Pontifical Biblical Commission on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177]. The summary takes account of the introduction and conclusion, as well as the three major parts: the Sacred Scriptures of the Jewish people as a fundamental part of the Christian Bible, the fundamental themes of the Scriptures of the Jewish people and their reception in Christian faith, and the Jews in the NT.—D.J.H.

1125. W. G. CAMPBELL, "L'alliance et la famille au travers du Nouveau Testament," *RevRéf* 53 (220, '02) 13-26.

The ambivalence of the family according to the Gospels involves the renewal of the covenant in Jesus the Messiah that establishes the primacy of the disciple's vocation to belong body and soul to Jesus by faith and renders family relationships problematic and ambiguous. Acts and the Pauline epistles generally offer a more positive evaluation of the family as an institution structuring the life of faith but also leave open a degree of ambiguity regarding the family.—D.J.H.

1126. G. Castello, "Il popolo ebraico e le sue scritture. Riflessioni sul documento della Pontificia Commissione Biblica," *Asprenas* [Naples] 49 (2, '02) 215-224.

These reflections on the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the church [*NTA* 47, p. 177] first take up introductory matters under the heading "word, dialogue, and interpretation." Then the article focuses on how the document treats the use of the OT and attitudes toward the Jewish people in various parts of the NT.—D.J.H.

1127. L. Doering, "Schwerpunkte und Tendenzen der neueren Petrus-Forschung," *BerlinTheolZeit* 19 (2, '02) 203-223.

After suggesting some reasons for increasing interest in prosopographical studies among NT scholars, the article treats the main characteristics of recent books on Peter (R. Pesch, C. Böttrich, C. P. Thiede, P. Perkins, P. Dschulnigg, C. Grappe); new methodological (mainly synchronic) approaches in Peter research; the place of Peter in early Christianity (an ecclesiastical centrist); the issues of the Petrine tradition, Petrine school, and anti-Petrinism; and ecumenical discussion.—C.R.M.

1128. Y. Dreyer, "'Love-patriarchalism' in the New Testament in light of ethnography," *HervTeolStud* 58 (2, '02) 502-519.

The article discusses the agrarian and patriarchal context of the 1st-century Mediterranean social world in order to explore the nature of the hierarchical system that prevailed. It treats ethnography versus ideography and the avoidance of the hermeneutical fallacy of misplaced historical concreteness, the dynamics of the cultural shifts from simple to advanced agrarian societies, and reading the Jesus tradition from the perspective of G. Theissen's "love-patriarchalism." It concludes that in a hierarchical agrarian system, including the early Christian communities that made the love of Jesus part of their lives, the absence of patriarchy is unthinkable.—C.R.M.

1129. C. Dube, "From Ecstasy to *Ecstasis*: A Reflection on Prophetic and Pentecostal Ecstasy in the Light of John the Baptizer," *JournPentTheol* 11 (1, '02) 41-52.

Using primarily the example of John the Baptizer as prophet, the article attempts to recover a more fluid and open Pentecostal dynamic that remains grounded in a life centered in God (*ekstasis*), while at the same time remaining open to moments of God encounter (ecstasy). It notes four movements in the prophetic life as exemplified by John the Baptizer: preaching, witness/unveiling, not caring, and catharsis.—D.J.H.

1130. J. Dunnill, "Communicative Bodies and Economies of Grace: The Role of Sacrifice in the Christian Understanding of the Body," *JournRel* 83 (1, '03) 79-93.

After noting the long history of Christian misunderstanding of and distaste for sacrifice, the article develops with the help of pertinent OT and NT texts the concept of a "sacrificial body" that understands itself as created by God, recognizes that its well being consists in responding to God, and responds not only symbolically in sacrificial offering and in feasting in God's presence but also ethically in a life devoted to the service of God and social harmony. It concludes that a positive understanding of sacrifice remains intrinsic to Christian faith because it insists that we can and should talk in the same breath about God and the body, and must understand each in relation to the other.—D.J.H.

1131. R. A. J. GAGNON, "Are There Universally Valid Sex Precepts? A Critique of Walter Wink's Views on the Bible and Homosexuality," *HorBibTheol* 24 (1, '02) 72-125. [See §§ 46-1814r; 47-457.]

The article analyzes W. Wink's contention that there are no universally valid sex standards. It first offers general remarks and observations on biblical sexual ethics and universally valid sex precepts. Then to show how weak Wink's analogies to same-sex intercourse are, it discusses his list of sixteen defunct sexual mores starting with the ten weakest items on the list (e.g. prostitution, reluctance to name sexual organs, concerns about public nudity), and then levirate marriage, sex during menstruation, polygamy, concubinage, sex with slaves, and divorce. It concludes that Wink's central argument for why the church should disregard Scripture's strong witness against same-sex intercourse (the claim that only four of twenty biblical sex mores are still in place for Christians today) is poorly conceived.—C.R.M.

1132. A. GONZÁLEZ, "El evangelio de la fe y de la justicia," *Diakonia* [Managua, Nicaragua] 26 (104, '02) 20-51.

With reference to the exodus motif, the article traces the themes of faith and justice through major figures in the Bible: Adam and Abraham; Moses; judges, kings, and prophets; Jesus; and Paul. It concludes with a reflection on justice in the present.—D.J.H.

1133. S. J. GRENZ, "The Social God and the Relational Self: Toward a Theology of the *Imago Dei* in the Postmodern Context," *HorBibTheol* 24 (1, '02) 33-57.

After surveying the intellectual trajectory behind both the advent of the centered self and its dissipation, the article discusses the biblical concept of the *imago Dei* understood as God's intention for humankind from the beginning, embodied in Jesus Christ and finding its fullness in the eschatological new creation. Finally it reflects on the applications of the *imago Dei* concept with respect to sexual differentiation and to the relational self as the ecclesial self.—D.J.H.

1134. W. J. HARRINGTON, "Biblical Spirituality - Hope," *ProcIrBibAssoc* 25 ('02) 133-149.

Biblical spirituality may be understood as faith, lived in love, sustained by hope. After general remarks on spirituality and hope, the article considers the OT vision of hope, with particular attention to the Prophets, Job, and Jonah. Then it discusses NT hope with reference to Jesus' teaching, Paul's letters, and the New Jerusalem as portrayed in Revelation.—D.J.H.

1135. G. HAVERS, "Leo Strauss and the politics of biblical religion," *StudRel/SciRel* 30 (3-4, '01) 353-363.

Strauss's defenders believe that he supported biblical religion as an instrument of truth and morality, while his critics contend that he opposed biblical religion for its biases while appreciating its political usefulness. This article contends that Strauss was deeply opposed to the doctrines and political usage of biblical religion, and that biblical doctrines clash with his theory of natural right as the basis of political stability.—D.J.H.

1136. H.-J. HERMISSON, "Gott und das Leid. Eine alttestamentliche Summe," *TheolLitZeit* 128 (1, '03) 3-18.

The issue of suffering in the OT must be treated within the theological context of creation, human sinfulness, and the first commandment. Suffering as the result of one's own guilt or another's guilt is adumbrated in the laments that include declarations of innocence or confessions of guilt before YHWH. The book of Job treats innocent suffering as inexplicable but not meaningless. The problem of individual suffering can be solved within this life through individual restoration and beyond that in fellowship with God after death. The suffering world expects YHWH's eschatological act of salvation in a new creation and in the final victory of life over death through a life-giving God. In late OT texts the idea of resurrection is used to interpret the central message of YHWH's uniqueness and creative power.—D.J.H.

1137. R. H. HIERS, "Biblical Social Welfare Legislation: Protected Classes and Provisions for Persons in Need," *Journal of Law and Religion* [St. Paul, MN] 17 (1-2, '02) 49-96.

Biblical law is distinctive in its consistent regard for the welfare of "the poor" and otherwise vulnerable or needy members of society. Several OT laws were intended to protect such persons from abusive treatment whether by courts or by private actors. Other biblical laws called for positive or affirmative actions by individuals and the community as a whole.—D.J.H.

1138. P. HORRIGAN, "The Reconciling Word," *BibToday* 41 (1, '03) 45-50.

The proclamation of the word of God is an integral part of the sacrament of reconciliation. Discipleship is rooted in and nourished by the power of God's mercy and Jesus' call to conversion. We need to hear the words that announce this good news in celebrating the sacrament of reconciliation.—D.J.H.

1139. L. T. JOHNSON, "Christians & Jews: Starting Over. Why the real dialogue has just begun," *Commonweal* 130 (2, '03) 15-19.

Supersessionism refers to the conviction that the church has replaced Israel as God's chosen people. While the NT provides plenty of ammunition for later supersessionist arguments, supersessionism in its proper sense emerged in the mid- and late-2nd century A.D. What makes supersessionism wrong is its lack of theological imagination. Christians can begin to leave supersessionism behind by cultivating theological modesty, patient attentiveness to the gospel, and willingness to learn from Judaism.—D.J.H.

1140. P. KALLUVEETTIL, "'Rest' as Celebrative Mission — Biblical Foundations," *Third Millennium* [Rajkot, India] 5 (4, '02) 100-104.

This reflection on the biblical theme of "rest" treats the resting God, humans as resting beings, the resting Noah, the resting Abraham, Israel as a nation called to rest, Jesus the resting Son, the resting community of Christ, and rest as the celebrative mission of Christians.—D.J.H.

1141. S. KRAFT, "Das jüdische Erbe in der christlichen Liturgie wieder entdecken," *UnaSanc* 57 (3, '02) 262-272.

The article first describes the Jewish roots of Christian liturgy with reference to the

Psalms; the celebration of the covenant that was never revoked; and blessing, praise, thanksgiving, and memorial. Then it traces the prominence of Jewish elements in early Christian worship, and reflects on how they were forgotten and have been recovered (with particular attention to the Eucharist).—D.J.H.

1142. A. LOOS, "Divine Action and the Trinity: A Brief Exploration of the Grounds of Trinitarian Speech about God in the Theology of Adolf Schlatter," *International Journal of Systematic Theology* [Oxford—Malden, MA] 4 (3, '02) 255-277.

Schlatter (1852-1938) related God's triune being and God's trinitarian action through the notion of love—where God's love *ad extra* as well as *ad intra* is oriented toward the particular in such a way as to enable true otherness. His contribution to the contemporary trinitarian debate lies in propounding an applied trinitarian theology which is faithful to its object. When God in himself and in relation to creation is oriented toward and actively seeks the other, then theology cannot talk about God's being apart from the actuality of his actions in this world.—D.J.H.

1143. M. C. LUCCHETTIN BINGEMER, "Abbá: un padre maternal," *Estudios Trinitarios* [Salamanca] 36 (1, '02) 69-102.

The article considers God as father in the Bible, God as creator, God as a father with maternal dispositions, and the feminine and the divine persons. It concludes that the God of the Bible is a maternal father.—D.J.H.

1144. W. A. MAIER, "Eschatological Events in New Testament Perspective," *ConcTheol Quart* 66 (1, '02) 17-39.

The article first notes the principal and clear teachings of the NT pertaining to the second coming of Christ and events presaging, accompanying, and following that coming. Then it summarizes and refutes the chief teachings of differing millennialistic persuasions: historic premillennialism, dispensational premillennialism, and postmillennialism. It concludes that millennial beliefs divert the hope of believers from the rest and glory in heaven actually promised by God.—C.R.M.

1145. F. MANNS, "Liturgia ebraica e liturgia cristiana a confronto: problemi di metodologia," *EphLiturg* 116 (4, '02) 404-418.

The article is a critical examination of the proposal made by É. Nodet and J. Taylor that Christian baptism and the Eucharist derive from the rituals of the Qumran sect. After noting three methodological problems, it discusses the pertinent Jewish and Christian sources, and explores aspects of the complex relationship between Jewish liturgy and Christian liturgy. It concludes that the roots of Christian liturgy are to be found in the pluralistic Judaism of the 1st century.—D.J.H.

1146. I. H. MARSHALL, "Worshipping Biblically," *ScotBullEvangTheol* 20 (2, '02) 146-161.

After noting the place of worship in early Christian meetings, the article considers the content of Christian meetings with reference to illocution and perlocution, instruction and teaching, and fellowship. Then it discusses various aspects of worship in the congregational meeting according to the NT: fear and reverence, obeisance, prayer, praise and confession, doxology, and glorification.—D.J.H.

1147. F. MARTIN, "Biblical Teaching on Marriage: A Brief Survey," *WordWorld* 23 (1, '03) 15-22.

This survey of biblical teachings on marriage first considers OT legal texts that present marriage as a social institution, wisdom texts on family life and Genesis 1–3, and the prophetic tradition. Then it treats the teachings of Jesus in the Gospels and those of the letter to the Ephesians.—D.J.H.

1148. R. L. MAYHUE, "Why a Pretribulational Rapture?" *MastSemJourn* 13 (2, '02) 241-253.

In an effort to describe the superiority of pretribulationism as taught in Matthew 24–25, 1 Thessalonians 4, 1 Corinthians 15, and Revelation 3 and 6–18, the article discusses what "rapture" means, whether there will be an eschatological rapture, whether the rapture will be partial or full, and whether it will be pre, mid, or post in a time relationship to Daniel's 70th week. Then it answers thirteen objections to pretribulationism. [The same issue (pp. 255-263) contains D. M. Swanson's bibliography of works on pretribulationism.]—D.J.H.

1149. J. C. MCCANN, "The Hermeneutics of Grace. Discerning the Bible's 'Single Plot,'" *Interpretation* 57 (1, '03) 5-15.

The Bible's "single plot" is a witness to the essential mercy, grace, and love of God for the whole creation, including "all the families of the earth." The article traces this theme through the Torah, the Prophets, the Writings, and the NT, respectively. It concludes that the discernment of the Bible's "single plot"—or what we might call the practice of the hermeneutics of grace—has profound social and ethical dimensions.—D.J.H.

1150. A. MCEWEN, "The Suffering of God's Servants in the Psalms," *VoxRef* 67 ('02) 3-23.

The article first considers what the OT Psalms say about physical affliction for sin, emotional suffering, the suffering of facing death, alleviation of suffering, and cries of the suffering for judgment on those causing suffering. Then with reference to the same topics it looks at what the NT says about the suffering of God's people. It concludes that the biblical data of the Psalms and the NT call us to work through the practical issues of suffering and encourage honest and open communication with our God and Savior.—D.J.H.

1151. J. K. MEAD, "'All Our Griefs to Bear': A Biblical and Theological Reflection," *RefRev* 56 (1, '02) 5-18.

The OT and NT speak of the pervasiveness of grief and pain and point Christians to contemplate their experience of loss through their union with Christ. A Reformed theological approach, building on this biblical foundation, acknowledges the painful realities of loss, and endeavors to interpret that reality in and through the life, death, and resurrection of Jesus Christ who bears our grief.—D.J.H.

1152. C. G. MÜLLER, "Wider die Geschwätzigkeit! Mahnungen zur Zügelung der Zunge in frühchristlicher Tradition," *BibZeit* 46 (2, '02) 164-189.

After noting variations of the phenomenon of loquaciousness, the article discusses admonitions to control the tongue in the OT (with special attention to Proverbs), criticisms of loquaciousness in the Greco-Roman tradition (by Theophrastus, Plutarch, Horace, and Martial), instructions about controlling the tongue in some NT texts (Eph 4:29; 5:4, 6; Jas 3:1-12; Mt 6:7-8), and comparative perspectives.—D.J.H.

1153. R. E. Murphy, "The Biblical Commission, the Jews, and Scriptures," *BibTheolBull* 32 (3, '02) 145-149.

The article describes and offers critical comments on the 2001 document from the Pontifical Biblical Commission on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177]. It notes a lack of feeling for the OT and the absence of an explicit rejection of supersessionism, and concludes that its presentation in the light of Christian faith has value for Christians but may hardly be noticed by the Jewish community.—D.J.H.

1154. J. Navone, "Death, Satan, and Sin," *BibToday* 40 (6, '02) 366-373.

In the Bible the cosmos of the garden gives way to the chaos of the wilderness. Satan, death, and sin condition the story of humankind. However, the death of Jesus effects the defeat of Satan (Jn 12:31) and the destruction of death (Heb 2:14), which had entered the world through sin (Rom 5:12). The good news is that Jesus Christ is deliverance from the bad news of death, Satan, and sin.—D.J.H.

1155. D. M. Nothwehr, "Ethical Reflections on the Other," *BibToday* 41 (1, '03) 17-23.

The article first reflects on the treatments of those who are judged as "other" in the OT and as the "stranger" in the NT. Then it focuses on the parable of the Good Samaritan in Lk 10:30-37 as the most powerful biblical illustration of an encounter with those mutually considered as "other," and suggests that the foundational moral experience is reverence for human persons and their environment.—D.J.H.

1156. L. Perrone, "'Eunuchi per il regno dei cieli'? Amore e sessualità dal Nuovo Testamento al primo cristianesimo," *CristStor* 23 (2, '02) 281-305.

Recent studies on love and sexuality in early Christianity have tended to attribute greater importance to the influence of Judaism than Hellenism. Ascetic practices found their justification within the OT according to interpretations in intertestamental Judaism that were adopted by Christian authors. The message embodied by Jesus did not itself encourage the renunciation of sexuality, though he himself practiced celibacy as part of his prophetic mission. Paul placed the ideal of virginity above matrimony, though this was within an eschatological perspective. The Deuteropauline letters manifest a reaction to the more extreme ascetic tendencies that went under the name "encratism" (which rejected marriage completely) and led to the birth of monasticism.—D.J.H.

1157. C. D. Pohl, "Biblical Issues in Mission and Migration," *Missiology* 31 (1, '03) 3-15.

The extraordinary numbers of refugees and migrants in the world today pose a significant challenge and offer an exceptional opportunity for Christian ministry and mission. The biblical text (OT and NT) and the early Christian tradition provide important lenses through which we can consider our responses. The emphasis on alien status and hospitality in the Scriptures suggests a way forward that is filled with complexity but also with promise and with the presence of Jesus.—D.J.H.

1158. N. C. Rilloma, "Biography of the Devil: An Alternative Approach to the Cosmic Conflict," *JournAdventTheolSoc* 13 (2, '02) 136-150.

This "biography" of the devil takes account of his "infancy narratives" (in the OT and intertestamental writings) and his maturation (in the NT and Christian tradition). It shows how our understanding of the devil is a developing process that tells us something about ourselves, and gives particular attention to the devil's twin character traits as "the possessor of souls" and "the tempter."—D.J.H.

1159. B. RINALDI, "Itinerario verso il dogma della maternità spirituale di Maria," *EphMar* 52 (4, '02) 495-502.

After considering the OT theme of the "tenderness" or "mercy" (*reḥem*) of God and the woman in Second Isaiah and Jeremiah, the article discusses the mercy of God in the Gospels (Matthew 18, Luke 15), the mercy of Jesus as the mercy of the Father, and the mercy of the woman and of Mary in particular as expressions of the mercy of God and of Christ. It concludes with reflections on the implications of these texts for the idea of Mary's spiritual motherhood.—D.J.H.

1160. G. ROCCA, "La perpetua verginità di Maria nello studio di G.L. Müller, *Was heisst: Geboren von der Jungfrau Maria?* Osservazioni critiche," *EphMar* 52 (4, '02) 471-493.

The article first summarizes Müller's premises and positions expressed in his book *Was heisst: Geboren von der Jungfrau Maria? Eine theologische Deutung* (1989) regarding Mary's virginity *ante partum, in partu,* and *post partum,* respectively. Then it offers critical observations about the content of the work and about the "historical-transcendental" methodology adopted in it.—D.J.H.

1161. J. A. SANDERS, "The Family in the Bible," *BibTheolBull* 32 (3, '02) 117-128.

After situating the OT understanding of the family in its ancient Near Eastern context, the article discusses the family and the land, meritocracy and honor/shame, the family in the covenant and in the NT, the Hellenization of Judaism, Hellenization and the Reformation, the new family in Christ, grace and law, and the church as a pilgrimage.—D.J.H.

1162. H. SCHMID, "Gegner werden gemacht. Neutestamentliche, religionsgeschichtliche und aktuelle Perspektiven," *ZeitKathTheol* 124 (4, '02) 385-396.

After September 11, 2001, discussion about "opponents" often uses apocalyptic terms like "antichrist." The article seeks to view the roots of the term in 1 John in a new perspective based on systems theory and constructivism whereby the opponents constitute a strategy of identity-making by delimitation. It notes that the self-referential approach, while it cannot avoid the emergence of opponents in general, can strengthen sensitivity in communication so that more peaceful realities can be created and the vicious circle can be broken through dialogue.—D.J.H.

1163. R. SCORALICK, "Freundschaft in der Bibel. Ansatzpunkte zum Weiterdenken," *Diakonia* 33 (6, '02) 393-399.

The article first explores various OT perspectives on the theme of friendship: friendship for life, friends in need, friends becoming enemies, the contributions of the wisdom books, and God as friend. Then it notes some NT insights about friendship in the Johannine, Lukan, and Pauline writings.—D.J.H.

1164. D. SENIOR, "Rome Has Spoken: A new Catholic approach to Judaism," *Commonweal* 130 (2, '03) 20-23.

The Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] represents the remarkable maturity of the Catholic-Jewish dialogue. In an official and permanent Vatican text, the Catholic church has vigorously refuted toxic biblical interpretations that have fed anti-Jewish sentiments for centuries. The document also illustrates the extraordinary and inseparable bonds between Judaism and Christianity and the inherent respect that Christianity owes to Judaism.—D.J.H.

1165. M. A. Snoeberger, "The Logical Priority of Regeneration to Saving Faith in a Theological *Ordo Salutis,*" *Detroit Baptist Seminary Journal* [Allen Park, MI] 7 ('02) 49-93.

While an exegetical case can be made for the priority of faith to regeneration, the theological argument demands that regeneration precede faith. Placing regeneration logically prior to saving faith emerges as the better solution in establishing a theologically consistent *ordo salutis.*—D.J.H.

1166. S. D. Snyman, "Die verstaan en funksie van die Ou Testament in die kerk (of: kan die kerk klaarkom sonder die Ou Testament?) Deel I-Deel II (The understanding and function of the Old Testament in the church [or: Can the church do without the Old Testament?])," *ActaTheol* 22 (2, '02) 126-146 (I), 147-162 (II).

The first installment shows that in the church's history the OT was either totally rejected or narrowed down to a formula such as promise-fulfillment, law-gospel, or continuity-discontinuity. It notes that narrowing down the OT to a single formula resulted in viewing the OT as merely preliminary, the word of God for an interim period only and validated by the NT. The second installment argues that both the OT and the NT should be viewed as the complete word of God where both Testaments stand in need of one another. The OT and the NT stand in a relationship of a simultaneous similarity and dissimilarity. This means that the OT has more than a christological message for members of the church. It has a message of its own that should be heard from the pulpits and in the pastoral care provided by the church.—D.J.H.

1167. C. D. Stanley, "Who's Afraid of a Thief in the Night?" *NTStud* 48 (4, '02) 468-486.

In several NT passages (Mt 24:43/Lk 12:39; 1 Thess 5:2, 4; 2 Pet 3:10; Rev 3:3; 16:15), the phrase "like a thief in the night" is used to describe the sudden and imminent return of Jesus Christ to execute judgment upon the world. This study of house burglary in the Greco-Roman world suggests that poor people and women had most to fear from burglars. For them the idea of Jesus coming like a thief in the night might have induced feelings of fear rather than anticipation. In the case of women, the image may have functioned as a means of social control.—D.J.H.

1168. T. Staubli, "Biblische Anthropologie und Gesundheitsprävention," *TheolPrakt Quart* 150 (4, '02) 361-368.

After comments on modern concern with the body and preventative medicine, the article considers some basic principles of biblical anthropology: the unity of body and soul, and the sacramentality of the body. Then it reflects on the relevance of two topics that have roots in the OT and are prominent in today's consciousness about health: eating and fasting, and working and resting.—D.J.H.

1169. J. F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation," *MastSemJourn* 13 (2, '02) 149-171.

After identifying the pretribulation rapture and its major characteristics, the article reviews the history of those who have held this position: the early Church Fathers, the medieval church, the Reformation era, the modern period up to J. N. Darby, and the modern period from Darby to the present. It concludes by summarizing five premillennial views of the rapture.—C.R.M.

1170. P. TURNER, "The Bible and Sacraments: Biblical Roots of Confirmation," *BibToday* 40 (6, '02) 380-385.

Acts 8:14-17; 19:1-7; and Heb 6:1-2 do not adequately lay the NT foundation for the sacrament of confirmation. The biblical passages that best root confirmation are those texts that speak of the coming of the Holy Spirit at Easter and Pentecost. They demonstrate the clear intent of Christ that his Spirit would remain with the church after the resurrection.—D.J.H.

1171. G. URÍBARRI, "La fe cristiana en Occidente, entre la emoción y la *parresía*," *RazFe* 246 (1249, '02) 207-218.

After reflecting on Christian faith as good news in the West and on the role of emotion in some religious practice today, the article discusses the concept of παρρησία ("outspokenness, courage, boldness," etc.) in ancient philosophy, the OT and Hellenistic Judaism, and various NT writings. It concludes with suggestions about living out παρρησία today.—D.J.H.

1172. H. C. VAN ZYL, "Die Nuwe Testament en seksualiteit (The New Testament and sexuality)," *ActaTheol* 22 (2, '02) 234-261.

This investigation of sexuality in the NT first considers its presentation of sex as something legitimate and enjoyable. Then after discussing celibacy, it focuses on forbidden practices such as extramarital sex, divorce, and homosexuality. It also proposes guidelines for sexual conduct today.—D.J.H.

1173. S. VIBERT, "The *telos* or 'Chief End' of Marriage," *Churchman* 116 (4, '02) 353-369.

The chief end of marriage is to glorify and enjoy God forever. The article spells out the exegetical foundations for this thesis with reference to Gen 2:24 and Eph 5:31-32, and concludes that marriage gives a living model and enactment of God's relationship with the church and serves as an anticipation of and preparation for heaven.—D.J.H.

1174. G. VOLSCHENK AND A. VAN AARDE, "A social scientific study of the significance of the jubilee in the New Testament," *HervTeolStud* 58 (2, '02) 811-837.

This social-scientific study of the significance of the jubilee in the NT focuses on the jubilee as a metaphor and symbol in contextual theology. The discussion unfolds under the following headings: the biblical jubilee as a symbol of transformation and emancipation, a literary critical and sociological study of the jubilee, a sociology of knowledge study of the biblical jubilee, social-scientific models of land ownership, and the level of debt. It concludes that the biblical jubilee can be understood within the broad frame of reference of the kingdom of God and redemption in Jesus Christ.—C.R.M.

1175. S. VOORWINDE, "Does God Have Real Feelings?" *VoxRef* 67 ('02) 24-51.

The Hebrew OT contains some 842 references to the emotions of God. They include anger/wrath, compassion, joy/pleasure, love, and zeal/jealousy. Although some of the more striking anthropopathisms in the Hebrew OT seem to be more than the Septuagint translators could handle, there is no evidence to suggest that they denied the reality of divine emotions. Most of God's emotions in the OT are set within a covenant framework. While it may be more accurate to speak of the *pathos* rather than the suffering of God, this qualification does not detract from the reality of God's emotions but rather enhances them.—D.J.H.

1176. L. WADE, "Marriage and Covenant: Reflections on the Theology of Marriage," *Journ AdventTheolSoc* 13 (2, '02) 73-93.

In this approach to understanding the theology of marriage, the article considers first the biblical idea of covenant and then some of the striking parallels that Scripture presents between the marriage covenant and the salvation covenant. It gives particular attention to the themes of chosenness, belonging, separateness, faithfulness and steadfast love, and so on. It also notes the eschatological dimension to the marriage covenant paralleling the salvation covenant.—D.J.H.

1177. P. J. WADELL, "The Subversive Ethics of the Kingdom of God," *BibToday* 41 (1, '03) 11-16.

The article explores what the frightening creativity of Jesus displayed throughout the Gospels means for the church today by focusing on three dimensions of the morality of the kingdom of God: a justice that seeks to overcome practices of exclusion, a subversive economics characterized by generosity and sharing, and a commitment to replace violence and retaliation with forgiveness.—C.R.M.

1178. M. D. WILLIAMS, "A New and More Glorious Covenant," *Presbyterion* 28 (2, '02) 77-103.

After noting OT expectations about "the day of the Lord" as both a great upheaval and a blessing, the article discusses how the prophets envisioned a new covenant. Then it considers Christ's better sacrifice and better priesthood, as well as Christ as the center of the new covenant, the true Israel, and the true Adam. Finally it contends that while the Mosaic covenant and its articulation of the Law have been rendered obsolete by the realization of the new covenant, this does not mean that the believer is without the moral will of God and the moral law.—D.J.H.

1179. D. F. WRIGHT, "The Baptismal Community," *BiblSac* 160 (637, '03) 3-12.

After commenting on baptism as a touchstone in the NT, this treatment of baptism in the first three Christian centuries considers the following topics (often with reference to *Apostolic Tradition*): baptismal screening, remaking pagans into Christians, being baptized—body and soul, infant baptism, and the creativeness of baptism.—C.R.M.

THE WORLD OF THE NEW TESTAMENT

1180. H.-G. BETHGE, U. U. KAISER, AND U.-K. PLISCH, "Bericht über Editionen von koptischen Texten und Publikationen von Hilfsmitteln," *ZeitAntChrist/JournAncChrist* 6 (2, '02) 232-252.

This installment [see § 44-1950] in an ongoing guide to recently published editions of Coptic texts and tools for studying Coptic texts describes and evaluates twenty-three items under the following headings: Bible and Apocrypha (seven items), early church (two), Nag Hammadi (five), Manichaica (five), liturgica (one), and tools (three).—C.R.M.

1181r. A. K. Bowman, P. Garnsey, and D. Rathbone (eds.), *The Cambridge Ancient History.* Vol. 11, *The High Empire,* A.D. *70–192* [*NTA* 46, p. 187].

E. S. Gruen, "Innovation and Restraint," *JournRomStud* 92 ('02) 177-184.—The essay evaluates the volume under three principal headings: omissions, themes, and advances. Two subjects of central importance are missing: the emergence and spread of Christianity, and the development of Roman law. Other surprising omissions include "Rome's enemies," women, slaves, and religion among provincial peoples. Four themes (nowhere labeled as such) that may be detected are continuity in institutions, behavior, and attitudes; informality and the absence of "professionalism" in the governance of the empire; the absence on the whole of empire-wide policy; and the exercise of authority by the central power through local institutions, mechanisms, and practices. Examples of advances include the treatments of frontiers, trade, economic issues, literacy, and demography. In sum, the second edition of volume eleven of the *Cambridge Ancient History* stands out as superior in its genre. It provides a serviceable summary that will be widely used and consulted. Still, its chapters, with some notable exceptions, lack sufficient bite.—C.R.M.

1182r. L. Casson, *Libraries in the Ancient World* [*NTA* 45, pp. 614-615].

T. K. Dix, "A survey of ancient libraries," *JournRomArch* 15 ('02) 469-478.—The article summarizes and evaluates the content of the book chapter-by-chapter with particular attention to Roman libraries (the private libraries of Lucullus and Cicero—architectural setting, staff in Cicero's libraries, state libraries in the city of Rome, Roman libraries elsewhere). Casson is an engaging writer, and his account is succinct and entertaining. But this is not the "full scale study of libraries in the ancient world" promised in the preface and promotional materials.—C.R.M.

1183. C. F. Dumermuth, "Rivalling with Incipient Christianism," *AsiaJournTheol* 16 (2, '02) 409-414.

The article considers the context of rivalry in which early Christianity arose and spread, with reference first to the figure of Apollonius of Tyana and then to the movement known as Mithraism.—D.J.H.

1184. K. Erlemann, U. Berner, and W. Stegemann, "War das frühe Christentum eine Religion?" *ZeitNT* 5 (10, '02) 53-68.

After Erlemann's introduction (p. 53), Berner (pp. 54-60) notes problems raised by the concept of "religion," considers how Christianity was viewed by Pliny the Younger, and discusses the religion of non-Christian philosophers (such as Plutarch) in late antiquity. Then Stegemann (pp. 61-68) contends that applying the modern concept of religion to the 1st century is anachronistic and leads to many problems when used with reference to ancient cultures.—D.J.H.

1185. D. E. Gershenson, "The Name Satan," *ZeitAltWiss* 114 (3, '02) 443-445.

The article suggests that the Hebrew name "Satan" may well reflect the Greek term "Titan," and notes that archaic artistic portrayals of satyrs and Christian portrayals of Satan are quite similar.—D.J.H.

1186. J. C. O'Neill, "How Early is the Doctrine of *Creatio ex Nihilo*?" *JournTheolStud* 53 (2, '02) 449-465.

There is evidence that the doctrine of *creatio ex nihilo* was already formulated as a credal statement by the time of the NT. Proverbs (8:24) contradicts a view that might have been based on Genesis 1 that God created the universe out of preexistent matter. Philo and the Dead Sea scrolls make a clear distinction between God's formulating his creative plans before the making of the universe and the act of creation itself. *Shepherd of Hermas* (taken as a collection of Jewish traditions) provides evidence that the doctrine of *creatio ex nihilo* had been formulated as a creed long ago (see *Mandates* 1.1; cf. *Visions* 1.1.6). The mother of the seven sons in 2 Maccabees 7 knew of the distinction between creation out of dust and creation out of nothing and alluded to the credal formulation (7:28). Philo employed it often. The NT assumes this doctrinal belief (clear statements: Jn 1:3; Heb 11:3; homiletical allusions: Rom 4:17; 1 Cor 1:28) and, if we can accept the longer reading in Rev 4:11 (reading οὐκ before ἦσαν), contains an explicit statement of *creatio ex nihilo*.—C.R.M.

1187. X. Pikaza, "La religión como proceso comunicativo. Una historia de los signos familiares de Dios," *Revista Agustiniana* [Madrid] 43 (131, '02) 233-282.

The article seeks to join two fundamental aspects of human experience: the history of communication in its broadest sense, and the great familial symbols of God in their more precise sense, especially those of man and woman, father and mother, and mother and son. After discussing religious (human) history as the history of communication, it considers the familial deities of the western religions (especially from the Semitic and Greek milieus) that are presented as maternal and paternal agents, with particular attention to the Great Mother and the patriarchal Father.—D.J.H.

1188. J. J. Pilch, "The Family: Status and Roles," *BibToday* 40 (6, '02) 387-391.

The article first treats the family in the Hebrew Bible, the family as a small unit, and roles in the family. Then after noting that the "actualization" of the Bible requires cross-cultural interpretation, it considers the group-oriented cultures of the Bible, status and roles, and accountability.—C.R.M.

Archaeology

1189. M. Aviam, "Bty hknst hʿtyqym šl brʿm (The Ancient Synagogues of Baram)," *Qadmoniot* 35 (2, '02) 118-125.

After reviewing earlier references to Baram and its synagogue(s), the article describes the excavations there begun in 1998 and what they have revealed about the lower (small) synagogue and the upper (large) synagogue. Also included are architectural plans of the two synagogues, ten photographs of remains uncovered in the excavation, and a transcription of an inscription.—D.J.H.

1190. G. Bar-Oz, "An Inscribed Astragalus with a Dedication to Hermes," *NearEastArch* 64 (4, '01) 215-217.

A caprine astragalus (sheep or goat knuckle bone) with the Greek graffito EPMH ("Hermes") was found during the faunal analysis of the bone assemblage from the Roman-Hellenistic fortress of Sha'ar-Ha'amakim in Lower Galilee. Hermes was known as the god of good fortune, gambling, and theft. Astragalus bones are commonly retrieved in large numbers in ancient burials. Their use for games was ubiquitous throughout the Mediterranean region, with their specific handling varying over time and geography.—D.J.H.

1191. G. BIGUZZI, "Note di Archeologia Biblica," *EuntDoc* 55 (3, '02) 143-151.

Under the heading "La barca di Gesù" (pp. 143-146), the article describes the remains of the late 1st-century boat found at the Sea of Galilee in 1986 and uses this discovery to shed light on the many references to boats and the Sea of Galilee in the Gospels. Then under "L'ultimo attacco a Masada" (pp. 147-151) it discusses Masada as a Herodian fortress and a Jewish patriotic symbol, and considers recent publications regarding the archaeology and history of Masada and their relevance for understanding the final attack by the Roman army there.—D.J.H.

1192. D. BLACKMAN, "Archaeology in Greece 2001-2002," *Archaeological Reports* [London] 48 ('02) 1-115.

This report [see § 46-1199] provides information about recent archaeological activity in Greece by regions: Athens, Attica, islands of the Saronic Gulf, Korinthia, Argolis, Arkadia, Lakonia, Achaia, and so forth.—D.J.H.

1193. M. BRADLEY, "'It all comes out in the wash': Looking harder at the Roman *fullonica,*" *JournRomArch* 15 ('02) 20-44.

In the Baths of Mithras at Ostia, a lead pipe from the public urinal carried fluids directly into a basement corridor that led to two small underground *fullonicae*. As must have happened in towns and cities all over the Roman world, this product of human excretion was flushed down the urinal to reemerge as the quintessential industrial cleansing agent. After attempting a definition of fulling, the article shows that the process of identifying and reconstructing a *fullonica* requires us to think harder about Roman cleansing processes, examines the ways in which the Romans played with some of the paradoxes of cleansing processes and their agents in a world of limited chemistry, suggests a topographical model of water and waste in which the *fullonica* was a significant unit, considers how the smells that it generated raise interesting archaeological questions about location and urban space, and addresses the social profile of fullers and the cultural stereotypes attached to this profession.—D.J.H.

1194. C. BRENNER, "Herod the Great Remains True to Form," *NearEastArch* 64 (4, '01) 212-214.

A more likely interpretation of Herod the Great's coin discussed by D. M. Jacobson [§ 46-1860] is that the primary device on the coin is a Greek or Roman military helmet with a helmet crest above, a horizontal brim ridge, and cheek pieces and helmet straps below. Any reference to the Dioscuri intended by Herod would have been (at most) of a secondary, evocative nature.—D.J.H.

1195. M. BROSHI AND H. ESHEL, "Whose Bones? New Qumran Excavations, New Debates," *BibArchRev* 29 (1, '03) 26-33, 71.

In the course of mapping the Qumran cemetery in 2001-2, excavation work at Building B yielded pottery sherds, the secondary burial of two women, a male skeleton oriented east-west, and a cooking pot by his legs. The building was most likely used as a mourning enclosure. The bones of the male may have been those of an "overseer" (*mĕbaqqēr*); the identifications of him as John the Baptist or the Teacher of Righteousness are implausible and unlikely, respectively.—D.J.H.

1196. T. V. BUTTREY, "The goddess Maia on *denarii* of Domitian," *JournRomArch* 15 ('02) 261-263.

The female figure on one of the rarest types of Domitian's coinage, which was struck somewhere between September A.D. 95 and September A.D. 96, must be Maia, the mother of Hermes/Mercury. Maia was regarded as a general signifier of, source of, and guarantor of both natural growth and commercial success. Thus the coin illustrates the emperor's acknowledgment of the goddess's abundant favor.—D.J.H.

1197. M. A. CHANCEY AND A. PORTER, "The Archaeology of Roman Palestine," *NearEast Arch* 64 (4, '01) 164-203.

The Roman period in Palestine began with Pompey's conquest of the region in 63 B.C., although archaeological data supplements literary accounts of the era only after Herod became king. The article first considers Herod's building projects (initial projects, the second phase, infrastructure, ancillary issues, forts). Then it discusses the Nabateans, Roman rule after Herod, the revolt against Rome (A.D. 66-73), the middle and late Roman periods, the Bar Kokhba revolt, after Bar Kokhba, and the end of the Roman period. Brief treatments of dating, coins, lamps, evidence of "Romanization," and the synagogue accompany the main text, and a five-page bibliography is included.—C.R.M.

1198. J. DART, "Did another hand add Jesus' name to box?" *ChristCent* 119 (26, '02) 14.

Some scholars think that "the brother of Jesus" was added to the James ossuary [see § 47-508] at a later time. And some have other bones to pick regarding the identity of those named in the inscription.—D.J.H.

1199. H. ESHEL ET AL., "New Data on the Cemetery East of Khirbet Qumran," *DeadSeaDisc* 9 (2, '02) 135-165.

Prepared in collaboration with M. Broshi, R. Freund, and B. Schultz, this article reports on the 2001 mapping of the cemetery east of Khirbet Qumran. It notes that there were more than 1138 tombs there, that a metal (zinc) coffin was found in a tomb in the eastern part of the "Middle Finger," that the square building at the eastern edge of the Middle Finger was used as a "mourning enclosure," and that the more important personalities of the Qumran community were buried in the easternmost section of the cemetery. Also included are a folding map between pp. 138 and 139, and three appendixes.—D.J.H.

1200. J. A. FITZMYER, "Whose Name Is This? An Intriguing Archeological Find," *America* 187 (16, '02) 9-13.

The Aramaic ossuary inscription recently published by A. Lemaire [§ 47-508] is remarkable because no one would have expected the names of three persons well known in the NT—James, Joseph, and Jesus—to turn up all together in an extrabiblical text from Judea. Moreover, the inscription bears all the earmarks of a genuine ancient writing. The main difficulty is that James of Jerusalem is never said in the NT to have had a father named Joseph. Furthermore, it is not at all certain that James was the blood-brother of Jesus; he could have been a step-brother or a "kinsman or relative" in a broader sense.—D.J.H.

1201. A. GREENSPAN, "The Search for Biblical Blue," *BibRev* 19 (1, '03) 32-39, 52.

The article first describes a deep-sea diving expedition off the Mediterranean coast at Akko aimed at finding the small snail used in ancient times to produce *tĕkēlet,* the brilliant blue dye prized in the Bible but lost to the modern world. Then it discusses references to this blue dye in ancient Near Eastern sources, classical and Greco-Roman sources, the OT, the Talmud, and later Jewish writings. Finally it explains the ancient process of producing the dye.—D.J.H.

1202. R. HACHLILI, "The Zodaic in Ancient Jewish Synagogue Art: A Review," *Jewish Studies Quarterly* [Tübingen] 9 (3, '02) 219-258.

Ranging in date from the 4th to the 6th centuries A.D., the synagogues at Beth Alpha, Hammath Tiberias, Huseifa, Naʿaran, and Sepphoris contain mosaics showing a very similar zodiac cycle design. After describing the zodiac panels and the signs in it, the article discusses their form and style, iconographic sources and comparisons, and meaning and significance. It concludes that the fundamental pagan zodiac cycle came to serve the Jewish community as a popular symbolic figured calendar, and was employed as a significant framework for the annual synagogue rituals.—D.J.H.

1203. P. C. HAMMOND, "A Note on a Zodiac Lamp from Petra," *PalExplQuart* 134 (2, '02) 165-168.

A unique molded lamp recovered at the "Temple of the Winged Lions" at Petra in 1986 displays the signs of the zodiac running clockwise around the filler hole. A female bust (a goddess?) is shown on the handle, and a walking cock with a schematized plant is shown next to the wick hole. The arrangement of the zodiac signs on the lamp corresponds to no parallel mosaic, painted, or sculpted order, nor to any obvious division of seasons, specific holidays, actual visible stellar constellation, or mathematical principle.—D.J.H.

1204. A. MASTROCINQUE, "The divinatory kit from Pergamon and Greek magic in late antiquity," *JournRomArch* 15 ('02) 173-187.

After describing the divinatory kits from Pergamum and Apameia, the article considers Platonic philosophers at Pergamum, the thread of Hecate, theurgic *iynges,* and the "whipping god" (dog-headed god). It concludes that theurgists performed their rites to meet the supreme god or even to identify themselves with him, and that their magical papyri and gems indicate that their identification with the gods involved in some cases the deliberate imitation of a specific god, the Egyptian creator god, with his attributes and animal avatars. [On pp. 188-198 in the same issue R. Gordon presents "Another view of the Pergamon divination kit."]—D.J.H.

1205. Á. M. NAGY, "Figuring out the Anguipede ('snake-legged god') and his relation to Judaism," *JournRomArch* 15 ('02) 159-172.

The various features of the figure of the "Anguipede" ("snake-legged god") found on magical gems—cock (head), man (body), warrior (armor, shield), the divine name on the shield, snakes, whip—can be explained in terms of the Hebrew root *gbr* and thus express different aspects of the God of Israel. This figure presents us with the reality of the coexistence of imperial Rome and Judaism from the 1st to the 4th century A.D.—D.J.H.

1206. E. NETZER, "Hṣʿh bdbr drky hšymwš bmqwwʾwt qwmrʾn (A Proposal Concerning the Utilization of Ritual Baths at Qumran)," *Qadmoniot* 35 (2, '02) 116-117.

After describing the *miqwwʾwt* discovered at Khirbet Qumran, the article considers how they were supplied with water, the uses to which they may have been put, and the extent to which they met the needs of the inhabitants of the site. A map of the Qumran settlement showing the locations of the *miqwwʾwt* is provided.—D.J.H.

1207. R. Reich and Z. Greenhut, "Another 'Boundary of Gezer' Inscription Found Recently," *IsrExplJourn* 52 (1, '02) 58-63.

During a survey in 2000 in the woods southeast of Tel Gezer, a new "boundary of Gezer" inscription was discovered, no. 12 in the series. Its Hebrew legend read *tḥm gzr* ("boundary of Gezer"), and the Greek legend reads ΑΛΚΙΟΥ ("belonging to Alkios"). This act of demarcating an area with inscriptions is related to the Hasmonean conquest of Gezer by Simon and the establishment of an observant Jewish community at Gezer and the appointment of his son, John Hrycanus I, as its governor (see 1 Macc 13:43-48). The area marked by the inscriptions, ca. four square kilometers in size, received a new halakic status, thus being made subject to agricultural precepts, especially those pertaining to priestly offerings.—D.J.H.

1208. D. Ridgway, "Archaeology in Sardinia and South Italy 1995-2001," *Archaeological Reports* [London] 48 ('02) 117-138.

After introductory and general comments, this article surveys recent archaeological activities in Sardinia, South Italy, Campania, Apulia, Basilicata, and Calabria, respectively.—D.J.H.

1209. A. Runesson, "Från integration till marginalisering: Arkeologi som text i analysen av tidig diasporajudendom (From Integration to Marginalisation: Archaeology as Text and the Development of Early Diaspora Judaism)," *SvenskExegÅrs* 67 ('02) 121-144.

The synagogue buildings at Ostia and Capernaum show clear signs of a development in art and architecture toward larger and more elaborate edifices decorated with Jewish symbols. Taking into account Jewish inscriptions, the growing Christian dominance in the Roman empire, and modern sociological theories, it is more likely that what we see in these synagogues are the architectural expressions of defensiveness rather than integration. Jews seem to have been well integrated in the 1st century A.D.; only later, due to the expansion of Christianity, did they find themselves increasingly marginalized.—D.J.H.

1210. R. P. Seesengood, "Rules for an Ancient Philadelphian Religious Organization and Early Christian Ethical Teaching," *Stone-Campbell Journal* [Joplin, MO] 5 (2, '02) 217-233.

Study of the 1st-century B.C. stele inscription from Lydian Philadelphia that spells out the admissions policy and code of conduct for an ancient religious organization devoted to Zeus Eumenes establishes irrefutably that Christian community makeup, morality, and ethical behavior were not without precedent among religious communities in antiquity, even those with no contact with Judaism. The Philadelphia community reflects religious conventions of other private and public religious communities with different languages and nationalities and found across three centuries.—D.J.H.

1211. H. Shanks, "Cracks in James Bone Box Repaired. Crowds Flock to Toronto Exhibit," *BibArchRev* 29 (1, '03) 20-25.

After describing the cracking and repair of the James ossuary [see § 47-508] on its way to Toronto, the article discusses the identity of its owner (O. Golan), the insurance claims, ethical questions about unprovenanced artifacts, and debates among scholars about the authenticity of the James ossuary and its significance.—D.J.H.

1212. S. G. SHERIDAN, "Scholars, Soldiers, Craftsmen, Elites?: Analysis of French Collection of Human Remains from Qumran," *DeadSeaDisc* 9 (2, '02) 199-248.

This report on the Paris and Jerusalem segments of the "French collection" of human remains from Qumran provides a summary of their reemergence, a rationale for study, a survey of the methods used to date the material, the location of the tombs on a new cemetery map, a description of the various analyses (demographic, anthropometric, genetic) conducted to date, and a comparison to published regional counterparts. It also treats the utility of a biocultural synthesis, as well as future directions for research. It concludes that the French Qumran collection is composed of a woman (over 50 years of age), one teenage male (15-16 years old), an elderly man by Qumran standards (over 60), and fourteen 30 to 50 year old males.—D.J.H.

1213. E. STERN AND Y. MAGEN, "Archaeological Evidence for the First Stage of the Samaritan Temple on Mount Gerizim," *IsrExplJourn* 52 (1, '02) 49-57.

During recent excavations at Mt. Gerizim, two almost complete proto-Aeolic limestone capitals and part of a third were uncovered that are most important for the tracing of a possible first stage of the Samaritan temple on the mount. These finds may have belonged to the buildings constructed on the mount by the people brought to Shechem and Samaria by the Assyrian kings to replace the exiled Israelites during the 7th century B.C. (see 2 Kgs 17:24). The capitals might have been relics of an older Israelite "House of YHWH" from Shechem (see Josh 24:26) that were collected by the first Samaritan settlers for their "House of YHWH" on Mt. Gerizim.—C.R.M.

1214. V. SUSSMAN, "An IAA Sarcophagus Adorned with Personal Objects," *IsrExplJourn* 52 (1, '02) 64-80.

The collections of the Israel Antiquities Authority in the Rockefeller Museum in Jerusalem contain an ornamented sarcophagus of unknown origin (IAA 2002-1245) that is unique not only in some of the patterns on the panels but also in the fact that intervals left between the panels were decorated with depictions of a flask, a mirror, and a disk. The manufacture and use of this sarcophagus should be dated to the 2nd or early 3rd century A.D. The sarcophagus was most likely used in the Decapolis region—Beth-shean or perhaps even Jerash—for the burial of a woman who evidently came from a wealthy family and may have been Jewish.—D.J.H.

1215. J. E. TAYLOR, "Khirbet Qumran in the nineteenth century and the name of the site," *PalExplQuart* 134 (2, '02) 144-164.

In terms of the name of the site, 19th-century travelers rendered "Qumran" in various ways: Goumran/Oumran, Gumran, Ghomran, and Ghoumran. While the origin of the name remains obscure, one solution would be to take it as reflecting the Aramaic (Syriac) word *qumrā* meaning "belt," an apt name for the wadi that runs beside the ruin.—D.J.H.

1216. N. TERRENATO, "The innocents and the sceptics: ANTIQUITY and Classical archaeology," *Antiquity* [Cambridge, UK] 76 (294, '02) 1104-1111.

Using the journal *Antiquity* as a starting point, the article shows how the relationship between archaeologists and classicists (ancient Greece and Rome) has declined over the past seventy-five years. It notes that whereas classical archaeology accounted for one in six articles over the first fifty years of the journal, after that the rate drops to about one in twenty. It explores some of the reasons for the recent evolution of classical archaeology and offers suggestions about the future of the discipline.—D.J.H.

Archaeology, § 47-1251.

Dead Sea Scrolls

1217. S. Ahrnke et al., "Bibliographische Dokumentation: Qumran," *ZeitAlthebr* 14 (2, '01) 207-219.

Prepared by Ahrnke, M. Hoffmann, B. Wold, and A. Wright, this installment [§ 46-1222] presents bibliographical data and summaries for thirteen articles in L. H. Schiffman, E. Tov, and J. C. VanderKam (eds.), *The Dead Sea Scrolls: Fifty Years After Their Discovery* [*NTA* 45, pp. 211-212], and for fifteen articles in P. W. Flint and VanderKam (eds.), *The Dead Sea Scrolls After Fifty Years* [*NTA* 43, p. 199].—D.J.H.

1218. U. Dahmen, "New Identifications and Re-Groupings of Psalms Fragments from Qumran Cave I and IV," *RevQum* 20 (79, '02) 479-485.

With the help of computerized databases it is possible to identify further fragments of 1QPs^a, to gain new insights into the character of 1QPs^b and its parallels, to regroup or group together some fragments of 1QPs^c and therefore to acquire new insights concerning the columns of this Psalms scroll, and to correct the identification of 4QPs^n 2-3.—D.J.H.

1219. D. Emanuel, "Orion Center Bibliography of the Dead Sea Scrolls (November 2001 - May 2002)," *RevQum* 20 (79, '02) 495-508.

This list of recent publications on the Dead Sea scrolls [see § 47-526] appears according to their authors' names from S. Ahrnke to B. Zissu.—D.J.H.

1220. S. E. Fassberg, "Qumran Aramaic," *MAARAV* [Rolling Hills Estates, CA] 19 ('02) 19-31.

One feature that distinguishes the "Qumran Aramaic" documents from all other Middle Aramaic corpora is the second person masculine singular pronominal suffix *-kh.* Various other phenomena in these texts point to a Palestinian Aramaic that is in transition from an older, classical form to that of Late Western Aramaic.—D.J.H.

1221. F. García Martínez, "Old Texts and Modern Mirages: The 'I' of Two Qumran Hymns," *EphTheolLov* 78 (4, '02) 321-339.

In view of the parallels with the description of Michael in 1QM xvii, the attribution of the "canticle of Michael" in 4Q491 11 i to Michael the archangel makes more sense than all the other attributions proposed because it is the only one that respects the elements preserved in 4Q491. However, in the recension of the hymn found in 1QH, 4Q427, and 4Q431 [4Q471b] the "I" can only be the voice of the Teacher of Righteousness which continues to resound in the community through this hymn.—D.J.H.

1222. F. García Martínez, "Wisdom and Apocalyptic in the Dead Sea Scrolls and in the Biblical Tradition," *EphTheolLov* 78 (4, '02) 536-549.

The 51st session of the Colloquium Biblicum Lovaniense (2002) was devoted to the study of wisdom and apocalyptic in the Dead Sea scrolls and in the biblical tradition. After noting previous sessions dedicated to the study of Qumran, the article first summarizes the main papers by García Martínez, É. Puech, A. Lange, M. Knibb, D. J. Harrington, M. Gilbert, K. Koch, M. Kister, H.-J. Fabry, and J. J. Collins. Then it reports on the various seminars that were held and lists the short papers that were given. It concludes that defining the new sort of wisdom found at Qumran is a task for the future.—C.R.M.

1223. C. Grappe, "L'apport de l'essénisme à la compréhension du christianisme naissant. Une perspective historique," *ÉtudThéolRel* 77 (4, '02) 517-536.

Since the Essene writings give access to a milieu that in many ways seems to have been a precursor to the early Christian movement, taking account of the Essene movement and writings is essential for a better understanding of the Christian movement. This thesis is illustrated first with reference to the areas of ecclesiology, the interpretation of Scripture, and representations of the messiah. Then the article deals with possible Essene influences on the primitive Christian community in Jerusalem, the historical Jesus, and other developments in the NT (Johannine and Pauline writings, Hebrews).—D.J.H.

1224. H. Gzella, "Beobachtungen zur Angelologie der Sabbatopferlieder im Spiegel ihrer theologiegeschichtlichen Voraussetzungen," *EphTheolLov* 78 (4, '02) 468-481.

After a brief introduction to the work known as *Songs of the Sabbath Sacrifice,* this study of its angelology in the context of early Jewish theology describes the angels and their functions in *Songs of the Sabbath Sacrifice,* considers the function of this work in the milieu in which it was produced, and reflects on the concepts of transcendence and immanence as theological presuppositions for the angelology in this and other Qumran writings.—D.J.H.

1225. D. Hamidović, "4Q279, 4QFour Lots. Une interprétation du Psaume 135 appartenant à 4Q421, 4QWays of Righteousness," *DeadSeaDisc* 9 (2, '02) 166-186.

The article first suggests new translations and interpretations for fragment 5 of 4Q279, and with reference to various Qumran and biblical writings it argues that the text concerns divination to confirm the lot of four groups at the last judgment. Then it traces the concept of the four groups to Ps 135:19-20 and calls attention to links between 4Q279 5 and 4Q421 1a i 3-4. Finally it places 4Q279 5 in the context of Qumran ideas about the eschaton, priesthood, theocracy, community, and the human condition.—D.J.H.

1226. I. Himbaza, "La Décalogue de Papyrus Nash, Philon, 4Qphyl G, 8Qphyl 3 et 4Qmez A," *RevQum* 20 (79, '02) 411-428.

Comparison of the mixed texts of the Decalogue in the Nash Papyrus, Philo, 4Qphyl G, 8Qphyl 3, and 4Qmez A shows that their form is closer to the version given in Exodus 20 than to that found in Deuteronomy 5, and that this Decalogue is closer to the Septuagint than to the Masoretic text. The scribes who wrote these manuscripts cited the Decalogue of Exodus 20 from memory. This explains why the Qumran witnesses which are supposed to cite Deuteronomy contain the Exodus form, and why the textual particularities in each witness are not always the same.—D.J.H.

1227. E. JAIN, "Die materielle Rekonstruktion von *1QJes^b (1Q8)* und einige bisher nicht edierte Fragmente dieser Handschrift," *RevQum* 20 (79, '02) 389-409.

The article offers a material reconstruction of 1QIsa^b on the basis of the method developed by H. Stegemann. It contends that the scroll had twenty-eight columns, that its length was ca. 350 cm., and that two different stages of material deterioration are visible. Nine new fragments have been detected and placed in the reconstruction.—D.J.H.

1228. I. KNOHL, "The Date and Innovation of the Messianic Hymns," *RevQum* 20 (79, '02) 487-489.

In discussion with M. Broshi and H. Eshel [§ 47-533r], the article contends that there is a scholarly consensus that 4Q491 should be dated on paleographical grounds to the Herodian period, that F. M. Cross can be followed in dating 4QH^a to ca. 25 B.C., and that the combination of divine status and suffering in the messianic hymns of Qumran permits us to see in them a remarkable development in the history of the messianic idea.—C.R.M.

1229. D. J. LASKER, "The Dead Sea Scrolls in the Historiography and Self-Image of Contemporary Karaites," *DeadSeaDisc* 9 (3, '02) 281-294.

Karaism is the most resilient, longest surviving, Jewish sectarian form of religion, having presented an alternate, nonrabbinic Judaism for at least the past 1100 years. No one can doubt that there are many similarities between the Dead Sea scrolls, including *Damascus Document,* and Karaism. For the "Karaites of Israel" the relationship between the Dead Sea scrolls and Karaism is a recurring theme in their self-perception and attempts to assert genuine Jewishness. This is not the case with the contemporary "Karaites of Christendom" who generally have no desire to be considered as Jews.—D.J.H.

1230. J.-P. LÉMONON, "Qumran: où en est-on?" *Études* 397 (5, '02) 499-511.

After sketching the story of the discovery of the Qumran scrolls and their publication, the article discusses the buildings, manuscripts, and inhabitants of Qumran. Then it considers what the Qumran manuscripts tell us about the diversity within 1st-century Judaism, the practices and beliefs of the Qumran people, their contributions to understanding the OT, and the relationship between Qumran and Christianity.—D.J.H.

1231. B. M. LEVINSON AND M. M. ZAHN, "Revelation Regained: The Hermeneutics of *ky* and *ʾm* in the Temple Scroll," *DeadSeaDisc* 9 (3, '02) 295-346.

The frequent replacement of conditional *ky* ("if") in biblical texts with its semantic equivalent *ʾm* in 11QTemple has been well documented. If in the biblical source *ky* marks a new law, then either *ky* is retained or *ky* is replaced by *ʾm* for redactional smoothing. If *ky* marks the continuation of a preceding apodictic command or prohibition, the original definition of the legal unit is retained by placing an interval before the apodictic rule as a "new unit" marker and the *ky* of the biblical source is leveled to *ʾm.* The use of conditionals in *Temple Scroll* demonstrates the redactor's sophistication as a reader of sources and his accomplishment as an editor. Also included are appendixes on (1) the use of *ky* and *ʾm* in selected legal texts from Qumran, and (2) the use of *ky* and *ʾm* and the spacing system of *Temple Scroll.*—D.J.H.

1232. H. LICHTENBERGER, "Messiasvorstellungen in Qumran und die neutestamentliche Christologie," *CommViat* 44 (2, '02) 139-160.

After general observations about messianic texts from Qumran and their context in Second

Temple Judaism, the article considers various end-time figures in the expectations of the Qumran community: the prophet and the messiahs from Aaron and Israel, royal-sovereign messiah concepts, priestly messiah concepts, and prophetic messiah concepts. It concludes with reflections on the significance of these Qumran-Essene messiah texts for NT Christology.—D.J.H.

1233. T. H. LIM, "Intellectual Property and the Dead Sea Scrolls," *DeadSeaDisc* 9 (2, '02) 187-198.

This discussion of the Qimron v. Shanks et al. legal case pertaining to the text of 4QMMT outlines the background of the case, considers the main points of both the original judgment and the appeal decision, and offers some personal reflections on how this case will affect the way in which Qumran scholars work. It concludes that copyright is not the same the world over, and that scholars should seek permission to cite, give due attribution, and discuss transcriptions in connection with images (photographic or electronic) of the fragment and scroll.—D.J.H.

1234. S. METSO, "Qumran Community Structure and Terminology as Theological Statement," *RevQum* 20 (79, '02) 429-444.

The diversity of the organizational terminology used in the various Qumran rule texts is apparent at all levels of community structure. This article contends that these terms did not function merely as organizational definitions but served a theological function as well (i.e. they expressed the self-understanding of the community), and that sociological clarity was less the goal of the Essene writers than theological impact.—D.J.H.

1235. M. PHILONENKO, "Adonaï, le Messie et le Saoshyant. Observations nouvelles sur 4Q521," *RevHistPhilRel* 82 (3, '02) 259-266.

The three great figures presented in 4Q521 [see § 47-537] are Adonai, the Messiah, and the Saoshyant. The third figure, who comes from Iranian mythology, appears in 4Q521 7 ii 6, under the name of "the one who revives."—D.J.H.

1236. B. REPSCHINSKI, "Ausmass und Funktion der Henochfragmente in Qumran," *ProtoBib* 11 (1, '02) 3-20.

After reviewing scholarly debates about the Enoch fragments found at Qumran, the article presents an inventory of the Qumran Enoch manuscripts, discusses related Qumran texts (*Jubilees, Genesis Apocryphon, Damascus Document,* etc.), and reflects on the significance of the Enoch fragments for understanding the Qumran community (with particular attention to calendar reckoning, theodicy, and eschatology).—D.J.H.

1237. S. SEGERT, "Access to the Dead Sea Scrolls — V," *CommViat* 44 (1, '02) 69-125.

This fifth installment [see § 44-2005] in an ongoing survey of research on the Dead Sea scrolls deals with recent editions of texts in the Discoveries in the Judean Desert series, the *Encyclopedia of the Dead Sea Scrolls* (2000), and the Czech version of a book by D. Flusser.—D.J.H.

1238. S. SEGERT, "Access to the Dead Sea Scrolls (DSS) — VI," *CommViat* 44 (2, '02) 192-219.

This sixth installment in an ongoing survey of recent publications on the Dead Sea scrolls discusses an edition of texts, several collections of articles, and several books about the Dead Sea scrolls.—D.J.H.

1239. B. THIERING, "The Qumran Sundial as an Odometer Using Fixed Lengths of Hours," *DeadSeaDisc* 9 (3, '02) 347-363.

The small stone sundial discovered at Qumran [see § 42-559] had a secondary function which did not rely on shadows, the detachable gnomon having been removed. The added marks were for the purpose of adapting it to serve as a kind of odometer for travelers, who carried the small object with them. It measured the distances walked in terms of time.—D.J.H.

1240. I. YOUNG, "The Stabilization of the Biblical Text in the Light of Qumran and Masada: A Challenge for Conventional Qumran Chronology?" *DeadSeaDisc* 9 (3, '02) 364-390.

The article first reviews three recent attempts (F. M. Cross, S. Talmon, E. Tov) to explain the striking difference between the Qumran biblical texts and those from the other findspots (Masada, Wadi Murabbaʿat, Naḥal Ḥever, Wadi Sdeir). Then it discusses the significance of the differences of the Masada biblical texts with the Qumran biblical texts, a new theory on the date of the deposit of the Qumran scrolls (mid-1st century B.C. instead of A.D. 68), and the stabilization of the text of the Hebrew Bible. It concludes that the redating of the deposit of the Qumran manuscripts allows us to value Josephus' statement about the fixed nature of the biblical text in the late 1st century A.D. (see *Against Apion* 1:42) as more than empty rhetoric; at the very least the 1st century B.C. proposal challenges scholars working with the A.D. 68 chronology to explain the anomalous data. An appendix on pp. 388-390 treats the origin of the twenty-four book Scripture collection.—C.R.M.

1241. E. ZURLI, "La giustificazione 'solo per grazia' in *1QS* X,9-XI e *1QH^a*," *RevQum* 20 (79, '02) 445-477.

Analysis of the language and content of the final hymn in 1QS and of some passages in 1QH^a highlights the theme of justification "only by grace." While this concept is only implicit in 1QS x, 9–xi, it can be said to be explicit in 1QH^a xiii, 16-17 (v, 22-23) where the adverb *rq* ("only") is used. The presence of such a concept is confirmed by the role of the Law whose fulfillment does not have the power to justify. The "justification by grace only" passages occur in a context of prayer and seem to allude to some universalistic view.—D.J.H.

Dead Sea Scrolls, §§ 47-804–805, 1095, 1145, 1195, 1199, 1206, 1212, 1215, 1269, 1289, 1317–1318, 1323, 1346.

Jewish World

1242. M. I. AGUILAR, "Time, Communion, and Ancestry in African Biblical Interpretation: A Contextual Note on 1 Maccabees 2:49-70," *BibTheolBull* 32 (3, '02) 129-144.

After considering developments in African biblical scholarship (including the African preference for the OT over the NT), the article describes some of the historical events and sources related to 1 Maccabees 1–2 within the historical period narrated by its author. Then it explores contemporary African issues of ancestry and community that can be useful to contemporary biblical scholarship by providing a model of ancestry deriving from contemporary sub-Saharan scholars and readily applicable in a historical reading of the books of Maccabees and of 1 Macc 2:49-70 in particular. Finally it suggests that the sub-Saharan contextual reading of the Bible can provide cultural insights into ancestrism with the kinship relations and cultural parameters of sociability that come very close to those of the time and space of the Jewish narratives.—D.J.H.

1243. D. C. ALLISON, "Job in the *Testament of Abraham*," *JournStudPseud* 12 (2, '01) 131-147.

While *Testament of Abraham* quotes from Genesis rarely and explicitly refers to episodes therein only occasionally, vast portions of it rewrite lines and episodes from Abraham's story as told in Genesis 12–25. The work is also greatly indebted to other portions of Scripture, most notably in the material borrowed from Job and the idea that Abraham resembles Job because both are unaware of what is really going on.—D.J.H.

1244r. G. A. ANDERSON, *The Genesis of Perfection* [*NTA* 46, pp. 184-185].

L. SULLIVAN ET AL., "Adam and Eve in Jewish and Christian Imagination: A Forum About 'Genesis of Perfection,'" *Harvard Divinity Bulletin* [Cambridge, MA] 31 (1, '02) 10-16.—After introductory remarks by Sullivan (p. 10), M. STONE (p. 11) praises Anderson's work as innovative, and reflects on the reciprocal path between understanding the biblical text by its later interpreter and the influence of the biblical text on the interpreter's reading. R. CLIFFORD (pp. 11-12) describes the book as "interesting, bold, and innovative yet conservative," and considers the importance of studying the reception of biblical texts and the question of "original sin" in Genesis 1–3. P. FREDRIKSEN (pp. 12-13) discusses three issues pertaining to sex (sexual activity and purity in the Jewish tradition, NT approaches to sex, the issue of sex in the Garden of Eden), and commends Anderson for bringing together the various Adam-and-Eve traditions into a wonderful kind of exegetical harmony. J. LEVENSON (pp. 13-15) notes Anderson's determination to be fair and balanced in treating both Jewish and Christian traditions of interpretation, and sketches out three contexts in which the Hebrew Bible may be interpreted: Jewish, Christian, and historical-critical. On pp. 15-16 Anderson responds to various issues raised by the four reviewers.—D.J.H.

1245. R. A. ARGALL, "Competing Wisdoms: *1 Enoch* and *Sirach*," *Henoch* 24 (1-2, '02) 169-178.

A close reading of *1 Enoch* and Sirach brings them much closer together on the literary and conceptual spectrum. These two texts represent roughly contemporary Jewish writings that not only describe themselves as wisdom in competition with other wisdom, but do so when explicating the same themes. In that explication we can recognize both a shared conceptual framework and a common fund of literary forms and vocabulary. The article addresses issues in connection with these observations under the rubrics of revelation, creation, and judgment, respectively.—C.R.M.

1246. L. BAYNES, "Philo, Personification, and the Transformation of Grammatical Gender," *StudPhilonAnn* 14 ('02) 31-47.

While Philo treated grammatical gender with characteristic gravity, he juggled it audaciously generally to elevate the male and denigrate the female. The article explores two major issues: (1) ancient treatments of grammatical gender, especially in their concerns with the conflict between "nature" (φύσις) and "convention" (νόμος/θέσις); and (2) Philo's transformation of grammatical gender both within and outside the context of personification, particularly in its relation to Stoic linguistic theory.—D.J.H.

1247. A. BEDENBENDER, "Jewish Apocalypticism: A Child of Mantic Wisdom?" *Henoch* 24 (1-2, '02) 189-196.

Although in current research there is a far-reaching consensus that Jewish apocalypticism received essential impulses from Babylonian mantic wisdom, the supposed resemblance disappears under close analysis. In the dream interpretations of Joseph and Daniel, the content of the dreams has nothing to do with mantic wisdom. Even in the case of Enoch there is no clear resemblance to mantic wisdom. To identify mantic wisdom as the "mother of Jewish apocalyptic" is not only completely exaggerated but also misleading. When Jewish apocalypticism emerged, the main impulses came from the prophetic tradition; mantic wisdom might be described as a great-aunt of the second degree, at the most.—C.R.M.

1248. A. BEDENBENDER, "Traces of Enochic Judaism within the Hebrew Bible," *Henoch* 24 (1-2, '02) 39-48.

Some of the many similarities between the Enochic Book of the Watchers and the Mosaic Genesis seem to be the result of a kind of mythological competition. But the form of the reaction is not fixed, and the overlaps are not to be explained by one general model.—D.J.H.

1249. C. T. BEGG, "The Dynastic Promise according to Josephus," *Sacris Erudiri* [Turnhout] 39 ('00) 5-19.

The article investigates Josephus' retelling of the OT dynastic promise to David passage(s) in 2 Samuel 7/1 Chronicles 17 in his *Antiquities* 7:90-95 under three headings: David/Nathan exchange, God's word to David, and David's response. It considers how Josephus' account provides an instructive glimpse of the many and varied dimensions (sources, textual forms, rewriting techniques, distinctive features, audiences) present in his biblical paraphrase.—D.J.H.

1250. K. BERTHELOT, "Philo and Kindness towards Animals (*De Virtutibus* 125-147)," *StudPhilonAnn* 14 ('02) 48-65.

After briefly summarizing the structure of Philo's demonstration concerning the φιλανθρωπία of Moses and the Mosaic Law in *De virtutibus,* the study focuses on the case of humaneness toward animals in paragraphs 125-147 with attention to the following questions: (1) Why does Philo introduce this section? What is its apologetic function? and (2) What kind of influences are at work here? What is the basis of the argument? It concludes that this section of *De virtutibus* is a crucial part of Philo's demonstration that the Law of Moses does not advocate hatred of non-Jews (a *qal waḥomer* argument based on the laws pertaining to animals), and that Philo took his main argument from a Pythagorean tradition that was also well known in Stoic circles.—C.R.M.

1251. J. BLENKINSOPP, "The Bible, Archaeology and Politics; or The Empty Land Revisted," *JournStudOT* 27 (2, '02) 169-187.

The myth of "the empty land" in the 6th century B.C. originated with the dominant Judeo-Babylonian elite in Judah under Persian rule, and is inscribed most clearly in Chronicles, which was composed either shortly before or shortly after Alexander's conquests. During the

Hellenistic period, when interest in national and ethnic origins was running high, this myth instigated one of several accounts of the initial Israelite occupation (in Joshua's time) of the Palestinian hill country as supposedly empty of inhabitants.—D.J.H.

1252. E. Bons, "Ein Blick in die Werkstatt der *Septuaginta Deutsch*," *BibLiturg* 75 (4, '02) 282-287.

In order to provide a glimpse into work on the *Septuaginta Deutsch* project that aims to publish the complete Septuagint in German in 2005 [see § 47-1253], the article discusses the various issues that arise in translating and commenting on the Psalms (e.g. headings, deviations of the LXX from the MT, parallels with other texts), using Psalm 7 as a specific example.—C.R.M.

1253. E. Bons, "Das Projekt 'Septuaginta Deutsch' im Kontext gegenwärtiger Septuaginta-Forschung," *BibLiturg* 75 (4, '02) 274-282.

The article describes a project underway that aims to translate for the first time the entire Septuagint into German. It discusses the origin and contents of the LXX, characteristics of the LXX as a translation of the Hebrew Bible, the desire for a complete German language translation of the LXX, the need for overviews and detailed studies of the individual LXX books, and the conception of the *Septuaginta Deutsch* (projected publication date: 2005) in two volumes: an *Übersetzungsband* with brief notes and a *Begleitband* offering detailed interpretations of the text.—C.R.M.

1254. C. Boyd-Taylor, "The Evidentiary Value of Septuagintal Usage for Greek Lexicography: Alice's Reply to Humpty Dumpty," *BullIntOrgSeptCogStud* 34 ('01) 47-80.

A lexicon of the Septuagint, i.e. a corpus-based description of its usage, however carefully executed, involves one in the category error of treating a translation-corpus as if it were compositional literature. The article discusses LXX lexicography with attention to the aims of the IOSCS and the contributions of J. Lust and T. Muraoka, the source-oriented approach to translation lexicography (the example of λαμπάδιον), the target-oriented approach to translation lexicography, and putting to rest the idea of a Septuagint lexicon. It encourages the adoption of a target-oriented framework within which the constitutive character of the text as a translation can be squarely addressed, i.e. the place of the text within the community of readers by whom and for whom it was translated.—C.R.M.

1255. J. H. Charlesworth, "A Rare Consensus Among Enoch Specialists: The Date of the Earliest Enoch Books," *Henoch* 24 (1-2, '02) 225-234.

After reflecting on factors that underline the importance of *1 Enoch,* the article discusses misleading views of R. H. Charles on Jewish apocalypses including *1 Enoch,* the composition history of *1 Enoch,* debate over the date of the earliest sections of *1 Enoch,* and consensus on the date. It concludes that sometime between 300 and 200 B.C. a group of learned Jews in Palestine began to compose what we know as the Astronomical Books of Enoch and the Book of the Watchers.—C.R.M.

1256. J. H. Choi, "The Doctrine of the Golden Mean in Qoh 7,15-18: A Universal Human Pursuit," *Biblica* 83 (3, '02) 358-374.

While Qoh 7:15-18 supports the doctrine of the golden mean, this idea is not limited to the Hellenistic age or to the Greek realm. Rather, a consideration of the nature of Hellenism, the linguistic data of Qoheleth, and the presence of the golden mean in other cultures demonstrate that the idea is most likely a universal phenomenon.—D.J.H.

1257. J. Ciecielag, "The Reign of Archelaus, Ethnarch of Judaea," *Polish Journal of Biblical Research* [Krakow] 1 (1, '00) 117-126.

With reference mainly to the pertinent texts in Josephus' works, the article describes the life of Archelaus, the son of Herod the Great, with particular attention to his tumultuous rule over Judea from 4 B.C. to A.D. 6.—D.J.H.

1258. F. Clancy, "The Date of LXX," *ScandJournOT* 16 (2, '02) 207-225.

According to standard scholarship today the first Greek translation of the Hebrew Bible occurred in the late 4th to mid-3rd century B.C. A number of Jewish-Hellenistic witnesses are identified as having used the Septuagint in the late 3rd or early 2nd century (Demetrius the Chronographer, *Letter of Aristeas,* Eupolemus, Ezekiel the Tragedian, Aristobulus, Artapanus). In many cases, however, it is their use of the Septuagint that influences scholars to date their works so early. Without these witnesses (none flourished earlier than 150 B.C.) it may be possible to date the LXX no earlier than the mid-2nd century, after the Hasmonean rededication of the Temple in 164 B.C.—C.R.M.

1259. J. J. Collins, "Theology and Identity in the Early Enoch Literature," *Henoch* 24 (1-2, '02) 57-62.

The tradents of the Enoch literature originally had an identity that was not grounded in the Mosaic Torah or in what we know as the canonical Scriptures. Even though at some point there was a rapprochement between the Enochic and Mosaic traditions, the "chosen righteous" were a group set apart and appealed to an authority older than Moses.—D.J.H.

1260. M. Corsano, "Lot e il destino di Zoar," *Orpheus* [Catania] 22 (1-2, '02) 26-38.

The article first considers how the biblical episode of Lot and the fate of Zoar in Gen 19:17-23 was treated in the book of Wisdom and by Josephus and Philo. Then it discusses the various interpretations given to it by Christian writers (Origen, Ephrem, Jerome, Theodoret) and in *Genesis Rabbah* and other rabbinic works.—D.J.H.

1261. M. Croughs, "Intertextuality in the Septuagint: The Case of Isaiah 19," *BullIntOrg SeptCogStud* 34 ('01) 81-94.

One of distinctive features of the Septuagint version of Isaiah is its application of intertextuality; that is, the use of passages from elsewhere in Isaiah and from other biblical books. The article gives many examples of intertextuality from the oracle against Egypt in the Septuagint of Isaiah 19, and concludes that the translator used both the Hebrew and the Greek versions of the Pentateuch (and other biblical books).—D.J.H.

1262. P. Davies, "The Origin of Evil in Ancient Judaism," *AusBibRev* 50 ('02) 43-54.

Neither Jewish nor Christian orthodoxy blames God for evil, or makes him responsible in any way for it. Evil must therefore originate in some way outside of God but not in such a way that it compromises his omnipotence. In Judaism the two major alternatives are to posit sin as originating with the gods (*1 Enoch* 6–11, the scapegoat ritual, the fallen angel myth) or as originating with humans (wisdom texts, Genesis 2–6).—D.J.H.

1263. M. DE JONGE, "The Two Great Commandments in the Testaments of the Twelve Patriarchs," *NovTest* 44 (4, '02) 371-392.

As a way of illustrating the complexity of the relationships between the so-called OT Pseudepigrapha and early Christianity, the article focuses on the statements in *Testaments of the Twelve Patriarchs* concerning the commandments to love God and to love one's neighbor, and on forgiveness as the supreme example of love. It argues that R. H. Charles's assessment of the paraenesis of *Testaments* as an essential link between the ethical teaching of the OT and that of the NT rests on a dubious literary-critical analysis, inspired by a too great confidence in our ability to discard later Christian interpolations and to distinguish between different stages in the Jewish transmission of the book. The so-called OT Pseudepigrapha must first be taken seriously as part of early Christian literature before trying to use them one way or another as witnesses to Judaism in the period around the beginning of the Common Era.—D.J.H.

1264. K. DE TROYER, "Zerubbabel and Ezra: A Revived and Revised Solomon and Josiah? A Survey of Current 1 Esdras Research," *CurrBibRes* 1 (1, '02) 30-60.

After tracing the long history of research on 1 Esdras, the article considers 1 Esdras in the context of research on Chronicles, Ezra, and Nehemiah. Then it treats more recent 1 Esdras research, the "three youths" story, and the possible significance of 4QEzra and 4Q550. Finally it suggests that the author of the *Vorlage* of 1 Esdras compiled the story by using 2 Chronicles 35–37, Ezra-Nehemiah, and 2 Kings 22 and its parallels; and that he inserted the "three youths" story, reorganized the letters, added Nehemiah 8, and presented the authorial perspective in 1 Esdr 1:21-22, thus offering an alternative to the biblical Ezra-Nehemiah story.—D.J.H.

1265. C. G. DEN HERTOG, "The Contribution of the Daughter Translations to the Lexicography of the Septuagint. With special emphasis on the Sahidic translation of Deuteronomy 1-10," *JournNWSemLang* 28 (1, '02) 57-67.

Since daughter translations of the Septuagint tend to interpret and clarify, in some cases they can be of help to the lexicographer of the Septuagint. The article illustrates this point with reference to various features in the Sahidic version of Deuteronomy 1–10: conjunctions, a case of historical geography (Deut 1:7), the adjective/substantive dilemma, the differentiation between οἶκος and οἰκία, the differentiation between ἀκούω + genitive and ἀκούω + accusative, and ἀργύριον as "silver" and "money."—D.J.H.

1266r. D.-M. D'HAMONVILLE, *La Bible d'Alexandrie.* Vol. 17, *Les Proverbes* (Paris: Cerf, 2000).

J. COOK, "Les Proverbes — La Bible d'Alexandrie. Review Article," *JournNWSemLang* 28 (1, '02) 103-115.—This review article enters into debate with d'Hamonville about the Septuagint of Proverbs on issues of methodology, dating and localizing, the order of chapters, miscellanea, and the notes. While d'Hamonville regards the translator as an eclectic Jewish philosopher who applied various philosophical insights in his translation, the reviewer prefers to view him as a conservative Jewish thinker who would not apply Greek philosophical perspectives positively but utilized them in order to explicate a Semitic idea to his hellenized readers.—D.J.H.

1267. D. DIMANT, "1 Enoch 6–11: A Fragment of a Parabiblical Work," *JournJewStud* 53 (2, '02) 223-237.

1 Enoch 6–11 stands apart within *1 Enoch* as well as within in the Book of the Watchers

(*1 Enoch* 1–36), and betrays its independent nature and origin. After considering its present context, the article provides an analysis of *1 Enoch* 6–11 (with particular attention to its treatment of Gen 6:1-14), discusses its structure and technique, and reflects on the nature of the source underlying it. It concludes that the author of the Aramaic Book of the Watchers extracted chapters 6–11 from a Hebrew narrative source.—D.J.H.

1268. L. DiTommaso, "A Report on Pseudepigrapha Research since Charlesworth's *Old Testament Pseudepigrapha*," *JournStudPseud* 12 (2, '01) 179-207.

Taking as its starting point the two-volume *Old Testament Pseudepigrapha* (1983-85) edited by J. H. Charlesworth, the article first describes significant additions to the study of the OT Pseudepigrapha and related literature since 1985, notes some characteristics of recent Pseudepigrapha scholarship, and offers suggestions about work that remains to be done. Then it reflects on the Pseudepigrapha and Christian origins from a bibliographical perspective. An appendix (pp. 202-207) considers the present and future bibliography of the Pseudepigrapha.—D.J.H.

1269. L. Doering, "*Jub* 50:6-13 als Schlussabschnitt des *Jubiläenbuchs* — Nachtrag aus Qumran oder ursprünglicher Bestandteil des Werks?" *RevQum* 20 (79, '02) 359-387.

Jubilees takes up the Sabbath issue twice at 2:17-33 and 50:6-13, and some scholars have suggested on the basis of source-critical considerations that *Jubilees* 50 or parts of it represent a later addition by an editor, who according to some should be identified as a member of the Qumran community. This study contends that such claims are unwarranted and that *Jub.* 50:6-13 makes good sense as the original closing section of the work. It shows that the title quotation in *Jub.* 50:13 adheres to formal standards, that the frame created by chapters 2 and 50 corresponds to the sequence of Sabbath texts in the Pentateuch, that chapter 50 does not contradict the focus on Israel established by chapter 2, and that tensions between the regulations in 50:8,12 and halakic Sabbath texts from Qumran suggest a non-Qumran provenance for chapter 50.—C.R.M.

1270. C. Dogniez, "The Greek Renderings of Hebrew Idiomatic Expressions and their Treatment in the Septuagint Lexica," *JournNWSemLang* 28 (1, '02) 1-17.

After general observations on Greek renderings of Hebrew idiomatic expressions in the LXX, the article considers four examples: προστίθεμαι πρὸς τὸν λαόν, λαλέω εἰς/ἐπὶ τὴν καρδίαν τινός, λαμβάνω τὸ πρόσωπον, and ἐπιστρέφω (or ἀποστρέφω) τὴν αἰχμαλωσίαν. It concludes that analysis of the Greek rendering of Hebrew idiomatic expressions is of importance not only for the study of the Septuagint's translation technique but also for evaluating the translators' language, especially its flexibility and its capacity to resolve problems of translation and to say the Hebrew things in Greek.—D.J.H.

1271. J. H. Ellens, "Bibliography," *Henoch* 24 (1-2, '02) 235-254.

This list of books and articles on *1 Enoch* and related matters is divided into two main sections (before 1950, after 1950) and arranged according to the alphabetical order of the authors' names.—D.J.H.

1272. J. H. Ellens and F. García Martínez, "Enochians and Zadokites," *Henoch* 24 (1-2, '02) 147-153.

The article discusses the papers by E. and H. Eshel [§ 47-1275], M. Himmelfarb [§ 47-1288], D. W. Suter [§ 47-1317], and E. J. C. Tigchelaar [§ 47-1318], and notes the topics raised by other scholars in the discussion of them.—D.J.H.

1273. M. ELLIOTT, “Covenant and Cosmology in the Book of the Watchers and the Astronomical Book,” *Henoch* 24 (1-2, ’02) 23-38.

The cosmology of the Astronomical Book and Book of the Watchers in *1 Enoch* are remarkable examples not of adopting the science (or religion) of neighbors but of adapting widely held beliefs for the writers’ own purposes. With little exception the cosmology of both books can be successfully categorized under three main rubrics, all related in one or another way to covenant: calendar, covenantal witness motif (including the viewing-of-fates motif), and blessing and curse speculation.—D.J.H.

1274. M. ELLIOTT, “Origins and Functions of the Watchers Theodicy,” *Henoch* 24 (1-2, ’02) 63-75.

The theodicy in the Enochic Book of the Watchers allowed its proponents the opportunity to reflect on the nature of evil—and on reward and punishment—in line with thought on covenant. The angel lists in *1 Enoch* 20:1-7 and 6:7 witness to the struggle with how God can “bring” evil (curse) and yet not be the author of it, just as much as it witnesses to the struggle to understand how evil can be so universal, penetrating, and disabling. This theodicy helped to reveal how even the children of Israel could be misled into grave sin. Its emergence was probably the product of sectarian debate, failure of the Adam theodicy, the “sons of God” tradition (see Gen 6:2), and factors imposing upon the tradition.—D.J.H.

1275. E. ESHEL AND H. ESHEL, “Toponymic Midrash in *1 Enoch* and in Other Second Temple Jewish Literature,” *Henoch* 24 (1-2, ’02) 115-130.

The article examines the integration of the following local geographical traditions into Jewish compositions: the Hermon tradition in the Book of the Watchers (*1 Enoch* 6:3-6; 13:7-9), the Shechem tradition in the Greek *Testament of Levi,* and the Shechem tradition in *Wars of the Sons of Jacob.* It attributes this phenomenon to the period of the Hasmonean conquests and ascribes its origins to an attempt to discover or rediscover Jewish roots in conquered territories.—D.J.H.

1276. S. FELDER, “What is *The Fifth Sibylline Oracle*?” *JournStudJud* 33 (4, ’02) 363-385.

The study attempts to identify and date two clear strata in *Fifth Sibylline Oracle,* and to suggest what they may tell us about Second Temple Judaism. It treats *Fifth Sibylline Oracle* and the Sibylline tradition, clues to the composition of *Fifth Sibylline Oracle,* “traditional” material in *Fifth Sibylline Oracle,* and the redactors’ material in *Fifth Sibylline Oracle.* Of the two broad strata that may be discerned, the earlier stratum, which could include both pagan and Jewish material, could have been written any time between about 300 B.C. and A.D. 70. The second stratum was probably written after and in reaction to the destruction of the Temple. While it is possible to see in these two strata two different approaches to the Gentile world, we should not see in *Fifth Sibylline Oracle* evidence that the Jews were giving up on their attempt to articulate their identity in Hellenistic terms. Rather, the document shows that they were able to articulate a social and political critique grounded in their own religious ideals but expressed through a traditionally pagan genre.—C.R.M.

1277. L. H. FELDMAN, “Philo’s Interpretation of Joshua,” *JournStudPseud* 12 (2, ’01) 165-178.

Philo, especially in *De vita Mosis,* diminishes Joshua’s role as compared with that of Moses whom he seeks to defend against the Greek writers who belittled him. In the war with

Amalek Moses takes the lead. In the golden calf incident Joshua represents subjective feeling toward the tumult in contrast to Moses who understands the true cause. In describing the spying mission Philo gives greater importance to Caleb. However, in his account of the choice of a successor to Moses in *De virtutibus,* Philo stressed that Moses did not select one of his own sons, even though in *De cherubim* he says that the seed in Moses' wife Zipporah was divinely planted.—D.J.H.

1278. L. H. Feldman, "Philo's Version of the 'Aqedah," *StudPhilonAnn* 14 ('02) 66-86.

After introducing the issues that arise in connection with Philo's extended treatment of the Aqedah in *De Abrahamo* 167-207, the article discusses the importance of the Aqedah for Philo and the question of his audience, the qualities of Isaac, and the setting of the Aqedah. It observes that the Aqedah is of particular importance for Philo because he seeks to answer malicious critics who had minimized Abraham's deed. These critics, in contrast to other pagan writers who had praised Abraham, are most likely non-Jews who had condemned the Jews for misanthropy.—C.R.M.

1279. L. H. Feldman, "The Portrayal of Sihon and Og in Philo, Pseudo-Philo and Josephus," *JournJewStud* 53 (2, '02) 264-272.

After reviewing the biblical data about Sihon and Og, the article considers how they are portrayed by Philo, ps.-Philo, and Josephus, respectively. While Philo minimizes and justifies the Israelites killing them, ps.-Philo passes over the episode almost completely, reporting only that Moses defeated them. Josephus insists that the Israelites were justified in their action, asserts that they killed all the inhabitants of Og's (but not Sihon's) cities but says nothing about women and children, and omits the statement that God hardened the spirit of Sihon because this would indict God.—D.J.H.

1280. F. Frazier, "Les visages de Joseph dans le *De Josepho,*" *StudPhilonAnn* 14 ('02) 1-30.

Within the commentary sections of Philo's *De Josepho* (28-36, 54-79, 125-156) the high moral value of the *politicus* is relativized by the ontological inferiority of the political world. In the narrative sections (2-27, 37-53, 80-124, 157-368) the figure of Joseph displays a number of characteristics that belong to the pious biblical hero rather than the *politicus* of the commentary sections. In the final narrative section and conclusion Philo displaces the portrait of the commentary sections through two speeches of Joseph (238-245 and 262-266) and two final assessments (246-246 and 268-270). These different images of Joseph do not merge into a synthetic figure of an ideal *politicus judaeus.*—D.J.H.

1281. G. Fuks, "Josephus on Herod's Attitude towards Jewish Religion: The Darker Side," *JournJewStud* 53 (2, '02) 238-245.

Josephus' *Antiquities* is rife with hostile evaluations of Herod, most of them seemingly based on Josephus' own observations of Herod's personality. The article investigates how Josephus handles this material and identifies what can be learned from it about Herod. It first discusses six cases where Josephus explicitly denounces Herod's actions as injurious to Jewish law. Then it deals with three incidents that seem to have involved transgression of Jewish law, although Josephus offers no negative comment. The more benign attitude of Josephus toward Herod in *War,* where he mainly followed the narrative of Nicolaus of Damascus, contrasts with *Antiquities* in which he used additional sources and also offers his own evaluations of events and characters. With regard to the historical Herod, it is clear that anything that had to do with his immediate interests in Rome took priority over any possible breach of Jewish law or custom. In matters that were not crucial for his own survival, Herod was ready to get his own way without directly clashing with the majority of his subjects.—C.R.M.

1282. A. GELSTON, "Some Hebrew misreadings in the Septuagint of Amos," *VetTest* 52 (4, '02) 493-500.

The article calls attention to twenty-three examples of misreadings of the Hebrew text of Amos by the Septuagint translator, and suggests that they are best explained by indistinct writing or damage to the Hebrew *Vorlage* used by the Septuagint translator.—D.J.H.

1283. S. GILLINGHAM, "From Liturgy to Prophecy: The Use of Psalmody in Second Temple Judaism," *CathBibQuart* 64 (3, '02) 470-489.

After examining the influence of psalmody in the OT prophetic books, the article looks at how the future-oriented use of psalmody is similarly evident in the compilation of the Psalms and in the Greek translation of the Psalter. Then it assesses the eschatological use of psalmody in the intertestamental period with reference to the Dead Sea scrolls and to the OT Apocrypha and Pseudepigrapha. It concludes that in the late Hellenistic period the psalms were seen not only as hymns and prayers to be used as resources for faith for the present crisis but also as prophetic assurances that these were indeed the last days, embodying promises of a new age about to break in.—D.J.H.

1284. I. GRUENWALD, "The Cultural Setting of Enoch-Apocalypticism: New Reflections," *Henoch* 24 (1-2, '02) 213-223.

In terms of sociological and economic theory the apocalyptic ethos is not detached from a specific perception of a practical lifestyle. People who are tied to the land create the infrastructure that sustains city life. As they used to do it in the past, so they will do it again in the future but with no external interference with their well-being. Christian eschatology and Enochic eschatology create an interesting cultural dichotomy. Christian eschatology in its NT phases was itinerant and nomadic, and the rural-nomadic lifestyle that sets the terms of reference for the Patriarchal cycle of stories persisted in early Christianity. It is somehow reversed in *1 Enoch,* and in later developments of western Christianity. Enoch in Scripture is a righteous person. His righteousness in apocalyptic literature, however, engages a cultural ethos (urban) that is the opposite of what it is in Scripture.—C.R.M.

1285. B. HALPERN-AMARU, "Flavius Josephus and *The Book of Jubilees.* A Question of Source," *HebUnCollAnn* 72 ('01) 15-44.

The study takes up the following question: To what extent does textual evidence indicate that Josephus in his *Antiquities* was familiar with material that appears in *Jubilees*? After noting previous identifications of similarities between *Antiquities* and *Jubilees* and clarifying terminology, it presents an enumeration that categorizes the exegetical similarities between the two texts by type and method. Of the forty-eight parallels identified, thirty-two entail examples of exegesis deriving from a perspective external to the biblical text ("applied exegesis") and sixteen involve examples of exegesis responding to perceived problems within the biblical text ("pure exegesis"). Nineteen of the affinities characterized as applied exegesis and nine of the affinities in pure exegesis are exclusive to these two texts. The most credible way to account for the quantity and quality of the parallels is to suppose that Josephus, like the sectarians at Qumran, was familiar with *Jubilees.*—C.R.M.

1286. J. HILL, "The Book of Jeremiah MT and Early Second Temple Conflicts About Prophets and Prophecy," *AusBibRev* 50 ('02) 28-42.

As the product of the late Persian or early Greek period, the Masoretic recension of Jeremiah displays a more tolerant view of the place of prophets in the life of the community. Unlike the hostile view put forward in Zech 13:2-6, it sees prophets as part of the community's landscape to such a degree that it uses the term *nby*ʾ to designate both its hero and its villains. In comparison to the Septuagint text of Jeremiah, it shows a heightened emphasis on the role of Jeremiah at the expense of Baruch and clearly (and repetitively) identifies the former as a *nby*ʾ. It has a particular view about the significance of the term *mś*ʾ, which is an acceptable expression in other postexilic prophets but for the MT's Jeremiah is a word that connotes contempt and derision for the *nby*ʾ and his message.—D.J.H.

1287. I. HIMBAZA, "Dt 32,8 une correction tardive des scribes. Essai d'interprétation et de datation," *Biblica* 83 (4, '02) 527-548.

The "correction" of "sons of God" to "sons of Israel" in Deut 32:8 was introduced only in the 1st century A.D. when the expression "sons of God" had become limited to the human sphere. This change should be separated from D. Barthélemy's suggestion regarding the correction of the number of Israelites who went down to Egypt (see Gen 46:27; Exod 1:5).—D.J.H.

1288. M. HIMMELFARB, "The Book of the Watchers and the Priests of Jerusalem," *Henoch* 24 (1-2, '02) 131-135.

1 Enoch 12–16 may reflect the controversy about priests marrying women from non-priestly families. The silence in the Book of the Watchers on royal priesthood may suggest disapproval. The author could have been a disaffected priest, but he could also have been a pious layman.—D.J.H.

1289. M. A. KNIBB, "Enoch Literature and Wisdom Literature," *Henoch* 24 (1-2, '02) 197-203.

The article summarizes and comments on papers treating aspects of the relation between *1 Enoch* and wisdom by L. Mazzinghi [§ 47-1296], R. A. Argall [§ 47-1245], B. G. Wright [§ 47-1327], and A. Bedenbender [§ 47-1247]. It notes that all the presentations would benefit considerably from the inclusion of the evidence of the wisdom texts from Qumran, particularly 4QMysteries and 4QInstruction.—C.R.M.

1290r. N. KOKKINOS, *The Herodian Dynasty* [*NTA* 43, pp. 423-424].

D. J. BRYAN, "The Herodians: A Case of Disputed Identity. A Review Article of Nikos Kokkinos, *The Herodian Dynasty,*" *TynBull* 53 (2, '02) 223-238.—Kokkinos tackles the issues related to the Herodian dynasty with the confidence of a classical historian who has an impressive knowledge of the main literary sources and the extant documentary evidence. While Kokkinos has moved forward the study of the Herodian dynasty, his theory of a Hellenistic Phoenician background of the Herod family lacks substantial support. Rather, Herod and many of his subsequent dynasty may best be understood as liberal, politically hard-headed Jews who recognized that for Jews to operate and to survive in the wider world of the *pax Romana* diplomatic concessions were needed toward the Roman empire and its polytheistic cultures.—D.J.H.

1291. M. KOLARCIK, "The Wisdom of Solomon: Justice and Creation," *BibToday* 40 (6, '02) 341-347.

The argumentation throughout the three main sections of the Wisdom of Solomon (chaps. 1–6; 7–10; 11–19) unfolds as a balanced but rigorous defense of Jewish faith. What binds the sections together so cohesively is the continuous use of the themes of justice and the positive role of creation. According to Wisdom, justice is the hallmark of the created world, and creation itself constantly labors for justice.—C.R.M.

1292. S. KREUZER, "A German Translation of the Septuagint," *BullIntOrgSeptCogStud* 34 ('01) 40-45.

After providing information about the genesis and organization of the project for publishing a German translation of the Septuagint, the article describes its textual basis, aims, structure, and special problems. The goal is to produce a translation of the Septuagint that is philologically reliable, easily readable, and transparent in a scholarly sense.—D.J.H.

1293. H. S. KVANVIG, "Origin and Identity of the Enoch Group," *Henoch* 24 (1-2, '02) 207-212.

After reflections on mimesis and myth, the article considers the background of the portraits and stories in *1 Enoch,* and the formative events in the Watchers story. At the bottom of the Enochic traditions we see a Judaism different from the Judaism of the Torah connected to Moses and Sinai. At one stage in history a conflict developed between the Enochic scribes and the priests of the Mosaic tradition. As a result of the invasion of the Greek armies around 300 B.C. the original critical dialogue with foreign wisdom was changed into polemic and the foreign wisdom was regarded as demonic.—C.R.M.

1294. H. S. KVANVIG, "The Watchers Story, Genesis and *Atra-ḫasīs,* A Triangular Reading," *Henoch* 24 (1-2, '02) 17-21.

The article first explains why the Watchers story in *1 Enoch* 6–16, the primeval history of Genesis, and the Mesopotamian creation story known as *Atra-ḫasīs* should be read together. Then it discusses how Genesis is used in the Watchers story, phenomena that suggest that Genesis knew the *Atra-ḫasīs* version of the flood story, the links between Gen 6:1-4 and *Atra-ḫasīs,* and features in the Watchers story that suggest that the scribes knew more from *Atra-ḫasīs* than can be read out of the Genesis flood story (especially Gen 6:1-4).—D.J.H.

1295. J. LIEU, "Not Hellenes but Philistines? The Maccabees and Josephus defining the 'Other,'" *JournJewStud* 53 (2, '02) 246-263.

The article first examines the texts of 1–4 Maccabees and the typologies of opposition that they construct. Then after raising the question of how the use of ἀλλόφυλος in the LXX for the Philistine opponents of Israel in the days of the Judges, of Saul, and of David shapes the reading of the Maccabean campaigns, it discusses "foreigners" and "Philistines" in Second Temple literature, "foreigners" in Josephus, and Philistines and Palestine in Josephus and beyond. It observes that Josephus could only exploit the potential of the language of the "foreigner" by avoiding the LXX's narrower use of the term for the Philistines; instead he consistently translates *plštm* by παλαιστῖνοι. It concludes that the Maccabean books do not present "the other" primarily in Greek dress—their opponents are not Hellenes but Philistines.—C.R.M.

1296. L. Mazzinghi, "Qohelet and Enochism: A Critical Relationship," *Henoch* 24 (1-2, '02) 157-167.

In Qohelet we find a strong attack against Zadokite Judaism and an even stronger opposition to the first Enochic tradition. After noting the evident difference between Qohelet and the Enochic tradition represented by Qoh 3:17-21, the article discusses three other examples drawn from Qohelet (1:9; 4:17–5:6; 12:1-8) in which we find a quotation of Enochic and apocalyptic themes together with a strong critique. For Qohelet as for the early Enochic tradition, the Law and the Temple are unable to grant salvation to human beings. But unlike the Enochic tradition, Qohelet denies any kind of knowledge (e.g. dreams, visions, angels' revelations) except the wisdom that human beings can obtain from experience.—C.R.M.

1297. A. Morin, "L'ordre de marche de l'armée romaine: le témoignage de Flavius Josèphe," *Revue des Études Anciennes* [Bordeaux] 104 (1-2, '02) 145-162.

Josephus' statements about the marching order of the Roman army in his *Jewish War* (see 3:119, 121, 125; 5:47-49) are important for their information concerning the Roman imperial army in the field, since Roman writers rarely discussed the tactical organization of the army. His detailed accounts provide valuable information regarding the disposition and preparations of the Roman military units.—D.J.H.

1298. M. Mulzer, "Satzgrenzen im Jonabuch im Vergleich von hebräischer und griechischer Texttradition," *BibNotiz* 113 ('02) 61-68.

In the Septuagint of Jonah there are only six cases in which a Greek sentence runs on beyond the limits of a Hebrew sentence. The article analyzes these displacements in terms of morphology (Jon 2:3de; 2:6bc), syntax (2:10[b]cd), style (1:8fg), semantics (3:9[a]bc[d]), and secondary changes (2:6c, 7a).—D.J.H.

1299r. G. W. E. Nickelsburg, *1 Enoch 1* [*NTA* 46, p. 413].

M. A. Knibb, "Interpreting the Book of Enoch: Reflections on a Recently Published Commentary," *JournStudJud* 33 (4, '02) 437-450.—This commentary is a mine of information and represents a very substantial piece of work. All who are concerned with *1 Enoch* in any way will need to consult it. It does, however, also raise some fundamental questions of approach as well as a host of questions about points of detail. Among the former is Nickelsburg's account of the literary genesis of *1 Enoch,* his characterization of the book as a testament, and the methodology that he has adopted for his translation.—D.J.H.

1300. I. Nowell, "Immortality in Wisdom," *BibToday* 40 (6, '02) 355-359.

After reflecting on the nature of death, the article considers how the book of Wisdom presents the gift of immortality and reflects on its implications. Then it discusses how its approach differs from the Christian belief in resurrection and how it contributes to Christian understandings of faith, hope, and love.—D.J.H.

1301. A. Pawlaczyk, "The Motif of Silence in Philo of Alexandria's Treatise *Quis rerum divinarum heres sit* — Some Remarks," *Polish Journal of Biblical Research* [Krakow] 1 (1, '00) 127-132.

In Philo's treatise *Quis rerum divinarum heres sit,* the theme of silence is closely related to the theme of *logos* understood as the voice of speaking, speech, and language. Thought is nothing but a voiceless inner dialogue of the soul with itself.—D.J.H.

1302. P. Piovanelli, "A Theology of the Supernatural in the *Book of the Watchers*? An African Perspective," *Henoch* 24 (1-2, '02) 87-98.

Consideration of the various influences on the Enochic Book of the Watchers and the influences that it has had on African life indicates that this work can contribute in a useful crosscultural manner to improving our understanding of the religious and social meaning of the supernatural realm. It suggests that the author(s) was recuperating, regulating, and relegitimating some elements of forgotten "popular" and "syncretistic" beliefs and practices of Second Temple Judaism.—D.J.H.

1303. G. J. Polan, "Literary Creativity in the Wisdom of Solomon," *BibToday* 40 (6, '02) 349-353.

The article examines the two literary styles, the Greek diatribe and the Jewish midrash, that are employed by the author of Wisdom of Solomon to respond to the culture of Alexandria in 60 B.C. and the threat it presented to the Jewish faith. It considers the seasoned example of a Greek diatribe in Wis 1:1-15 and the midrash on the exodus experience in Wisdom 11–19, respectively.—C.R.M.

1304. B. Poniży, "Logos in the Book of Wisdom (18:14-16). Between Personification and Theologization," *Polish Journal of Biblical Research* [Krakow] 1 (1, '00) 27-49.

Wis 18:14-16 is a rereading of Exod 11:4 and 12:29. After introductory comments, the article considers literary motifs in Wis 18:14-16 (peaceful silence, midnight, *logos*, etc.), offers an interpretation of the text in the context of tradition, discusses the *logos* in the NT (with particular attention to Jn 1:1-18 and 1 Jn 1:1-4), and surveys the reception of Wis 18:14-16 in the NT and patristic writings.—D.J.H.

1305. B. Poniży, "Recognition of God According to the Book of Wisdom 13:1-9," *Polish Journal of Biblical Research* [Krakow] 1 (2, '01) 201-206.

Wis 13:1-9 teaches that pagans, not sharing in the gifts of revelation yet taking advantage of the achievements of human thought, are capable of recognizing God by means of analogous reasoning. The author of Wisdom borrowed this line of reasoning from pagan philosophy, and by means of pagan arguments he criticized the philosophical religion of pagans and thus formulated a new rational argument for the existence of God.—D.J.H.

1306. P. L. Redditt, "The Rhetoric of Jewish Apocalyptic Eschatology," *PerspRelStud* 28 (4, '01) 361-371.

In *Arguing the Apocalypse. A Theory of Millennial Rhetoric* (1994), S. D. O'Leary discusses four *topoi* of apocalyptic eschatology: the nature of spiritual authority, the meaning and significance of human suffering and evil, the nature of time, and the destiny of humanity and the cosmos. This article shows that one finds all four of O'Leary's *topoi* in all four subtypes of Jewish apocalypses, and that otherworldly journeys offer an alternate means of dealing with the *topos* of time by providing apocalyptic visionaries a place or places from which to see its end and beyond.—D.J.H.

1307. E. D. Reymond, "Prelude to the Praise of the Ancestors, Sirach 44:1-15," *HebUnColl Ann* 72 ('01) 1-14.

The prelude (Sir 44:1-15) to the Praise of the Ancestors asserts a distinction between those who earn a limited fame through their power, ability, or wisdom and those who win an eternal glory through their pious deeds. Study of the syntax and rhetoric of the passage shows that 44:3-6 refer to professions which by themselves engender limited fame, that 44:8-9 explicitly and unambiguously state that this type of glory does not secure a lasting remembrance (though it does not prevent it), and that the following verses (44:10-15) explicate that piety and righteousness do produce a "lasting name."—D.J.H.

1308. M. Rossetti, "Le aggiunte ebraiche e greche a Sir. 16,1-6," *Salesianum* 64 (4, '02) 607-648.

After considering the literary structure and thematic context of Sir 16:1-16, the article examines the many "additions" in the Hebrew and Greek texts, and suggests that these "additions" should be taken seriously as proof of the numerous rereadings and reinterpretations to which the book of Sirach was subjected.—D.J.H.

1309. R. Routledge, "Passover and Last Supper," *TynBull* 53 (2, '02) 203-221

The article looks at the form of the Passover celebration during Jesus' time and shows how Jesus' words and actions at the Last Supper not only fit well into the context of the Passover meal but also take on increased significance when viewed in this way. After asking whether the Last Supper was a Passover meal and describing the Passover celebration, it discusses the following elements of the Passover Seder in the 1st century A.D.: blessing the meal, ritual washing, dipping the herbs, uncovering the unleavened bread, retelling the story of salvation, blessing and breaking the unleavened bread, reliving the exodus, and drinking the wine.—D.J.H.

1310. D. T. Runia et al., "Philo of Alexandria. An Annotated Bibliography 1999," *StudPhilonAnn* 14 ('02) 141-179.

This installment [see § 46-1287] presents bibliographic information and abstracts for books and articles on Philo that appeared in 1999 (pp. 141-164), as well as addenda for 1993-97 (pp. 164-169) and a provisional bibliography for 2000-2002 (pp. 170-179). It was prepared by Runia, E. Birnbaum, K. A. Fox, A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, T. Seland, and D. Zeller.—D.J.H.

1311. P. Sacchi, "The Theology of Early Enochism and Apocalyptic: The Problem of the Relation Between Form and Content of the Apocalypses; The Worldview of Apocalypses," *Henoch* 24 (1-2, '02) 77-85.

After general observations on the study of apocalyptic, the article discusses the contents of the earliest Enochic theology, the relation between form and content in apocalyptic and early Enochism, and the origins of Enochism.—D.J.H.

1312. D. Scaiola, "Il tema della manna nel Libro della Sapienza: un esempio di inculturazione," *EuntDoc* 55 (3, '02) 41-62.

After discussing the literary genre of the book of Wisdom (ecomium and midrash) and the structure of chapters 10–19, the article discusses the theme of manna in the OT (Exodus 16;

Num 11:6-9 [21:5-6]; Deut 8:3-16; Psalms) and in the book of Wisdom (16:15-29; 19:21). It shows how the author of Wisdom, while disowning nothing of his traditional religious inheritance, has reexpressed it through literary categories, vocabulary, and concepts of the Hellenistic world, thus enriching the biblical message and offering an actualized comprehension of it.—D.J.H.

1313. B. SCHMIDT, "The Origins of Enoch Traditions: The View from Outside," *Henoch* 24 (1-2, '02) 49-53.

The article comments on the different approaches to the question of Enochic origins represented by H. S. Kvanvig [§ 47-1294], K. Koch, M. Elliott [§ 47-1273], A. Bedenbender [§ 47-1248], and D. Dimant.—D.J.H.

1314. I. W. SCOTT, "Is Philo's Moses a Divine Man?" *StudPhilonAnn* 14 ('02) 87-111.

The article intends to supplement C. Holladay's *Theios Aner in Hellenistic-Judaism* (1977) by taking a closer look at Philo's biography of Moses as the most important site from which to test Holladay's overall thesis that Josephus, Philo, and Artapanus offer no evidence that figures like Moses were anything like the divine men of the Greeks and Romans. It first discusses the features of Hellenistic "divine men" and then considers whether Philo portrayed Moses as a divine man. It notes that although Philo is not above using parallels between Moses and Hellenistic divine human beings, the two traits that might imply on their own the deification of a hero (divine parentage and bodily ascension) are absent from Philo's *Vita Mosis*. Nor do Philo's explicit statements encourage the view that Moses had become a god or a demigod. Philo never appears to have wavered in his conviction that there is a vast chasm between Creator and creature. Thus the burden of proof rests on those who would still argue that hellenized Judaism was the midwife for the birth of a "divine man Christology."—C.R.M.

1315. T. STAFFORD, "Violent Night, Holy Night," *ChristToday* 46 (13, '02) 40-44.

While not rising to the level of divine inspiration, the OT Apocrypha tell us much about the brutal and seductive world into which Jesus was born. Against this backdrop we see Jesus changing the terms of Israel's faith within an alien and idolatrous empire.—D.J.H.

1316. L. T. STUCKENBRUCK, "Genesis 6:1-4 as the Basis for Divergent Readings During the Second Temple Period," *Henoch* 24 (1-2, '02) 99-106.

After noting the importance of Gen 6:1-4 in early Jewish apocalyptic and sapiential thought, the article considers the reasons for different readings of this text and its literary context. It concludes that there is no coherent explanation for the status of the "sons of God" and their offspring in relation to the great flood, and observes that despite the annihilation of "all flesh," traditions persisted that regarded the Nephilim or "giants" as having somehow survived the flood.—D.J.H.

1317. D. W. SUTER, "Revisiting 'Fallen Angel, Fallen Priest,'" *Henoch* 24 (1-2, '02) 137-142.

Looking back on an essay on *1 Enoch* 6–16 that was published in 1979 [§ 25-349], this article notes that a missing piece has been supplied by 4QMMT B:75-82, which imposes strict endogamy upon the priestly community by permitting marriage only to the daughters of priests. It concludes that the scribal author/editor of *1 Enoch* 6–16 was concerned with maintaining the purity and holiness of the priesthood (and the sanctuary) through a strict practice of endogamy, but at the same time was open to some degree to cultural influences and practices from the Hellenistic world.—D.J.H.

1318. E. J. C. TIGCHELAAR, "Some Remarks on The Book of the Watchers, the Priests, Enoch and Genesis, and 4Q208," *Henoch* 24 (1-2, '02) 143-145.

(1) There is no apparent tension between the so-called Enoch group and the Jerusalem priesthood according to *1 Enoch* 12–16. (2) Enoch's description of the Paradise of Righteousness in the Far East was not an interpretation of the biblical narrative but rather an independent witness to one of the traditions used in Genesis 2–3. (3) 4Q208 was not a copy of Astronomical Enoch but only of a Synchronistic Calendar with or without an Enochic introduction or framework.—D.J.H.

1319. R. L. TROXEL, "Economic Plunder as a Leitmotif in LXX-Isaiah," *Biblica* 83 (3, '02) 375-391.

The theme of financial plunder endured by the people at the hands of their rulers is prominent in at least five passages in the Septuagint of Isaiah where the Hebrew text provides an inadequate basis for it: 3:12-15; 5:5-7; 5:16-17; 6:11-13; and 9:3-4. This leitmotif suggests that the Septuagint of Isaiah was translated in the second quarter of the 2nd century B.C., when Seleucid domination of Jerusalem and Judea was being thrown off.—D.J.H.

1320. K. J. TURNER, "A Study of Articulation in the Greek Ruth," *BullIntOrgSeptCogStud* 34 ('01) 95-114.

Comparison of the Hebrew and Greek texts of the book of Ruth in their uses of the article with proper nouns, common substantives, numerals, bound phrases, the direct object marker *ʾt* (*nota accusativi*), and *kl* rendered by πᾶς or ὅλος supports the position that the Septuagint of Ruth is a formal equivalence translation.—D.J.H.

1321. F. E. UDOH, "Jewish Antiquities XIV. 205, 207-08 and 'The Great Plain,'" *PalExpl Quart* 134 (2, '02) 130-143.

By granting "Joppa . . . and the villages in the great plain" to the Jewish state (Josephus, *Ant.* 14:205, 207-208), Julius Caesar and the Roman senate in 47 B.C. reasserted Rome's recognition of Jewish ancestral right to the seaport city and the surrounding territory between Joppa and Lydda, i.e. the villages of the plain of Sharon. By linking the gift of Joppa to the grant of these villages, Julius Caesar and the senate opened a door for Judea to the world by sea.—D.J.H.

1322. P. W. VAN DER HORST, "Joden en hooligans in de late oudheid (Jews and Hooligans in Late Antiquity)," *NedTheolTijd* 56 (4, '02) 273-279.

In the continuous riots between the late antique and Byzantine circus factions known as the "Blues" and the "Greens," the Jews always side with the Blues while the Greens invariably seem to engage in anti-Jewish actions. However, the sources never indicate the reasons and causes for this partisanship. After gathering the pertinent textual evidence, the article seeks to shed light on this problem with the help of social-science theories regarding group conflicts.—D.J.H.

1323. J. C. VANDERKAM, "Booklist," *JournStudPseud* 12 (2, '01) 209-216.

The article provides bibliographical data and descriptions of nineteen recently published works on early Jewish history and literature (including the Dead Sea scrolls).—D.J.H.

1324. J. C. VANDERKAM, "Covenant and Pentecost," *CalvTheolJourn* 37 (2, '02) 239-254.

After explaining what the OT says about the Festival of Weeks, the article considers how in *Jubilees* and the Dead Sea scrolls there is an association between this festival and covenantal renewal. Then it shows that even though Acts 2 offers little that reminds one of what the OT says about the festival, Luke was influenced by exegetical traditions that had grown around it in Jewish circles.—D.J.H.

1325. M. F. WHITTERS, "Testament and Canon in the *Letter of Second Baruch* (*2 Baruch* 78–87)," *JournStudPseud* 12 (2, '01) 149-163.

The testament contained in *2 Baruch* 78–87 stands as a literary bridge between the early testaments of the Jewish Bible and the purported last words of Baruch, shows signs of later Jewish testaments by relying on the apocalyptic visions of a well known biblical figure (Baruch), aspires to a level of religious authority that approximates what modern people would regard as authoritative or canonical, and is a document that is inwardly and outwardly focused and even interested in persuading Gentiles about the veracity of the Jewish revelation.—D.J.H.

1326. M. H. WILLIAMS, "The Case for Jewish Use of Moses as a Personal Name in Greco-Roman Antiquity," *ZeitPapEpig* 140 ('02) 279-283.

T. Derda's hypothesis [see §§ 42-627, 2057; 43-2036] that only Christians used the name "Moses" in antiquity, Jews having avoided it on account of its sanctity, is untenable. In fact, there is persuasive evidence for Jewish use of this name from Corycus, Athens, Babylonia, Zoar, and Ephesus. Furthermore, it cannot be discounted that Jews in Judea, at Wadi el-Mukatteb, and on Crete used it as well.—D.J.H.

1327. B. G. WRIGHT, "*Sirach* and *1 Enoch*: Some Further Considerations," *Henoch* 24 (1-2, '02) 179-187.

The article first summarizes an argument that the material we find in *1 Enoch* 72–82 (Astronomical Book), *1 Enoch* 1–36 (Book of the Watchers), and *Aramaic Levi Document* suggests that these works represent groups of priests and scribes who were disenchanted with the goings-on in the Jerusalem Temple and who felt disenfranchised vis-à-vis the priests who were in control of the cult of Yahweh in Jerusalem. Then it discusses the following four topics: wisdom and wisdom schools, the notion that these works represent particular groups, the use of the term "polemic," and the issue of improper marriages. It concludes that the texts under discussion represent groups who competed with one another for power and control.—C.R.M.

1328. A. YADIN, "A Greek Witness to the Semantic Shift *lqḥ*—'Buy,'" *Hebrew Studies* [Madison, WI] 43 ('02) 31-37.

The Greek book of Baruch 3:29-30 reflects a Hebrew original in which the verb *lqḥ* means "buy." This meaning is standard in mishnaic Hebrew but not in biblical Hebrew where *lqḥ* generally means "take." It is possible that Baruch is the earliest witness to the semantic shift of *lqḥ* from "take" to "buy."—D.J.H.

1329. A. YARBRO COLLINS, "The Theology of Early Enoch Literature," *Henoch* 24 (1-2, '02) 107-112.

The article responds to papers on the theology of the early Enoch literature by J. J. Collins [§ 47-1259], M. Elliott [§ 47-1274], P. Sacchi [§ 47-1311], P. Piovanelli [§ 47-1302], and L. T. Stuckenbruck [§ 47-1316], respectively.—D.J.H.

1330. V. ZATSEPIN, "Russian Scholarship on Philo," *StudPhilonAnn* 14 ('02) 136-140.

This review of major Russian studies on Philo published between 1885 and 2000 first describes works by M. Muretov, N. S. Trubetskoy, V. F. Ivanitsky, N. Smirnov, M. Elizarova, A. F. Losev, and V. Bychkov. It concludes with an overview of modern Russian translations of Philo's writings.—D.J.H.

Jewish World, §§ 47-760, 799, 831, 1033, 1055, 1062, 1080, 1095, 1205, 1366, 1383–1384, 1386.

Rabbinics

1331. D. BENATAR, "Obligation, Motivation and Reward: An Analysis of a Talmudic Principle," *Journal of Law and Religion* [St. Paul, MN] 17 (1-2, '02) 1-17.

A talmudic principle attributed to Rabbi Hanina (see *b. Abod. Zar.* 3a; *b. B. Qam.* 38a) claims that a person who is commanded to perform an action and who obeys is greater than the person who is not so commanded but nonetheless acts in the way the commandment requires. The saying is essentially a claim that those who are commanded and do receive greater reward than those who are not commanded and do.—D.J.H.

1332. B. A. BERKOWITZ, "Decapitation and the Discourse of Antisyncretism in the Babylonian Talmud," *JournAmAcadRel* 70 (4, '02) 743-769.

To illustrate the point that the dichotomy between history and hermeneutics was already problematized within rabbinic literature, this investigation of the pericope about decaptitation in *b. Sanhedrin* 52b shows how the 5th- or 6th-century A.D. anonymous redactors constructed the quandary of whether rabbinic law is a product of biblical exegesis or contemporary forces. It suggests that the dichotomy of history and hermeneutics serves to define the boundaries of Jewish religiocultural identity in a discourse that can be called "antisyncretism," and that the problem of history and hermeneutics is one of subcultural politics—the problem of a minority group culling out for itself a place within the dominant culture that it both co-opts and challenges.—D.J.H.

1333. A. COHEN, "The Contrastive Term '*ʾtwn mtnytw . . . ʾnn mtnynn*' in the Babylonian Talmud and Its Historical Significance," *HebUnCollAnn* 72 ('01) 45-60.

The contrastive formula *ʾtwn mtnytw . . . ʾnn mtnynn* ("you learn . . . we learn . . .") and similar formulas reflect differing traditions of two academies—not necessarily major academies—in talmudic Babylonia. This formula can be used to identify an *amora*'s origin and to prove that an *amora* was not resident in a given place; it may also be used to identify a hierarchic relationship between *amoraim* and to recognize hitherto unknown academies.—D.J.H.

1334. G. Comeau, "Un regard sur le statut du Livre dans le judaïsme," *LumVie* 51 (255, '02) 71-79.

After discussing the relationships between Scripture and tradition and between the Written Torah and the Oral Torah, the article considers the place of the Law and the Prophets in Judaism, openness in Jewish interpretation (midrash), modern Jewish methods of reading Scripture, the regulation of interpretation, and the Book as a guarantee of Jewish identity.—D.J.H.

1335. A. Dodi, "The Vocalization of the Barcelona Haggadah," *JournJewStud* 53 (2, '02) 339-353.

The spelling and vocalization of various verb and noun forms in the *Barcelona Haggadah* reflect features that are typical of Mishnaic Hebrew: vocalization of the *qal* infinitive form *lišʾal* as in the future in Mishnaic Hebrew; preference of *piel* over *hiphil* in the use of the verb *ṭbl;* high frequency of the plural suffix *-yn* in participles; vocalization of the noun *ṭahărâ* with two *a* vowels; and retention of the *a* vowel in the gentilic *haggālîlî.*—D.J.H.

1336. N. B. Dohrmann, "Analogy, Empire and Political Conflict in a Rabbinic Midrash," *JournJewStud* 53 (2, '02) 273-297.

This analysis of the debate over capital process in *Mekilta,* Neziqin 4 explicates the pericope from two interfacing perspectives: (1) as a paradigmatic example of the legal reasoning of the *Mekilta,* and (2) as a literary and legal utterance in the context of the Roman empire in which it was composed. It shows how analogy acts not only as a foundation for legal argumentation but also as a forum for the expression of cultural anxiety and contestation about rabbinic authority and identity in relationship to Roman power. It also argues that analogy becomes the mechanism for the mediation of these conflicts.—D.J.H.

1337. E. Dvorjetski, "The Medical History of Rabbi Judah the Patriarch: A Linguistic Analysis," *Hebrew Studies* [Madison, WI] 43 ('02) 39-55.

Talmudic literature contains more references to the maladies of Rabbi Judah the Patriarch (ca. A.D. 180-225) than to the illnesses of any other sage. After introductory comments, the article considers Rabbi Judah's bowel disease, his other illnesses, the illnesses in his family, his physicians and treatments, and the diagnosis of his illnesses. It concludes that the diagnosis of inflammatory bowel disease and its known association with seronegative spondathritis and with the HLA B-27 tissue type would explain all the clinical and familial aspects of Rabbi Judah's diseases.—D.J.H.

1338. R. Goldenberg, "Jewish Identity in the Ancient World," *Reconstructionist* [Wyncote, PA] 66 (1, '01) 17-21.

It seems that the ancient rabbis were torn between a desire to keep away from non-Jews as much as possible out of fear and mistrust, and an opposing realization that most people were quite decent—so that one could do business with them to mutual benefit most of the time.—D.J.H.

1339. L. Gordon, "The Multiple Identities of Rabbis and Other Jews," *Reconstructionist* [Wyncote, PA] 66 (1, '01) 22-27.

In the aftermath of the events of A.D. 70 and 135, the task that the rabbis gave themselves can be summarized in this way: How can we preserve the broadest possible coalition of Jewish identities in the emerging community without permitting differences to divide it? Even casual readers of early rabbinic literature are immediately struck by the inclusion of discordant voices in the text.—D.J.H.

1340. P. Hayman, "Disputation Terminology and Editorial Activity in the Academy of Rava Bar Yosef Bar Hama," *HebUnCollAnn* 72 ('01) 61-83.

The role of Rava bar Yosef bar Hama of Mehoza in editing the Babylonian Talmud has long been a matter of rabbinic and academic dispute. Examination of over three hundred *sugyot* formulated in the *ʾytybyh plwny lplwny* format shows that this disputation terminology is the product of editorial activity in 4th- and 5th-generation Mehoza, especially stressing the transmission lines of R. Huna, Rabbah, and R. Nahman bar Yaakov—the transmission lines favored by Rava and his colleagues and students in Mehoza.—D.J.H.

1341. D. Herman, "Hhlkh btrgwm hʾrmy lmgylt ʾstr — hlkh šl hdywtwt? (The Halakhah in the Aramaic *Targum* of the Book of Esther: Nonnormative Halakhah?)," *Beit Mikra* [Jerusalem] 171 ('02) 336-351.

The *First* and *Second Targum of Esther,* like the other written targums, were initially formulated and developed in the Second Temple period. But Jewish sages refrained from granting recognition to them because a heavenly voice forbade Jonathan ben Uzziel from translating the Hagiographa since they revealed the messianic end of days. As the halakah developed and evolved, the early halakot underwent change, were not known in later generations, and therefore were regarded as nonnormative.—D.J.H.

1342. J. Jacobs, "When the Rabbis Cry: Talmudic Responses to Injustice in the Biblical Text," *Reconstructionist* [Wyncote, PA] 66 (2, '02) 37-41.

In *b. Ḥagiga* 4b-5b we encounter a series of instances in which rabbis weep upon reading certain biblical verses in which God rebukes or turns away from the Jews. Their tears represent an acknowledgment of the impossibility of reconciling the cited verses with prevailing notions of justice.—D.J.H.

1343. S. Jankowski, "Judaizm poświątynny wobec chrześcijaństwa (Post-Temple Judaism vis-à-vis Christianity)," *CollTheol* 72 (2, '02) 63-83.

The destruction of Jerusalem and the Temple with its sacrifices, priesthood, and the Sanhedrin portended the death of Judaism. Yet a new form, rabbinic Judaism, emerged from deliberations at Jamnia quite likely as a response to Christianity. The early rabbis debated the canon, reformed prayer, emphasized the Shema in response to Christian belief in the divinity of Christ, and formulated the Eighteen Benedictions with the curse of the *mînîm.*—J.J.P.

1344. B. J. Koet, "'Sag lieber, dass er diesen Traum positiv deuten soll.' Über die Traumdeutung nach einem rabbinischen Traumbuch (Babylonischer Talmud Berachot 55–57)," *Kirche und Israel* [Neukirchen-Vluyn] 17 (2, '02) 133-149.

After a survey of the history of dream interpretation from antiquity to S. Freud and general comments about the Babylonian Talmud, the article focuses on the discussion of dreams in *b. Berakot* 55a–57b and considers specific passages that bring out various aspects of rabbinic dream interpretation: the dream as wisdom, nonsensical dimensions of dreams, the best use of the wisdom of a dream, and so forth.—D.J.H.

1345r. D. LENHARD, *Die Rabbinische Homilie* [*NTA* 43, p. 425].

A. SAMELY, "An Account of the Rabbinic Homily: Lenhard's Form-Analytical Index," *JournJewStud* 53 (2, '02) 371-379.—Lenhard's index amounts to an audacious and large-scale attempt to impose order on texts that constitute some of the most complex and difficult literary remains of the rabbinic period. She greatly advances the detailed study of five central rabbinic works, and demonstrates the vital consequences of an inadequate scholarly definition of the notion of the rabbinic homily while making a central contribution to that definition's refinement.—D.J.H.

1346. K. LUKE, "Ancient Jewish Exegesis," *IndTheolStud* 39 (2, '02) 126-149.

A thorough knowledge of ancient Jewish exegesis is essential to understand the message of the NT and of Jesus. After explaining key terms in ancient Jewish exegesis, the article gives examples of "scholarly exegesis" and discusses halakic and haggadic exegesis, Qumran exegesis, and rabbinic hermeneutics.—D.J.H.

1347. T. D. LYTTON, "'Shall not the Judge of the Earth Deal Justly? Accountability, Compassion, and Judicial Authority in the Biblical Story of Sodom and Gomorrah," *Journal of Law and Religion* [St. Paul, MN] 18 (1, '02) 31-55.

When read through the interpretive lens of the rabbinic exegetical tradition, Gen 18:16-32 portrays the God who speaks with Abraham as a model of engaged and responsive legal authority. These texts present accountability and compassion, rather than wisdom or power, as the preeminent judicial virtues and the foundation of judicial authority.—D.J.H.

1348. H. MACK, "The Source of the *Malkhuyyot* Benediction," *Jewish Studies Quarterly* [Tübingen] 9 (3, '02) 205-218.

The early *Malkhuyyot* prayer took shape as the central part of Rabbi Aqiba's prayer on the occasion of a specific fast day (for rain). Subsequently, inspired by Aqiba's towering stature and prestige, the *Abinu Malkenu* prayer ultimately became a central part of the fast-day liturgy, as it is to this day. In time, whether before or after its inclusion in the Rosh ha-Shanah liturgy, the benediction was augmented and its structure altered to conform to that of *Zikhronot* and *Shofarot,* and it took its place together with the other two sections of the Musaf prayer for the festival.—D.J.H.

1349. E. M. MENN, "Praying King and Sanctuary of Prayer, Part II: David's Deferment and the Temple's Dedication in Rabbinic Psalms Commentary (Midrash Tehillim)," *JournJewStud* 53 (2, '02) 298-323.

This installment [see § 45-2076] examines two additional traditions that exemplify the deepening association between David and the Temple in *Midrash Tehillim.* The first tradition ("Solomon's frustrated Temple dedication and David's memory") dramatizes David's continuing importance for the Temple even after his death, while his discredited son Solomon manages to dedicate the sanctuary only through an explicit evocation of his father's memory. The second tradition ("David, the ideal, though denied, builder of the eternal temple") denies that David was disqualified as a founder because of any personal fault, and vigorously defends the king's worthiness to establish an eternal temple despite God's prevention of this accomplishment for the larger purposes of providential history. It concludes that in *Midrash Tehillim* a praying king David becomes the figure primarily responsible for a sanctuary oriented toward prayer, and that this revision of biblical history highlights prayer's evolving pride of place within rabbinic Judaism following the destruction of the Temple in A.D. 70.—D.J.H.

1350. J. NEUSNER, "The Formation of Rabbinic Judaism: From the Mishnah's Philosophy to the Talmuds' Religion," *CommViat* 44 (1, '02) 19-43.

The religious system of rabbinic Judaism emerged in the Mishnah ca. A.D. 200 and its associated midrash-compilations ca. 200-300 as a philosophical structure comprising a politics, philosophy, and economics. This philosophical system was then turned by the Talmud of the land of Israel and related midrash-compilations ca. 400-500 into a religious system. The first stage took up the urgent questions precipitated by the political calamities of the 1st and 2nd centuries A.D., while the second stage responded to the issues made urgent by the political triumph of Christianity and the consequent challenge to the situation of Israel as Jews read Scripture's account of their particular Israel.—D.J.H.

1351. S. PLIETZSCH, "Das Böse ist ausser Kontrolle," *Kirche und Israel* [Neukirchen-Vluyn] 17 (2, '02) 115-132.

With reference to the OT as well as *Genesis Rabbah,* the Mishnah, and the Babylonian Talmud, the article considers the problem of evil in rabbinic Judaism in three steps: the questionable character of creation, the so-called evil inclination, and discerning good and evil.—D.J.H.

1352. C. SAFRAI, "Abraham und Sara — Spender des Lebens," *EvangTheol* 62 (5, '02) 348-362.

In rabbinic writings Abraham and Sarah play important roles with reference to the conversion of non-Jews to Judaism and to their halakic practice. As "givers of life," Abraham and Sarah move others to conversion and provide models for them in their dedication to "the God of our fathers." The converts are regarded as children of Abraham and Sarah.—D.J.H.

1353. A. SHALEM, "The Midrash Rabbah. Evidence for the Material Culture of the Jews in Palestine in the Pre- and Early Islamic Periods," *ZeitDeutschMorgGesell* 152 (2, '02) 253-267.

With reference to texts in *Midrash Rabbah* on the books of the Pentateuch, the article discusses the various Greek, Hebrew, and Aramaic terms used by Jews between the 2nd and 9th centuries A.D. for their domestic objects: clothes and textiles, objects used mainly at home (furniture, containers for storage, tableware, women's toiletry), jewelry, musical instruments, and so forth.—D.J.H.

1354. Y. SHEMESH, "Glqwlyh šl wšty. Mqrʾ, mdrš ḥz′l, hpršnwt hpmynysṭyt whmdrš hpmynysṭy hmwdrny (The Metamorphoses of Vashti: Bible, Aggadah, Feminist Exegesis, and Modern Feminist Midrash)," *Beit Mikra* [Jerusalem] 171 ('02) 356-372.

Whereas the Bible presents Vashti in a dignified fashion and even draws an analogy between her and two other positive characters (Esther and Mordechai), the talmudic sages depict her as sexually promiscuous, wicked, and a Jew-hater, still preoccupied by the bugaboos of her grandfather Nebuchadnezzar. The midrash compares her to negative figures (Nebuchadnezzar, Ahasueras, Haman) and contrasts her with the righteous Esther. Modern feminist criticism views Vashti, much more than Esther, as a model for identification and praises her courageous resistance to the patriarchal society that repressed women.—D.J.H.

1355. J. P. Slater, "The Emergence of the Matrilineal Principle in Judaism," *ConsJud* 55 (1, '02) 15-29.

The shift to the matrilineal principle in Judaism emerged in the context of significant changes in rabbinic thought about the meaning of masculinity, the tension between ascribed and attained status, and the holiness of the Land of Israel and a life of holiness in it.—D.J.H.

1356. G. Veltri, "Greek Loanwords in the Palestinian Talmud: Some New Suggestions," *JournSemStud* 47 (2, '02) 237-240.

The puzzling phrase *ʾht drybwy* in *y. Shabbat* 8c is a transliteration of the Greek (τὰ) ἀγαθὰ (τοῦ) δηροῦ βίου ("the benefit of a long life"), and the phrase *ʾstw mwkryʾ* which is given in *y. Shabbat* 8b as Aquila's rendering of *bty npš* in Isa 3:20 represents the Greek στόμιον χαρίεν ("a fine ornament for the neck").—D.J.H.

1357. A. Yadin, "*Shnei Ketuvim* and Rabbinic Intermediation," *JournStudJud* 33 (4, '02) 386-410.

In the legal midrashim associated with the school of Rabbi Ishmael (*Mekilta* and *Sifre Numbers*), "two verses contradict and a third resolves" is not a general rule meant to resolve logical difficulties. Rather, the third-verse resolution is employed in only two of the *derashot* that discuss biblical contradictions. A close reading of these texts indicates that the issue is theological, and that in each case the third verse introduces a theological intermediary denying the unmediated presence of God in the Tent of Meeting and at Sinai. An appendix on the Tent of Meeting as a locus of rabbinic intermediation is included on pp. 405-410.—D.J.H.

Rabbinics, §§ 47-1121, 1260, 1389.

Greco-Roman World

1358. N. Adkin, "Apollonius of Tyana in Jerome," *Sacris Erudiri* [Turnhout] 39 ('00) 67-79.

Jerome's works contain four references to Apollonius of Tyana. The allegations that there is "disequilibrium" in Jerome's view of Apollonius are in fact unwarranted. Two of the Hieronymian texts express disapproval, and careful analysis of the other two shows that they are hardly laudatory.—D.J.H.

1359r. K. Algra et al. (eds.), *The Cambridge History of Hellenistic Philosophy* [*NTA* 44, pp. 413-414].

C. Lévy, "À propos de *The Cambridge History of Hellenistic Philosophy*," *Phronesis* [Leiden] 47 (3, '02) 264-286.—This history of Hellenistic philosophy has been conceived in an original manner. Instead of treating one school after another, it starts from the philosophical questions and presents the positions of each school on them. Thus it gives a very good idea of Hellenistic philosophy in its totality, though the vision of each school is less sharply defined. After reflecting on what the phrase "Hellenistic philosophy" means, the article offers comments on individual contributions pertaining to sources and related matters, logic and language, epistemology, physics and metaphysics, cosmology, theology, psychology, ethics, and politics.—D.J.H.

1360. D. L. Balch, "The Suffering of Isis/Io and Paul's Portrait of Christ Crucified (Gal. 3:1): Frescoes in Pompeian and Roman Houses and in the Temple of Isis in Pompeii," *JournRel* 83 (1, '03) 24-55.

The thesis of this article is that Greco-Roman tragic art emphasizing pathos found both in Greco-Roman houses and in the Temple of Isis in Pompeii provides one meaningful cultural context for understanding Paul's gospel of Christ's passion. After documenting frescoes of Io/Isis on Roman and Pompeian walls and treating aesthetic domestic Egyptomania in Rome, the article discusses the myth of Io's suffering in literary sources, two frescoes of Io, the portrayal of suffering in the rituals of Isis (and Eleusis), and depictions of the cross (see Gal 3:1) in early Christian art and ritual. Eleven illustrations are included.—D.J.H.

1361. A. del Castillo, "The Emperor Galba's Assumption of Power: Some Chronological Considerations," *Historia* [Stuttgart] 51 (4, '02) 449-461.

Galba's proclamation as emperor by the Senate and the Roman people and Nero's subsequent suicide marked the beginning of a substantial change in the Roman empire. Galba must have assumed the imperial titles in Hispania and changed his adopted name to his original name, reverting to his old *praenomen* Servius when he assumed power after arriving in Rome on September 11 of A.D. 68. Any coin bearing his *praenomen* Servius should be regarded as dating from after September 11 of A.D. 68.—D.J.H.

1362. G. W. Dobrov, "The Sophist on His Craft: Art, Text, and Self-Construction in Lucian," *Helios* [Lubbock, TX] 29 (2, '02) 173-192.

This investigation of how Lucian constructed his own formation and career as a "sophist" draws particular attention to the role of the visual in his self-study, noting how the production and viewing of art are systematically employed to articulate professional identity. Learning from contemporary experiments in *ekphrasis* (and implicit "theory"), Lucian variously exploited the paradoxes and power of visually oriented narrative to sharpen his posture as public speaker, specialist teacher, satirist, and cultural critic.—D.J.H.

1363. G. S. Dundas, "Augustus and the Kingship of Egypt," *Historia* [Stuttgart] 51 (4, '02) 433-448.

In Egypt Augustus took an active part in creating his own image, through negotiation with Egyptian priests and leaders. He played the role of Pharaoh only insofar as it was required by Egyptian religion. While not endorsing the political ideology that accompanied the role, he did not reject the role entirely.—D.J.H.

1364. A. Erskine, "Life after Death: Alexandria and the Body of Alexander," *Greece & Rome* [Oxford] 49 (2, '02) 163-179.

After his death in Babylon in 323 B.C. Alexander was embalmed by Chaldean and Egyptian specialists, and within a few years he was transported to Alexandria where for centuries he was the object of special reverence. The article explores the meanings attached to his corpse and how these changed with both time and perspective. For example, whereas in 31 B.C. the Alexandrians assumed a continuity between Alexander and the Ptolemies, Augustus dismissed such a concept.—D.J.H.

1365. J. Francis, "The Three Graces: Composition and Meaning in a Roman Context," *Greece & Rome* [Oxford] 49 (2, '02) 180-198.

The "Three Graces" are among the most consistently rendered motifs of the Roman world.

The group of three nude embracing women is extant in statuary and numerous two-dimensional art-forms. But all adhere to a basic formula of pose, appearance, figural type, and composition. The constant repetition of the Graces' imagery and flat composition should be regarded as deliberate and not as an accident of motif transference or the copying process. The Roman emphasis on unity over individuality made the Graces into an allegory of generic *charis* that suited many contexts and settings and generated varied meanings: domestic happiness, the charm of a society and its members, and a connection with Aphrodite.—D.J.H.

1366. M. GLOUBERMAN, "Two Humanisms: Athens and Jerusalem," *Soundings* 84 (3-4, '01) 449-480.

The conception of men and women that emerges from the Hebrew Scriptures is not far from the one that emerges when the various forces playing into and informing ancient Greek thought are reasonably resolved. According to both conceptions humans are beings whose lives, fragile and finite though they may be, are autonomous loci of intrinsic value. They are seen as distinctively *human* beings rather than as especially complex constituents of the physical world or as vapor trails of deity. Thus both cultures advance a protohumanist view.—D.J.H.

1367. S. HEILEN, "Teaching 'Astrology in Greece and Rome,'" *ClassJourn* 98 (2, '02-'03) 201-210.

The article summarizes a German visiting scholar's experience in teaching an undergraduate course on "Astrology in Greece and Rome" at the University of Illinois at Urbana-Champaign. It treats the goals of the course, the recommended books, the syllabus, and the assignments for students.—D.J.H.

1368. M. LEIWO AND H. HALLA-AHO, "A Marriage Contract: Aspects of Latin-Greek Language Contact (*P. Mich.* VII 434 and *P. Ryl.* IV 612 = *ChLA* IV 249)," *Mnemosyne* 55 (5, '02) 560-580.

The 2nd-century A.D. Latin marriage contract from Philadelphia in Egypt preserved in P. Mich. VII 434 and P. Ryl. IV 612 (= ChLA IV 249) contains both Greek and Roman elements. Nomissianus (the father of the bride) and M. Petronius Servillius (the future husband) probably had some connection with the Roman army and belonged to a social network where Latin was the prestige language. It is noteworthy that all Latin legal formulas and phrasing were composed correctly, and that the scribe definitely knew enough of the morphophonological correspondence between Latin and Greek to be able to latinize a majority of the original Greek words (which are mainly technical terms for objects given as dowry or part of the *parapherna*).—D.J.H.

1369. B. LEVICK, "Corbulo's Daughter," *Greece & Rome* [Oxford] 49 (2, '02) 199-211.

Written in the *persona* of Domitia Augusta, the article describes her parents, her marriage to the emperor Domitian, his marriage to Julia, Domitian's death, and the treatments of her by Suetonius and Tacitus.—D.J.H.

1370. P. MICCOLI, "Lo spirito festivo della religione greco-romana," *EuntDoc* 55 (3, '02) 125-127.

With reference to the writings of K. Kerényi and other scholars, the article reflects on the festive, joyous, and artistic aspects of Greco-Roman religion and mythology.—D.J.H.

1371. S. RAVAL, "Cross-Dressing and 'Gender Trouble' in the Ovidian Corpus," *Helios* [Lubbock, TX] 29 (2, '02) 149-172.

Ovid's stories of male cross-dressing functioned as vehicles for "playing the other," for articulating insecurities (both on the part of the poet and of his male readers) about the precarious nature of masculinity, particularly during the Augustan period. The tales of Hercules, Sol, Jupiter, and Vertumnus, by temporarily blurring gender boundaries, reasserted the power of sexual and gender hierarchies for Ovid's audience. In the sole situation in which Ovid represented female-to-male transvestism (the tale of Iphis), he could be explicit in his message about the ways in which heterosexual marriage with its reproductive imperatives demands an easily identifiable differentiation between male and female.—D.J.H.

1372. L. RICHARDSON, "Trimalchio and the Sibyl at Cumae," *ClassWorld* 96 (1, '02) 77-78.

At the end of *Satyricon* 48 Trimalchio claims that he saw the Sibyl at Cumae hanging in an *ampulla* and heard her say to the attendants, "I want to die." At this time Cumae was a paradigm of vanished greatness. If the stone or glass vessel were suspended in an ill-lit *adyton* and the mood enhanced with incense and priestly mummery, the attendants could seem to put questions to the Sibyl and a disembodied voice could seem to respond appropriately. Her response ("I want to die") was proof that she had not yet entered the prophetic state.—D.J.H.

1373. G. S. SUMI, "Impersonating the Dead: Mimes at Roman Funerals," *AmJournPhilol* 123 (4, '02) 559-585.

The most striking feature of Roman aristocratic and imperial funerals was the performance of an actor (a "funerary mime") who donned a mask that portrayed the likeness of the deceased and wore clothing that represented the highest offices and honors that the deceased had achieved. While dressed in this manner, the actor impersonated the deceased, imitating, and sometimes mocking, his well-known physical characteristics and movements and his words. Drawing together the ancient evidence (e.g. Diodorus, Polybius, Suetonius, Appian), the study aims to shed light not only on the nature of the actor's performance but also on what this performance might mean for our understanding of Roman funerals. In addition it uses M. M. Bakhtin's model of carnival to demonstrate how in Rome certain carnivalesque elements could be interwoven into otherwise serious and even somber public events.—C.R.M.

1374. A. WILSON, "Machines, Power and the Ancient Economy," *JournRomStud* 92 ('02) 1-32, plates 1-4.

The article explores the relationship in the ancient world between the design and use of mechanical technology, social or political patronage and investment, and economic return, using three main areas as case studies: water-lifting devices, the water-powered grain mill, and the diverse uses of water-power in mining. It argues that water-power was used on a wide scale and in diversified forms at an early date (by the 1st century A.D.), and that the use of mechanical technology to perform economically critical work had an important impact on economic performance and the potential for per capita growth, especially in the latter centuries B.C. and the first two centuries A.D. Conversely, in the 3rd century A.D. the cessation of the employment of hydraulic mining techniques enabling large-scale extraction of gold and other metals may have had an adverse economic impact on the economy as a whole.—D.J.H.

1375. M. ZERBINI, "Consumo di cereali e consumo di carne: aspetti del sacrificio romano," *AnalStorEseg* 19 (1, '02) 225-235.

In the staging of the hunting entertainments of the Roman amphitheater it is still possible to identify characteristics of the first-fruits offerings that trace back to the most archaic societies of hunters and gatherers. Roman culture chose to base itself on agriculture and on the consumption of fruit and cereal, integrated with the consumption of meat coming from ritually sacrificed domestic animals. The purely mythical values of a culture of nomadic hunters (or shepherds) can be made real again in Rome only through the closed space of the amphitheater.—C.R.M.

Greco-Roman World, §§ 47-764, 975, 1054, 1204–1205, 1210, 1216, 1256, 1297, 1314.

Early Christianity

1376. S.-P. BERGJAN, "'Versuch eines fruchtbaren Auszugs aus der Kirchengeschichte.' Johann Salomo Semler über die Bedeutung und Aufgabe der Geschichte der Alten Kirche," *ZeitKirch* 113 (1, '02) 51-74.

Semler's observations on the early church appeared between 1757 and 1788 and reflect the development of contemporary conceptions of general history. With Semler church history loses its exemplary function and no longer plays a legitimating role for the clergy. Rather, Semler explains the necessity for tolerance in the church and legitimizes another position among Christians, namely that of the teacher. After setting the context of 18th-century discussions about the nature and use of history, the article discusses Semler's development of a Protestant view on the early church, historical work and insight into the diversity of conceptions, the introduction of the distinction between public and private religion, and pedagogy and history.—C.R.M.

1377. F. BOVON, "L'enfant et la bête: Combattre la violence dans le christianisme ancien," *BullCentProtEtud* 54 (6-7, '02) 3-32.

The French version of an article published in English in *Harvard Theological Review* in 1999 [§ 44-1474].—D.J.H.

1378. W. BRAUN, "Body, Character and the Problem of Femaleness in Early Christian Discourse," *RelTheol* 9 (1-2, '02) 108-117.

For the purpose of provoking discussion and historiographical thought, the essay wonders whether the claim of some feminist interpreters to have found moments of women's liberation beneath the early Christian textual corpus is not in the final analysis wishful thinking, a discovery that is not historical as much as mythistorical, grounded in the desire for authoritative and authorizing precedents. It suggests that texts such as Luke, *Gospel of Thomas,* and Gal 3:28 are not "women-friendly" after all. The hegemony of androcentrism in early Christianity reflects and participates in the regnant Greco-Roman gender ideology that pathologized femaleness at many levels. This leaves the question of accounting for the claim that Christianity was particularly appealing to women. The most uncanny and insidious effect of an ideological hegemony is that it persuades those whom it hurts that the pain feels good.—C.R.M.

1379. P. L. BUCK, "The Pagan Husband in Justin, *2 Apology* 2:1-20," *JournTheolStud* 53 (2, '02) 541-546.

In his story of the Roman Christian matron divorcing her husband in *2 Apology* 2:1-20, Justin's primary interest lay with the ruthless pagan husband who denounces to the authorities two innocent Christians. In fact, Justin's description of the husband provides what is clearly our most complete psychological profile of a 2nd-century pagan delator.—D.J.H.

1380. D. K. BUELL, "Race and Universalism in Early Christianity," *JournEarlyChristStud* 10 (4, '02) 429-468.

In contrast to reconstructions that read the multiracial composition of emerging forms of Christianness in terms of not-race or the transcendence of race, this investigation suggests that many early Christians deployed a dynamic view of race/ethnicity that allowed them to define becoming a Christian in terms of changing one's race and to develop universalizing claims that all ought to join the Christian people. It first discusses an approach to the analytical categories of race, ethnicity, and cultural identity (with particular attention to their overlap). Next it adapts J. Hall's study of ancient Greek ethnicity as a way to read for the dynamic production of ethnicity/race in relation to religiosity in early Christian texts. Then it examines specific textual examples (from Clement of Alexandria, Origen, *Shepherd of Hermas*) to show how early Christian texts that make universalizing normative claims about Christianness need to be read as engaged rhetorical practices that define Christianness in and through claims about peoplehood. Finally it considers the implications of the findings for sociohistorical reconstructions of early Christianities with respect to the intersections between and among Christian-imperial, Christian-local, intra-Christian, and Christian-Jewish relations.—C.R.M.

1381. M.-P. BUSSIÈRES ET AL., "Littérature et histoire du christianisme ancien," *LavalThéol Phil* 58 (3, '02) 613-639.

The article first presents descriptions and evaluations of nine recently published books, in various languages, on the Bible and the history of exegesis (three), Hellenistic Judaism (one), literary and doctrinal history (four), and gnosis and Manichaeism (one). Then it treats ten editions and translations of early Christian texts.—D.J.H.

1382. D. R. CARTLIDGE, "'How Can This Be?' Picturing the Word Made Flesh," *BibRev* 18 (6, '02) 28-39, 60.

The article surveys the Annunciation scenes by medieval and Renaissance artists that endeavor to show the answer to Mary's poignant question in Lk 1:34, "How can this be?" It notes that numerous elements in these artistic works are not derived from Luke's account (Lk 1:26-38) but reflect theological issues that arose in connection with the story. More detailed descriptions of the event and the setting that are found in other early Christian texts such as *Protevangelium of James* (which contributes the notion of conception through the Word) are well known primarily because they have survived in the art of the church. Thirteen illustrations are included.—C.R.M.

1383. S. J. D. COHEN, "Judaism without Circumcision and 'Judaism' without 'Circumcision' in Ignatius," *HarvTheolRev* 95 (4, '02) 395-415.

Ignatius' claim in *Philadelphians* 6:1 about hearing "Judaism from a foreskinned man" cannot serve as evidence for the presence of foreskinned men within the Jewish community. The "Judaism" that was being preached by Ignatius' opponent was what we would call "Christianity." In all likelihood the foreskinned preacher of "Judaism" was a Gentile Christian, and his "Judaism" was the ascription of too much authority to the "Jewish" Scriptures.

Moreover, "having circumcision" and "foreskinned" may well have been metaphorical expressions that do not necessarily attest to physical circumcision and physical foreskin. In fact, these descriptions may have been rhetorical devices invented by Ignatius to highlight the contrast between "Judaism" and "Christianity."—D.J.H.

1384. M. DEL VERME, "*Did.* 16 e la cosiddetta 'apocalittica giudaica,'" *Orpheus* [Catania] 22 (1-2, '02) 39-76.

After textual and literary observations on the apocalyptic warning in *Didache* 16, the article considers this chapter in relation to the apocalyptic genre, to the apocalyptic ideologies (Enochic apocalyptic, other apocalyptic ideological motifs), and to the Synoptic "apocalyptic discourses" (Mark 13 parr.). It concludes that *Didache* 16 is an apocalypse that fits with the "two ways" section in chapters 1–6 and reflects the dualistic concepts of the Enochic-Essene and Qumranic milieu.—D.J.H.

1385. J. R. EDWARDS, "The *Gospel of the Ebionites* and the Gospel of Luke," *NTStud* 48 (4, '02) 568-586.

Utilizing a synopsis of *Gospel of the Ebionites* and the Synoptic Gospels, the study first shows that quotations of *Gospel of the Ebionites* (preserved and cited by Epiphanius) show stronger affinity with Luke than with either Matthew or Mark. Then it examines the possible relation of *Gospel of the Ebionites* to Luke and suggests that the former may be a Greek translation of the elusive Hebrew Gospel attested by a number of Church Fathers of the 2nd to 4th centuries and as such one of the sources that Luke mentions in the prologue of his Gospel.—C.R.M.

1386. A. FELBER, "Die Henochgestalt in der Patristik," *ProtoBib* 11 (1, '02) 21-32.

After reviewing the patristic debates about the canonicity of *1 Enoch,* the article discusses how Enoch was regarded by patristic writers as a righteous person without circumcision, a witness for *creatio ex nihilo,* one who was "taken up," and one having an eschatological function.—D.J.H.

1387. J. GIJSEL, "Nouveaux témoins du pseudo-Matthieu," *Sacris Erudiri* [Turnhout] 41 ('02) 273-300.

Since the 1997 publication of the edition of *Gospel of ps.-Matthew* [see *NTA* 44, p. 196] several more manuscripts have come to light. After an overview of the textual history of the work, the article describes seven additional manuscripts: Milan, Gerli 26; Cambridge, Trinity College HS 0.1.17; Cambridge, University Library Add. 3.473; Graz, Universitätsbibliothek 683; Leipzig, Universitätsbibliothek 618; Mainz, Stadtbibliothek I 219; and Melk, Benediktinerstift Cod. 1710. It gives particular attention to their place in the stemma of the 1997 edition that was based on the collation of 190 manuscripts.—D.J.H.

1388. M. MAHER, "Anti-Jewish Bias in the Patristic Interpretation of Cant 1:1," *ProcIr BibAssoc* 25 ('02) 150-162.

The patristic writers' allegorical interpretation of Cant 1:1(2) enabled them to find a justification for their claim that the religion of the OT was imperfect and needed to be replaced by a better order, and that the entire system represented by the Law and the Prophets is worthless for salvation. This understanding of the opening verse prepared the ground for the anti-

Jewish attitudes that find expression in the patristic interpretation of many passages in the book.—D.J.H.

1389. E. Mazza, "À propos de la dérivation de l'eucharistie chrétienne de la *Birkat Hamazon* juive," *Questions Liturgiques* [Leuven] 83 (4, '02) 233-239.

Correcting a comment made by G. Mattheeuws, the article affirms some relationship between *Didache* 10 and the Jewish *birkat ha-māzôn* but does not affirm a general derivation of the Christian Eucharist from that Jewish prayer.—D.J.H.

1390. R. E. McCarron, "Liturgy, Christian Living, and Catechesis: Insights from the *Didache*," *Living Light* [Washington, DC] 39 (1, '02) 6-16.

After describing the background and genre of *Didache*, the article gives an overview of its contents (especially its catechetical and liturgical sections in chaps. 1–10) and considers its relationships to other early Christian writings. Then it discusses the reasons for the work's claim to be a "catechetical classic": cultivation of a pattern of Christian life, attention to practices, and recognition of the centrality of liturgical celebration.—D.J.H.

1391. A. McGowan, "How December 25 Became Christmas," *BibRev* 18 (6, '02) 46-48, 57-58.

By the 4th century A.D. we find references to two dates that were widely recognized—and now also celebrated—as Jesus' birthday: December 25 in the western Roman empire, and January 6 in the East (especially in Egypt and Asia Minor). While there may have been some pagan influence in the choice of December 25 and January 6, it is more likely that these dates reflect the Christian belief (based on the Jewish idea that great events happen on the same day) that Jesus was conceived and died on March 25 (or April 6) and so he must have been born on December 25 (or January 6).—D.J.H.

1392. B. Meunier, "Bulletin de patrologie. Les Pères grecs," *RevSciPhilThéol* 86 (3, '02) 499-527.

Descriptions and evaluations of twelve recently published books on the Greek Fathers and related topics appear under two headings: the second century (six books), and from the third to the fifth century (six). They include T. Lechner, *Ignatius adversus Valentinianos?* (1999); S. J. G. Sanchez, *Justin apologiste chrétien* (2000); K. Greschat, *Apelles und Hermogenes* (2000); and P. Kohlgraf, *Die Ekklesiologie des Epheserbriefes in der Auslegung durch Johannes Chrysostomus* (2001).—D.J.H.

1393. E. Mülhenberg, "L'imagination figurative des premiers chrétiens," *Transversalités* [Paris] 84 ('02) 89-94.

The first figurative images representing Christian themes began to appear ca. A.D. 220. The article explores whether Christianity in its beginnings was without "icons," whether specific circumstances or forces led to representations in images, how Christian iconography developed, and the difference between the figurative imagination and representation in images.—D.J.H.

1394. J.-M. Prieur, "L'éthique sexuelle et conjugale des chrétiens des premiers siècles et ses justifications," *RevHistPhilRel* 82 (3, '02) 267-282.

Early Christian texts pertaining to sexual and conjugal ethics show high esteem for virginity, continence, and chastity both in the churches and at home. After sketching the basic elements of early Christian sexual and marital ethics, the article considers discussions about the question of the remarriage of widowers and widows, whether marriage is a good thing, whether sexuality is a good thing, and the consensus regarding sexual and conjugal ethics. Then it explores why virginity, continence, and chastity were valued so highly, and reflects on the theological and spiritual justification for this ethical stance.—D.J.H.

1395. F. R. Prostmeier, "Antijudaismus im Rahmen christlicher Hermeneutik. Zum Streit über christliche Identität in der Alten Kirche. Notizen zum Barnabasbrief," *ZeitAnt Christ/JournAncChrist* 6 (1, '02) 38-58.

In *Epistle of Barnabas* the "Jews," their "Scriptures," traditions, forms of devotion, and entire religious life are exploited in order to promote the formation of an inner-Christian identity. The work's anti-Judaism is in fact inner-Christian polemic, and its goal is to distinguish the Christian identity of the readers from that of other Christians. It makes hermeneutics a hallmark for ecclesial community, since correct understanding of Scripture is critical for identifying the content of faith.—D.J.H.

1396. A. Reichert, "Durchdachte Konfusion. Plinius, Trajan und das Christentum," *Zeit NTWiss* 93 (3-4, '02) 227-250.

This investigation of the A.D. 112 letter exchange between Pliny and Trajan on the "Christian problem" (see Pliny, *Epistles* 10:96-97) first considers the intention pursued in Pliny's letter vis-à-vis the original addressee Trajan and its literary realization. Thus it treats the program suggested in Pliny's letter in terms of its structure and contents, the "facts" and literary arrangement, the goal of winning Trajan over to a double concept of the repression of Christianity (pardon/punishment), and Trajan's reaction. Then it proposes that the letter exchange represents a new beginning insofar as it documents a decisive turning-point in the relations between Roman authorities and Christians. This assessment raises questions about the usual assumption that the letter refers back to common official practice during the time of Domitian and consequently about the traditional image of Domitian in scholarship. Furthermore, on this view the Pliny-Trajan correspondence offers no support for the traditional dating of Revelation and 1 Peter to the time of Domitian.—C.R.M.

1397. J. N. Vorster, "The Blood of Female Martyrs as the Sperm of the Early Church," *RelTheol* 9 (1-2, '02) 8-41.

The reports about female martyrs in early Christianity do not validate any claim to equality for women in the early church. Once we view female bodies from the perspective of the "regulatory body," the references to female martyrs serve a rhetoric of male empowerment and suggest that the emergence of early Christianity did not change or modify this engendered onslaught but reaffirmed and entrenched Greco-Roman values and gender concepts.—D.J.H.

1398. A. Whealey, "The Apocryphal Apocalypse of John: A Byzantine Apocalypse from the Early Islamic Period," *JournTheolStud* 53 (2, '02) 533-540.

A passage within the text of the apocryphal *Apocalypse of John* strongly indicates that the text was written sometime during the period of official Byzantine iconoclasm in the 8th or 9th century. Other internal clues further indicate that it was likely composed at a time and place that had experienced rule or attempted conquest by Muslims. There can be little question of this text or its companion, the so-called *Second Apocryphal Apocalypse of John,* shedding much light on early Christianity in general or on any alleged Johannine tradition in particular.—C.R.M.

Early Christianity, §§ 47-787, 799, 933, 1179, 1210, 1244r, 1260, 1263, 1360.

Gnosticism

1399. J. Liebenberg, "To know what is before one's face: Group-specific metaphors and the composition of the Gospel of Thomas," *HervTeolStud* 58 (2, '02) 593-607.

Developments in metaphor theory since the early 1980s can enable us to identify conceptual correspondences among many sayings and parables in *Gospel of Thomas* in a way not possible when one only concentrates on shared words and phrases. The article discusses a cognitive approach to language and metaphor; group-specific metaphors as instances of group-specific conventional/basic metaphors; the process of identifying basic metaphors; basic metaphors in *Thomas* 1-5; using basic metaphors to relate and interpret *Thomas* 56, 80, and 110; and basic metaphors, *Thomas* 56, *Thomas* 80, and the interpretation of *Thomas* 110.—C.R.M.

1400. E. Pagels, "Irenaeus, the 'Canon of Truth,' and the *Gospel of John*: 'Making a Difference' through Hermeneutics and Ritual," *VigChrist* 56 (4, '02) 339-371.

Irenaeus set out to "make a difference" between Christians in order to demonstrate that those he calls "followers of Ptolemy" (and so, he implies, of Valentinus), while commonly accepted as fellow believers, were in fact apostates and heretics. The article suggests that what concerned Irenaeus was not so much that they held beliefs and ideas that differed from his own, but that they engaged in different forms of practice, both hermeneutical and ritual, intended to effect ἀπολύτρωσις ("redemption," sometimes called "second baptism"). It discovers some clues about such practices by focusing on the polemical techniques that Irenaeus innovates rather than those that he inherits, and evaluates his account with reference to the available evidence from Nag Hammadi. It shows how Irenaeus developed a practical antidote to the heretical "poison" by using language found in the Fourth Gospel to radically revise what he called "the canon of truth received in baptism" to establish the efficacy of "ecclesiastical" practices of baptism and Eucharist. Thus Irenaeus countered what he regarded as threats to church unity by turning the favorite source of the Valentinian Christians against them.—C.R.M.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J.-M. AUWERS ET AL., *La Bible en français. Guide des traductions courantes,* Connaître la Bible 11-12 (2nd ed.; Brussels: Lumen Vitae, 2002, paper €13) 144 pp. Bibliographies. ISBN: 2-87324-170-5.

After chapters on the history of the Bible from Hebrew to French (by P.-M. Bogaert) and on one Bible and many translations (Auwers), this volume presents descriptions and evaluations of six study Bibles: *La Bible de la Pléiade, La Bible de Jérusalem* (J. Briend), *La Bible* translated by É. Osty, *La Traduction Œcuménique de la Bible* (J.-M. Babut), *La Nouvelle Bible Segond* (D. Fougeras), and *La Bible d'Alexandrie.* Next it treats Bibles intended for pastoral use: *La Bible de Maredsous* and *La Bible Pastorale* (A. Wénin), *La Bible en français courant* (Babut), *La Bible "Parole de Vie"* (Babut), *La "Bible des peuples,"* and *La Traduction liturgique de la Bible.* Then it deals with some other Bibles: *La Bible du Rabbinat, La Bible* translated by A. Chouraqui, *La Bible* translated by P. de Beaumont, and *La "Bible Bayard."* Finally it shows how the various Bibles translate 1 Kgs 19:9-13, and reflects on which Bible(s) one should choose. C. Geffré has provided a two-page "postface."

J. A. BAIRD, *Holy Word. The Paradigm of New Testament Formation,* ed. C. A. Evans and S. E. Porter, JSNT Supplement Series 224, Classics in Biblical and Theological Studies Supplement Series 1 (London—New York: Sheffield Academic Press, 2002, £60 or $125) 268 pp. Indexed. ISBN: 0-8264-6025-9.

This study of the origin and development of the NT canon contends that the church was the church of the holy word, and that the NT is the written record of that word as it found expression in the life and thought of the church. After a critical introduction to historical realism and the paradigm of the word, it treats the holy word as the starting point of the development, the holy narrative as the context of the word, the holy gospel as the theological interpretation of the word, the holy tradition as the application of the word, the holy apostles as the custodians of the word, the holy schools as the environment of the word, the holy γραφή as the repository of the word, and the holy fathers as the transmitters of the word. Then it deals with the theological trajectory (implications of the "holy word" paradigm for theology) and the historical trajectory (implications of this paradigm for history). Baird, who died in 1995, was professor of religion at Wooster College in Ohio, and author of *A Comparative Analysis of the Gospel Genre. The Synoptic Mode and Its Uniqueness* (1991). Evans and Porter have edited his manuscript for publication.

W. BAIRD, *History of New Testament Research.* Vol. 2, *From Jonathan Edwards to Rudolf Bultmann* (Minneapolis, MN: Fortress, 2002, $40) xxi and 565 pp. Bibliography. Indexed. LCN: 92-22629. ISBN: 0-8006-2625-5.

The first volume [*NTA* 37, p. 263] in this history of NT research covered the period from ca. 1700 to ca. 1870. This second volume first treats NT research in an era of expanding empire: NT research in America during the 19th century; the establishment of historical criticism in Great Britain; the triumph of liberalism on the European continent; and the return of skepticism. Then it deals with NT research in the era of global conflict: new discoveries—linguistic, geographical, and historical research; methodological developments; the advance of American NT research; conservative alternatives on the European continent; and the refining of historical criticism. A third volume subtitled *From Biblical Theology to Pluralism* is forthcoming. Baird is professor emeritus of NT at Brite Divinity School, Texas Christian University, in Fort Worth, Texas.

P. Beauchamp, *Testament biblique. Recueil d'articles parus dans* Études (Paris: Bayard, 2001, paper €18.90) 201 pp. ISBN: 2-227-47034-8.

This volume presents eight essays by the late Professor Beauchamp (died 2001) that first appeared in the journal *Études*: in the beginning God spoke, or the seven days of creation (1986); prayer in the school of the Psalms (1978); the Bible as a book of hope [§ 39-1040]; being an heir of the Bible—a feature of Jewish-Christian unity (1981); election and universality in the Bible (1995); the church and the Jewish people (1964); a biblical illumination regarding ethics [§ 42-1224]; and violence in the Bible [§ 43-1924]. Also included are a two-page foreword by H. Madelin, a seven-page preface by P. Ricoeur, and a sixteen-page "postface" by Y. Simoens.

K. Berger, *Identity and Experience in the New Testament,* trans. C. Muenchow (Minneapolis, MN: Fortress, 2003, paper $27) ix and 298 pp. Bibliography. Indexed. LCN: 2002152639. ISBN: 0-8006-2779-2.

The English version of *Historische Psychologie des Neuen Testaments* [*NTA* 37, p. 264], this volume explores how early Christians described their human experiences in relation to God, Christ, and demons, and the power of their desires and will. After explaining the term "historical psychology" as emphasizing that both the inner life of the human being and ways in which it has been understood have changed over the course of time, it treats the following topics: identity and person, demonic possession, experience of the body, interior and exterior, perceptions, emotions, suffering, religion, and behavior. Berger, professor of NT theology at the University of Heidelberg, defines "biblical psychology" as the investigation of how the reality of human existence is presented within the horizon of revelation.

A. J. Blasi, J. Duhaime, and P.-A. Turcotte (eds.), *Handbook of Early Christianity. Social Science Approaches* (Walnut Creek, CA: AltaMira, 2002, $100) xxvii and 802 pp., 3 figs., 6 tables. Bibliography. Indexed. LCN: 2001053587. ISBN: 0-7591-0015-2.

The twenty-seven essays in this volume provide a general orientation and background information for those interested in the social scientific study of early Christianity: D. G. Horrell on social sciences studying formative Christian phenomena—a creative movement; Turcotte on major social scientific theories—origins, development, and contributions; Blasi on the general methodological perspective of scientific inquiry into the Jesus movement; C. Osiek on archaeological and architectural issues and the question of demographic and urban forms; R. H. Williams on an illustration of historical inquiry—histories of Jesus and Mt 1:1-25; S. L. Bridge on literary source and redaction criticism; R. A. Wortham on statistical textual analysis—a special technique; E. R. Wendland on aspects of rhetorical analysis applied to NT texts; P. Staples on structuralism and symbolic universes—Second Temple Judaism and the early Christian movement; F. Bird on early Christianity as an unorganized ecumenical religious movement; P. Richardson and D. Edwards on Jesus and Palestinian social protest—archaeological and literary perspectives; D. A. Nielsen on civilizational encounters in the development of early Christianity; Blasi on early Christian culture as interaction; Horrell on "becoming Christian"—solidifying Christian identity and content; H. C. Kee on sociological insights into the development of Christian leadership roles and community formation; J. T. Sanders on establishing social distance between Christians and both Jews and pagans; P. A. Harland on connections with elites in the world of the early Christians; J. W. Marshall and R. Martin on government and public law in Galilee, Judea, Hellenistic cities, and the Roman empire; H. Remus on persecution; W. Carter on vulnerable power—the Roman empire challenged by the early Christians; N. Denzey on the limits of ethnic categories; Harland on the economy of 1st-century Palestine—state of the scholarly discussion; D. J. Kyrtatas on modes and relations of production; D. A. Fiensy on what Christians did for a living; N. H. Taylor on conflicting bases of identity in early Christianity—the example of Paul; R. K. Fenn on dread of the community—a psychoanalytical study of fratricidal conflict in the context of 1st-century Palestine; and Sanders on conversion in early Christianity. Also included are a list of references (pp. 643-703) and a bibliography (pp. 705-751) compiled by Duhaime with the collaboration of M. Arcieri, A. Conkic, and P.-R. Villeneuve.

M. G. BRETT (ED.), *Ethnicity and the Bible* (Boston—Leiden: Brill, 2002, paper $39.95) x and 509 pp. Bibliographies. Indexed. LCN: 2002066858. ISBN: 0-391-04126-6.

The paperback edition of the work described in *NTA* 41, p. 532, this volume presents eleven papers on ethnicity in the Hebrew Bible (six) and in the NT (five), as well as nine essays on culture and interpretation that deal with indigenous peoples (four) and the politics of interpretation (five). The contributors include D. Sim, J. M. G. Barclay, P. F. Esler, R. Feldmeier, W. Stegemann, J. Riches, P. F. Craffert, and F. F. Segovia. The editor has provided a twenty-page introduction to interpreting ethnicity—method, hermeneutics, and ethics.

J. COOK (ED.), *Bible and Computer. The Stellenbosch AIBI-6 Conference. Proceedings of the Association Internationale Bible et Informatique "From Alpha to Byte". University of Stellenbosch 17-21 July, 2000* (Leiden—Boston: Brill, 2002, €140 or $167) xxxv and 699 pp., figs., tables. Bibliographies. ISBN: 90-04-12495-0.

Of the forty papers contained in this volume, the ones most pertinent to the NT and its world include those by É. Brunet on whether a sacred text can change—variations in the Gospels; P. W. Flint on the Bible and the Dead Sea scrolls; A. Pietersma on the relevance of the interlinear model for the study of the Septuagint; J. Lust on the "Rekenaar" and the Septuagint—LXX Ezekiel as a case study; F. H. Polak on pluses and minuses of the Septuagint on the Pentateuch—textual transmission and gradual expansion; Cook on moving toward a computerized exegetical commentary on the Septuagint version of Proverbs; D. Trobisch on moving from NT manuscripts to a central electronic database; T. J. Finney on computer-oriented transcription, collation, and analysis of the NT manuscript tradition (starting with Hebrews); E. Bladh on who Mary thought she met in the garden—lexical comparison of nouns in modern French translations of Jn 18:1–20:31; D. Nikolaenko on Old Church Slavonic versions of the Gospels—computer-aided classification and the choice of variants; W. F. Smelik on computerized stemmatology and variant selection in Targum studies; J. Dyk on linguistic aspects of the Peshitta version of 2 Kings 18 and 19; H. F. van Rooy on moving toward a critical edition of the headings of the Psalms in the different Syriac traditions; P. S. F. van Keulen on the story of Solomon's adversaries (1 Kgs 11:14-25) in the Septuagint, the Peshitta, and Josephus; K. De Troyer on 4Q550 in the context of the Darius traditions—the need for integration of different tools; and R. A. Kraft on exploring early Jewish Greek literary practices.

J. M. COURT (ED.), *New Testament Writers and the Old Testament. An Introduction* (London: SPCK, 2002, paper £13.99 or $22) vii and 132 pp., 2 figs., table. Bibliography. Indexed. ISBN: 0-281-05371-5.

This volume contains a listing of the basic data on OT quotations in the NT, along with critical essays that illustrate the various academic methods of approach and some of the differing attitudes to be found in modern scholarship. After Court's twelve-page introduction, it presents his essay on the use of the OT in the Matthean and Lukan accounts of the birth of Jesus Christ, and his reviews (2000) of G. K. Beale's *The Book of Revelation* (1999) and *John's Use of the Old Testament in Revelation* (1999), and then chapters by M. J. J. Menken on the OT quotations in John's Gospel, R. B. Hays on Paul's reading of Isaiah, and C. Tuckett on Paul, Scripture, and ethics. The list (pp. 98-127) is divided into two sections: OT quotations in NT passages, and NT passages containing OT quotations.

C. J. DEMPSEY AND W. P. LOEWE (EDS.), *Theology and Sacred Scripture,* Annual Publication of the College Theology Society 47 (Maryknoll, NY: Orbis, 2002, paper $28) xv and 239 pp., 5 tables. LCN: 2002002873. ISBN: 1-57075-411-X.

Prepared in conjunction with the 2001 meeting of the College Theology Society, the thirteen papers in this volume investigate the complex and varying relationships between Scripture and theology. The contributors are K. M. O'Connor on surviving the storm in a multicultural world; A.-J. Levine on Jewish perspectives on Christian Bible study; D. L.

Hayes on the art of interpretation—contexts, challenges, and interconnections; R. A. Butkus on creation-in-crisis—biblical creation theology and the disclosure of God; P. McDonald on from Malachi to Matthew—the gift of the tradition; M. Pascuzzi on Paul the enforcer—using rhetoric to deconstruct an image and to reconstruct theology; D. Van Slyke on whether the end of the empire is the end of the world—exegetical traditions; J. Topel on what systematic theology says to NT interpretation; J. Bourgeois on H. U. von Baltahsar's theodramatic hermeneutics—trinitarian and ecclesial dimensions of scriptural interpretation; T. W. Tilley on "O Caesarea Philippi"—starting Christology in the right place; R. A. Boisclair on the question of conflicting messages—the Sunday lectionaries and official church teachings; J. M. Donahue on the choice and function of biblical texts in the postconciliar rites for the commendation of the dying; and F. X. Clooney on theology and Sacred Scripture reconsidered in light of a Hindu text. The editors have provided a five-page introduction.

Forschungen zum Neuen Testament und seiner Umwelt. Festschrift für Albert Fuchs, ed. C. Niemand, Linzer Philosophisch-Theologische Beiträge 7 (Frankfurt—Bern: Lang, 2002, €60.30 or $53.95) 424 pp., plate. Bibliographies. ISBN: 3-631-37714-2.

This volume honoring Professor Fuchs on his 65th birthday contains articles by L. Ruppert on Abraham as ancestor of and model for Israel; P. Dschulnigg on when the Gospels originated; F. W. Horn on political conversion in Jesus' preaching (see Lk 13:1-5); M. Hasitschka on the Son of God—as beloved and tested—the connection between Jesus' baptism and testing according to the Synoptics; Neimand on Jesus' Last Supper—attempts at historical reconstruction and theological interpretation; H. Giesen on Jesus' mission to Israel and to the Gentiles in Matthew's Gospel; H. K. Nielsen on whether the "lazy" servant is lazy—the translation of ὀκνηρός in Mt 25:26; F. G. Untergassmair on Jesus and the Jewish Law tradition in the light of early Christian interpretation (Mk 7:1-13); K. Scholtissek on the disciples' learning process in Mark's Gospel (see Mk 8:18); J. Lambrecht on scandal and salt—whether Mark is dependent on Q in 9:42-50; O. Schwankl on will to power and readiness to serve—the instruction of the disciples in Mk 10:35-45; M. Gourgues on the movement from the centurion of Capernaum to the centurion of Caesarea—Lk 7:1-10 and its proleptic function vis-à-vis Acts 10:1–11:18; F. Mussner on the skepticism of the Son of Man according to Lk 18:8b; S. Schreiber on *ars moriendi* in Lk 23:39-43—a pragmatic attempt at treating the problem of experiencing God's kingly rule; U. Schnelle on Paul's turn from persecutor to preacher—the content and scope of the Damascus event; R. Hoppe on preacher, message, and community according to 1 Thess 2:1-12, 13-16; D. Catchpole on Q's thesis and Paul's antithesis (see 2 Cor 5:16); R. F. Collins on Timothy and Titus—reading the Pastorals; W. Pratscher on the foundations of ethics in the NT; and F. D. Hubmann on "synoptic" matters from the book of Jeremiah. Also included are a photograph of the honoree, a foreword by the editor, and a list of Fuchs's publications.

H. G. GÖCKERITZ (ED.), *Rudolf Bultmann — Friedrich Gogarten. Briefwechsel 1921–1967* (Tübingen: Mohr Siebeck, 2002, €79) xliv and 358 pp., 4 plates. Indexed. ISBN: 3-16-147720-0.

The personal correspondence between Bultmann and Gogarten reflects their common concerns with and different approaches to the relationship between history, word, and faith, and the task of integrating historical criticism into a hermeneutical understanding of the NT. After a sixteen-page introduction by Göckeritz, this volume presents the texts (with extensive notes at the foot of the pages) of 159 letters and postcards sent by Bultmann to Gogarten and vice versa between 1921 and 1967. Also included are the texts of fourteen additional documents and letters that illuminate their relationship, as well as biographical sketches of Bultmann and Gogarten, respectively.

A. IZQUIERDO (ED.), *Scrittura ispirata. Atti del Simposio internazionale sull'ispirazione promosso dall'Ateneo Pontificio "Regina Apostolorum,"* Atti e documenti 16 (Vatican City: Libreria Editrice Vaticana, 2002, paper €19) 322 pp. Indexed. ISBN: 88-209-7363-4.

Prepared for a symposium on biblical inspiration that was held in 2001 in Rome at the

Ateneo Pontificio *Regina Apostolorum,* the six main papers in this volume are by R. Fabris on the sense in which Sacred Scripture is evidence of biblical inspiration; W. Vogels on three possible models of biblical inspiration; M. Tábet on the inspiration and canonicity of the sacred books; P. Grech on what "inspiration" means today—a global vision; A. M. Artola on the new methods of exegesis and the understanding of biblical inspiration; and A. Amato on biblical inspiration and the "inspiration" of the sacred books of other religions. Also included are four "communications" by P. Vassiliades on inspiration, canon, and authority of Scripture—an Orthodox hermeneutical perspective; I. Vempeny on nonbiblical Scriptures; G. Biguzzi on the problem of biblical truth in the NT; and Izquierdo on the inspired Scripture and the incarnation of the Word, along with summaries of the group discussions and Grech's paper on new perspectives on revelation and inspiration (*Quid est veritas?*).

B. E. JUNKINS, *A Fresh Parenthetical Version of the New Testament* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $80) xi and 742 pp. ISBN: 0-7618-2397-2.

Junkins, who before his death in 2000 had served as a pastor, pastoral counselor, and college administrator, sought to produce a completely new version of the NT, based on the meaning, in ordinary, everyday language. His work has been brought to publication by his wife, Patty Junkins. His "parenthetical version" of the NT renders Mt 1:24-25 as follows: "Now fully awake, Joseph began to carry out the instructions of the messenger (angel) of God. He and Mary were married almost immediately, though their marriage was not sexually consummated until after the Baby was born. They named him "Savior," as the messenger had instructed them." It deals with Rom 5:20 in this way: "In the meantime, the Law, by which the vicious, irresistible nature of sin was clearly defined, came into existence. With it, the universality of sin became obvious." A four-page glossary is included.

J. K. KADOWAKI, *Zen and the Bible,* trans. J. Rieck (Maryknoll, NY: Orbis, 2002, paper $17) x and 182 pp. LCN: 2002025167. ISBN: 1-57075-444-6.

Zen koans are questions and answers, a particular type of dialogue found in Rinzai Zen. First published in Japanese in 1977 and then in English in 1980 by Routledge & Kegan Paul, this volume describes how the author encountered Zen, explains the reading of koans and Scripture with the whole "body" (and not just the head), and reflects on resemblances between Zen and the Ignatian Spiritual Exercises. The part on koans and the Bible treats the following topics: silence speaks; a thrust home; when a single flower blooms, it's spring everywhere; no-mind and the mind of a child (two chapters); the mystery of words; the way you live is the way you die; doing religious reading with the "body"; and towards a new scriptural hermeneutics. Kadowaki, a Jesuit priest, is professor of philosophy at the University of Sophia in Tokyo.

M. C. A. KORPEL AND J. M. OESCH (EDS.), *Delimitation Criticism. A New Tool in Biblical Scholarship,* Pericope: Scripture as Written and Read in Antiquity 1 (Assen: Van Gorcum, 2000, €80) vii and 365 pp., fig., 28 tables. Bibliographies. Indexed. ISBN: 90-232-3656-4.

The ten papers in this volume highlight the importance of unit delimitation markers in ancient manuscripts for the interpretation of Scripture. After Korpel's fifty-page introduction to the series "Pericope," there are essays by M. van Amerongen on structuring division markers in Haggai; R. de Hoop on Lamentations—the *qinah*-meter questioned; K. D. Jenner on the unit delimitation in the Syriac text of Daniel and its consequences for interpretation; Korpel on unit division in the book of Ruth, with examples from Ruth 3; J. C. de Moor on Mic 7:1-13—the lament of a disillusioned prophet; Oesch on synchronic and diachronic delimitation criticism in the framework of OT textual criticism; J. Renkema on the literary structure of Obadiah; P. Sanders on ancient colon delimitations in 2 Samuel 22 and Psalm 18; and E. Tov on the background of sense divisions in the biblical texts. Most of the papers were read in condensed form at the first meeting of the European Association for Biblical Studies held at Utrecht in 2000.

B. LANG (ED.), *International Review of Biblical Studies.* Vol. 48, *2001-2002* (Leiden—Boston: Brill, 2003, paper $125) xii and 514 pp. Indexed. ISBN: 90-04-12889-1.

This fascicle [see *NTA* 46, p. 546] presents bibliographic information and summaries (in German or English) for 2146 books and articles under the following headings: text and versions (nos. 1-71); theological and exegetical approaches (72-160); OT exegesis (161-672); NT exegesis (673-1084); extrabiblical sources (1085-1205); philology (1206-1254); civilizations of the biblical world (1255-1337); archaeology and topography (1338-1406); realia (1407-1429); institutions and rituals (1430-1528); biblical persons (1529-1601); history of Israel (1602-1641); Judaism, early Christianity, gnosticism, and Islam (1642-1688); biblical theology (1689-1839); concepts and symbols (1840-1888); Bible in theology and life of the church (1889-1905); history of exegesis (1906-1998); Bible in art, literature, film, and music (1999-2044); and history of religions (2045-2146).

Lesarten des jüdisch-christlichen Dialoges. Festschrift zum 70. Geburtstag von Clemens Thoma, ed. S. Käppeli, Judaica et Christiana 20 (Bern—Frankfurt: Lang, 2002, €57.40 or $54.95) 369 pp., frontispiece, 5 plates. Bibliography. ISBN: 3-906769-53-4.

Of the twenty-six essays honoring Professor Thoma on his 70th birthday, those most pertinent to the NT field are by H.-H. Henrix on the question of the Christian "plus" in love of neighbor—the rabbinic and philosophical understanding of the main concern of the Torah, F. Mussner on the "theology of history" in Romans 9–11, A. Renker on changes in current images of Paul, S. Schreiner on Gamaliel's answer and dialogue between religions—I. Troki's interpretation of Acts 5:38-39, P. Tomson on righteousness by faith and the works of the Law—D. Flusser's reception of Paul, and G. Vanoni on possible blind spots in Christian perceptions (see Jn 1:14-17). Also included are a photograph of the honoree, a list of his publications, and a *tabula gratulatoria.*

E. LINNEMANN, *Biblical Criticism on Trial. How Scientific is "Scientific Theology"?,* trans. R. Yarbrough (Grand Rapids: Kregel, 2001, paper $14.99) 217 pp., 4 tables. Bibliography. Indexed. ISBN: 0-8254-3088-7.

Linnemann, who is also the author of *Is There a Synoptic Problem?* (1992) and *Historical Criticism of the Bible. Methodology or Ideology?* (2001), questions the claims of historical-critical theology to be scientific, and contends that the way from biblical criticism to biblical faith runs through the narrow gate, through conversion to Jesus Christ. The English version of *Bibelkritik auf dem Prüfstand. Wie wisssenschaftlich ist die "wissenschaftliche Theologie"?* (1990), this volume investigates and refutes various claims about the lost Gospel known as Q (fact or fantasy?), the Synoptic problem and the solutions to it, Pauline authorship and vocabulary statistics, the alleged "inauthentic" NT writings (scientific findings or a witch trial?), and the quantitative structure of the vocabulary of the NT. Finally it compares evangelical and historical-critical theology under these headings: the foundations, the implementation, a new beginning, and a new concept.

G. LÜDEMANN, *Das Urchristentum. Eine kritische Bilanz seiner Erforschung,* Arbeiten zur Religion und Geschichte des Urchristentums 12 (Frankfurt—Bern: Lang, 2002, paper €27.90 or $26.95) 167 pp. Bibliography. Indexed. ISBN: 3-631-39211-7.

The revised and expanded version of two survey articles that appeared in *Theologische Rundschau* in 2000 [§§ 45-734, 1488], this volume offers a comprehensive review of research on primitive Christianity over the last twenty years. After dealing with general treatments, it considers the issues of delimiting primitive Christianity and the tasks and methods involved in its presentation, various approaches to the history of early Christianity, the social history of early Christianity, feminist-theological reconstructions of Christian origins, the world of early Christianity, and Christianity in various centers in the Roman empire (Antioch, Rome, Philippi, Thessalonica, Ephesus and Asia Minor). Lüdemann is professor of the history and literature of early Christianity at the University of Göttingen.

L. M. McDonald and J. A. Sanders (eds.), *The Canon Debate* (Peabody, MA: Hendrickson, 2002, $39.95) x and 662 pp., 20 tables. Bibliography. Indexed. LCN: 2002015966. ISBN: 1-56563-517-5.

After a fifteen-page introduction by the editors, this volume presents fifteen essays on the Old/First Testament canon: E. Ulrich on the notion and definition of canon, P. R. Davies on the Jewish scriptural canon in cultural perspective, J. Blenkinsopp on the formation of the Hebrew Bible canon—Isaiah as a test case, A. C. Sundberg on the Septuagint as the Bible of Hellenistic Judaism, J. C. VanderKam on questions of canon viewed through the Dead Sea scrolls, S. Mason on Josephus and his twenty-two book canon, J. C. Trebolle Barrera on the origins of a tripartite OT canon, J. P. Lewis on Jamnia revisited, J. N. Lightstone on the rabbis' Bible—the canon of the Hebrew Bible and the early rabbinic guild, C. A. Evans on the Scriptures of Jesus and his earliest followers, D. J. Harrington on the OT Apocrypha in the early church and today, W. Adler on the Pseudepigrapha in the early church, R. A. Kraft on the codex and canon consciousness, E. Tov on the status of the Masoretic text in modern text editions of the Hebrew Bible—the relevance of canon, and Sanders on the issue of closure in the canonical process. Then there are sixteen articles on the New/Second Testament canon: H. Y. Gamble on the NT canon—recent research and the *status quaestionis,* E. Ferguson on factors leading to the selection and closure of the NT canon—a survey of some recent studies, W. R. Farmer on Jesus and the NT canon, J. Barton on Marcion revisited, P. Perkins on gnosticism and the Christian Bible, P. Balla on evidence for an early Christian canon (2nd and 3rd century), E. R. Kalin on the NT canon of Eusebius, G. M. Hahneman on the Muratorian Fragment and the origins of the NT canon, McDonald on identifying Scripture and canon in the early church—the criteria question, K. D. Clarke on the problem of pseudonymity in biblical literature and its implications for canon formation, D. D. Schmidt on the Greek NT as a codex, E. J. Epp on issues in the interrelation of NT textual criticism and canon, F. Bovon on the canonical structure of Gospel and apostle, R. W. Wall on the significance of a canonical perspective of the church's Scriptures, R. W. Funk on the once and future NT, and J. D. G. Dunn on whether the canon has a continuing function. McDonald has provided appendixes on (1) primary sources for the study of the OT/Hebrew Bible, (2) primary sources for the study of the NT canon, (3) lists and catalogues of OT collections, and (4) lists and catalogues of NT collections.

A. McGrath, *In the Beginning. The Story of the King James Bible and How it Changed a Nation, a Language, and a Culture* (New York: Anchor, 2002, paper $15) x and 338 pp., table. Illustrated. Bibliography. Indexed. LCN: 00-060348. ISBN: 0-385-72216-8.

The paperback edition of the work described in *NTA* 46, p. 143, this volume tells the story of the origins of the King James Bible (1611) against the backdrop of the tumultuous century of events that brought it into being, and how it came to be a literary and religious classic.

P. S. Minear, *The Bible and the Historian. Breaking the Silence About God in Biblical Studies* (Nashville, TN: Abingdon, 2002, paper $30) 280 pp. Indexed. LCN: 2002008839. ISBN: 0-687-03043-9.

Based on more than fifty years of teaching and research, this volume first presents five essays on "divine revelation and historical research": the musician versus the grammarian, the transcendence of God and human historicity, Christian eschatology and historical methodology, biblical ontology and ecclesiology, and divine revelation and human knowledge. Next under "the churches' memories of the Messiah" there are five papers on the Gospels: the preparation (Matthew and Luke), the offense (Matthew), the covenant (Luke), the creative Word (John), and the resurrection and the life (John). Then five more chapters deal with "the Messiah's presence with the churches": the family (Hebrews), the homeland (Revelation), the bond (2 Corinthians), the peace (the NT), and the hope (1 Peter). Finally there are six essays on "the Messiah's gifts and the churches' gratitude": the Spirit (Romans, Luke, Mark, Revelation), the liberation (Galatians), the promise (John), the thanksgiving (the NT), the mission (Romans), and the hymn (Philippians). Earlier forms of these studies appeared over five decades and in at least eight different journals and eleven *Festschriften.* J. L. Martyn has provided a six-page foreword.

R. Moore-Jumonville, *The Hermeneutics of Historical Distance. Mapping the Terrain of American Biblical Criticism, 1880-1914* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $41) xxix and 236 pp. Bibliography. Indexed. ISBN: 0-7618-2462-6.

This volume contends that a plurality of views and approaches to studying the Bible existed early on among American Protestants with a variety of differences surfacing among both conservatives and liberals, and that a viable moderate position was clearly enough articulated to be a compelling option ca. 1880-1914. After a thirteen-page introduction, it maps the terrain of American biblical criticism from 1880 to 1914 under the following headings: the problem of historical distance, 19th-century American biblical anti-critics and conservatives, liberal and radical American biblical critics, mediating hermeneutics of historical distance—responding to conservatives, mediating hermeneutics of historical distance—responding to radicals, and two case studies—biblical criticism in the Sunday schools and the interpretation of apocalyptic literature. Moore-Jumonville concludes that a modernist/fundamentalist template does not do justice to the complexity of the events surrounding American biblical criticism in the late 19th and early 20th centuries. T. C. Oden has provided a five-page foreword.

M. Müller and H. Tronier (eds.), *The New Testament as Reception,* JSNT Supplement Series 230, Copenhagen International Seminar 11 (London—New York: Sheffield Academic Press, 2002, £60 or $115) xii and 225 pp. Bibliography. Indexed. ISBN: 1-84127-314-7.

The ten essays in this volume explore various aspects of the NT as "reception": Müller on the NT reception of the OT, M. Winninge on the NT reception of Judaism in the Second Temple period, T. Engberg-Pedersen on the reception of Greco-Roman culture in the NT—the case of Rom 7:7-25, R. Banschbach Eggen on the reception of the parables of Jesus in the Synoptic Gospels, S. Byrskog on Jesus as messianic teacher in Matthew's Gospel—tradition history and/or narrative Christology, N. Hyldahl on the reception of Paul in Acts, H. Ulfgard on the quest of the elevated Jesus—reflections on the angelomorphic Christology of the book of Revelation within its Jewish setting, J. Økland on feminist reception of the NT—a critical reception, T. Fornberg on the annunciation—a study in reception history, and T. Strandenæs on translation as interpretation.

J. A. Naudé and C. H. J. van der Merwe (eds.), *Contemporary Translation Studies and Bible Translation. A South African Perspective,* Acta Theologica Supplementum 2 (Bloemfontein: Publications Office of the University of the Free State, 2002, paper $22) vii and 290 pp. Bibliographies. ISBN: 0-86886-661-X.

After a five-page introduction by the editors, the fifteen essays in this volume present South African perspectives on recent developments in translation studies and in the theory of Bible translation: E. A. Hermanson on Bible translation in South Africa; G. J. C. Jordaan on problems in the theoretical foundation of the functional-equivalent approach; S. J. Joubert on culture shock and the Achilles heel of modern Bible translations; Naudé on recent developments in translation studies, with special reference to the implications for Bible translation; A. Kruger on corpus-based translation research—its development and implications for general, literary, and Bible translation; K. Smith on translation as secondary communication—the relevance theory perspective of E.-A. Gutt; J. G. van der Watt and Y. Kruger on Bible translation as a complex process; T. Wilt on a new framework for Bible translation; E. R. Wendland on a "literary" translation of the Scriptures, with special reference to a "poetic" rendition; A. O. Mojola on Bible translation in Africa—the implications of the new United Bible Societies' perspective for Africa; K. F. de Blois and T. Mewe on functional equivalence and the new Dutch translation project; van der Merwe on recent developments in the description of biblical Hebrew relevant to Bible translation; van der

Watt on what happens when one picks up the Greek text; H. du Plooy on listening to the wind in the trees—meaning, interpretation, and literary theory; and F. Ponelis on the language ecology of a new Afrikaans Bible.

Neotestamentica et Philonica. Studies in Honor of Peder Borgen, ed. D. E. Aune, T. Seland, and J. H. Ulrichsen, Supplements to Novum Testamentum 106 (Leiden—Boston: Brill, 2003, €129 or $150) xiii and 461 pp., frontispiece. Bibliography. Indexed. LCN: 2002074650. ISBN: 90-04-12610-4.

The eighteen essays honoring Professor Borgen appear under four headings: the historical Jesus (two), Pauline studies (five), the Fourth Gospel (six), and Philo studies (five). The contributors are J. D. G. Dunn on Jesus and the kingdom—how his message would have been heard; J. H. Charlesworth on Jesus research and Near Eastern archaeology—reflections on recent developments; B. Gerhardsson on evidence for Christ's resurrection according to Paul—1 Cor 15:1-11; A. B. du Toit on Paul, homosexuality, and Christian ethics; K.-G. Sandelin on drawing the line—Paul on idol food and idolatry in 1 Cor 8:1–11:1; M. D. Hooker on Christ as the "end" of the Law; D. Hellholm on the impact of the situational contexts for Paul's use of baptismal traditions in his letters; J. Painter on the question of rereading Genesis in John's Prologue; J. H. Ulrichsen on Jesus as the new temple—a critical look at the interpretation of Jn 2:13-22; H. Kvalbein on the kingdom of God and the kingship of Christ in the Fourth Gospel; D. M. Smith on John's quest for Jesus; H. C. Kee on knowing the truth—epistemology and community in the Fourth Gospel; D. E. Aune on dualism in the Fourth Gospel and the Dead Sea scrolls—a reassessment of the problem; E. Birnbaum on allegorical interpretation and Jewish identity among Alexandrian Jewish writers; D. M. Hay on foils for the Therapeutae—references to other texts and persons in Philo's *De vita contemplativa;* D. T. Runia on Philo's *Legatio ad Gaium* 1–7; T. Engberg-Pedersen on paraenesis terminology in Philo; and K. Fuglseth on common words in the NT and Philo—some results from a complete vocabulary comparison. Also included are a photograph of the honoree, a preface by the editors, and a list of Borgen's publications between 1987 and 2001 (compiled by T. Seland).

New Testament Greek. A Reader (Cambridge, UK—New York: Cambridge University Press, 2001, paper $22) xv and 212 pp., frontispiece, 2 maps. Illustrated. LCN: 2001025580. ISBN: 0-521-65447-5.

Seeking to help readers who have been studying Greek for perhaps a year to understand and enjoy the NT in Greek, this volume offers a selection of NT Greek texts with vocabulary lists: Jn 1:1-4; Luke 1–2; Mark 2–5; Matthew 5–7; John 9–11; Luke 22–24; Acts 1:1–2:21; Acts 16–19; Romans 4–6; 1 Corinthians 12–15; Heb 3:1–5:10; James 1–2; and Revelation 21–22. Also included are an appendix on classical and NT Greek, as well as a checklist of about 350 of the most common Greek words in the NT. J. Taylor prepared the volume on behalf of the Joint Association of Classical Teachers' Greek Course.

C. Ocker, *Biblical Poetics Before Humanism and Reformation* (Cambridge, UK—New York: Cambridge University Press, 2002, $65) xvi and 265 pp., frontispiece, 2 figs. Bibliography. Indexed. LCN: 2001037757. ISBN: 0-521-81046-9.

In this study of biblical interpretation in the late Middle Ages, Ocker, associate professor of history at the San Francisco Theological Seminary and the Graduate Theological Union in Berkeley, CA, offers a comparative study based on unpublished commentaries as well as more familiar works by Nicholas of Lyra, John Wyclif, Jean Gerson, Denys the Carthusian, Wendelin Steinbach, Erasmus, Melanchthon, and Calvin. After a seven-page introduction, he treats the following topics: medieval exegesis (books and commentaries, ways to understand), signification (signification and allegory, theology), rhetoric (rhetoric, the difference between literal and spiritual, the biblical image, figurative exegesis, biblical rhetoric), divine speech (simplicity, causality, double-literal and parabolic meaning, inspiration, logic, history), and Reformation (dialectic, rhetoric, divine speech). He concludes that at the level of their sense of why biblical texts are meaningful Protestants continued late medieval trends. A nineteen-page appendix contains selections from commentaries.

Paul, Luke and the Graeco-Roman World. Essays in Honour of Alexander J.M. Wedderburn, ed. A. Christophersen et al., JSNT Supplement Series 217 (London—New York: Sheffield Academic Press, 2002, £60 or $115) xvi and 290 pp., frontispiece, table. Bibliography. Indexed. ISBN: 1-84127-259-0.

The first eight papers in this volume honoring Professor Wedderburn appear under the heading "Paul": H. Räisänen on whether Paul expected an earthly kingdom; R. H. Bell on the myth of Adam and the myth of Christ in Rom 5:12-21; R. Jewett on impeaching God's elect—Rom 8:33-37 in its rhetorical situation; M. E. Thrall on the initial attraction of Paul's mission in Corinth and of the church he founded there; O. Wischmeyer on Paul's religion—a review of the problem; H. Klein on craftsmanship assumptions in Pauline theology; C. Hoegen-Rohls on κτίσις and καινὴ κτίσις in Paul's letters; and F. Hahn on the soteriology of the letters to the Colossians and Ephesians. Next there are four essays on "Luke": D. E. Aune on Lk 1:1-4—whether it is a historical or a scientific *prooimion;* D. P. Moessner on Dionysius' narrative "arrangement" (οἰκονομία) as the hermeneutical key to Luke's revision of the "many"; S. E. Porter on the reason for the Lukan census; and C. Wolff on λαλεῖν γλώσσαις in Acts. Then there are two articles on the Greco-Roman world: R. Bauckham on Paul and other Jews with Latin names in the NT; and H.-W. Kuhn on the Qumran meal and the Lord's Supper in Paul in the context of the Greco-Roman world. Also included are a photograph of the honoree and a list of his publications, as well as J. D. G. Dunn's essay in dialogue with Wedderburn about going beyond the historical impasse regarding the resurrection.

P. Pokorný and J. Roskovec (eds.), *Philosophical Hermeneutics and Biblical Exegesis,* Wissenschaftliche Untersuchungen zum Neuen Testament 153 (Tübingen: Mohr Siebeck, 2002, €84) x and 389 pp., 27 figs. Indexed. ISBN: 3-16-147894-0.

Based on papers prepared for a symposium on philosophical hermeneutics held at the Centre for Biblical Studies in Prague in 2001, the twenty-five essays in this volume focus on what happens when texts are successfully interpreted; that is, the hermeneutical process. The contributors include P. Ricoeur on the canon between the text and the community; O. Bayer on hermeneutical theology; J. Grondin on H. G. Gadamer and R. Bultmann; H. Hübner on M. Heidegger's late philosophy and the hermeneutics of the NT; J. Schröter on the relationship between historiography and hermeneutics in NT scholarship; B. C. Lategan on history, historiography, and hermeneutics; P. Grech on innerbiblical reinterpretation and modern hermeneutics; Pokorný on Christian preaching as a model of the hermeneutical process according to 1 Cor 14:23-25; P. Chatelion Counet on παροιμίαι (Jn 16:25)—a post-hermeneutical model; and S. Lefebvre on hermeneutics, biblical texts, and interdisciplinary dialogue—the question of creation and cosmology.

L. Price, *Theology Out of Place. A Theological Biography of Walter J. Hollenweger,* JPT Supplement Series 23 (London—New York: Sheffield Academic Press, 2002, cloth £50 or $95, paper £19.99 or $29.95) viii and 169 pp. Bibliography. Indexed. ISBN: 0-8264-6027-5 (cloth), -6028-3 (paper).

Through an examination of Hollenweger's extensive interests, varied methods, and wide-ranging reflections, this theological biography of him is also an inquiry into the nature and function of western academic theology in relation to Christian practice in the 20th and 21st centuries. With particular attention to Hollenweger's contributions in the fields of Pentecostalism, ecumenism, and intercultural theology, the account appears under seven headings: out of place—a biography; a displaced, not misplaced, methodology; narrative exegesis—loving and understanding the Bible; intercultural theology—escaping the ghetto; participating in mission; *rûaḥ Yahweh*—Holy Spirit (pneumatology); and final comments. Price, an independent scholar living and working in Birmingham, UK, concludes that the particular contribution that Hollenweger brings to the western academy is the insistent reminder that the whole Christian *oikumene* worldwide is—or should be—involved in the process of analysis, critique, and solution finding.

Reading Communities Reading Scripture. Essays in Honor of Daniel Patte, ed. G. A. Phillips and N. W. Duran (Harrisburg, PA: Trinity Press International, 2002, $47) xvi and 393 pp., frontispiece. Bibliographies. LCN: 2002009364. ISBN: 1-56338-369-1.

After an eight-page preface by Phillips, this volume honoring Professor Patte presents eight essays under the heading "reading": V. P. Gay on dispelling the power of convictions—the struggle against mythopoesis; Phillips on the teaching of the biblical text—teaching as ethics and ethics as teaching; L. Panier on John 20—from the missing body to writing to reading; T. Pippin on the never-ending Apocalypse—evil and antichrists in a postmodern world; H. C. White on metaphor as performative; C. Grenholm on scriptural criticism and the story of the annunciation; J. Delorme on "no sign for this generation" (Mk 8:12)—an implicit semiotics in Mark's Gospel; and D. N. Fewell on the genesis of Israelite identity—a narrative speculation on postexilic interpretation. Next under "communities" there are nine papers: M. W. Dube on healing where there is no healing—reading the miracles of healing in an AIDS context; T. B. Cargal on "if your salt should become non-salt" (Mk 9:33-50)—exclusion in an inclusive community; D. Jobling on Patte's "tripolar" model for critical biblical studies—the case of "Jubilee 2000"; P. J. Paris on praising Patte's work while awaiting his prophetic utterance; A. Smith on "it seems to me we do agree" said Booker T. Washington and W. E. B. Du Bois—structures of oppression in the hermeneutics of *Up from Slavery* and *The Souls of Black Folk;* P. J. Haas on where there is a rabbinic will there is a halakic way—authority and the rabbinic reading of Scripture; G. West on disguising defiance in ritualisms of subordination—literary and community-based resources for recovering resistance discourse within the dominant discourses of the Bible; R. Mattison on the (patte)r(n) of timely feet; and L. V. Baldwin on "deliverance to the captives"—images of Jesus Christ in the slave community. Then under "Scripture" there are nine articles: G. Vahanian on God as Israel's problem; R. C. Culley on the kingship of Yahweh Psalms; É. Trocmé on how to get people moving—Mark and its readers; Duran on the return of the disembodied, or how John the Baptist lost his head; T. B. Liew on problematizing John's paradoxical politics of friendship; G. Aichele on the Son of Man and the sons of men; F. W. Burnett on the place of "the wisdom of God" in Paul's proclamation of salvation (1 Cor 2:6-16); L. H. Silberman on whether Paul is a dogmatist or an argufier; and L. L. Welborn on "taking up the epistle of the blessed Paul the apostle"—the contrasting fates of Paul's letters to Corinth in the patristic period. Also included are a photograph of Patte, a response by him, and a list of his publications.

L. RYKEN, *The Word of God in English. Criteria for Excellence in Bible Translation* (Wheaton, IL: Crossway, 2002, paper $15.99) 336 pp., 6 tables. Indexed. LCN: 2002013925. ISBN: 1-58134-464-3.

Writing in the context of the current debate about translation theory, Ryken, professor of English at Wheaton College in Illinois and literary stylist for *The Holy Bible. English Standard Version,* seeks to define the translation principles that make for the best English Bible translation. He contends that only an essentially literal translation of the Bible can achieve a sufficiently high standard in terms of literary criteria and fidelity to the original text, and expresses a deep-seated distrust of how dynamic equivalent translations treat the biblical text. After an eight-page introduction to the current debate about Bible translation, he considers lessons from overlooked sources; common fallacies of translation; theological, ethical, and hermeneutical issues; modern translations—problems and their solutions; and criteria for excellence in an English Bible (fidelity to the words of the original, effective diction, respect for the principles of poetry, effective rhythm, exaltation and beauty). In a 31-page appendix C. J. Collins argues that "without form, you lose meaning."

Society of Biblical Literature 2002 Seminar Papers, SBL Seminar Papers 41 (Atlanta: Society of Biblical Literature, 2002, paper $25) viii and 327 pp., fig. Bibliographies. ISBN: 1-58983-051-2.

Among the papers prepared for discussion at the 2002 SBL meeting in Toronto and printed in this volume [see *NTA* 46, p. 366], those most pertinent to the NT field are by L. Lung-kwong on the identity crisis reflected in Rom 14:1–15:13 and the implications for the Chinese Christians' controversy on ancestral worship; A. Rakotoharintsifa on peace in Romans and in the Malagasy culture; K. Ehrensperger on J. Derrida and the deconstruction of Paulinism; A. Gignac on the reception of Paul by non-Christian philosophers today (J. Taubes, A. Badiou, and G. Agamben); V. N. Anderson on whether S. Kierkegaard can help us to understand the role of the Law in Rom 7:7-12—tools for a Kierkegaardian reading of Paul; F. M. Colautti on the celebration of Passover in Josephus as a possible means of strengthening Jewish identity; and P. Spilsbury on Josephus on the burning of the Temple, the Flavian triumph, and the providence of God. Also included are papers on Bible translation (three), the formation of the book of Isaiah (one), and the formation of the book of the Twelve Minor Prophets (four).

J. TAYLOR, *D'où vient le christianisme?,* trans. M.-É. Boismard and F. Langlamet, Lire la Bible 130 (Paris: Cerf, 2003, paper €17) 205 pp. Bibliography. ISBN: 2-204-07034-3.

The French version of *Where Did Christianity Come From?* [*NTA* 45, p. 377], this investigation of Christian origins contains chapters on points of departure (sources, two remarkable episodes); baptism and Eucharist; Jewish Galilee; the mission to the Gentiles; James, Paul, and Peter; the covenant; and Jesus.

H. UTZSCHNEIDER AND S. A. NITSCHE, *Arbeitsbuch literaturwissenschaftliche Bibelauslegung. Eine Methodenlehre zur Exegese des Alten Testaments* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 2001, paper €19.95) 330 pp., figs. Bibliographies. Indexed. ISBN: 3-579-00409-3.

This volume seeks to develop a new starting point for exegesis by bringing together synchronic (text- and literary-oriented methods of biblical interpretation) and diachronic (classical historical-critical exegesis) approaches. After an eighteen-page introduction, this handbook for interpreting the OT presents chapters on starting with a working translation, textual criticism, textual analysis, *Gattung* criticism, the OT narrative, tradition criticism and tradition history, the history of the text, interpretation, and the place of exegesis in study, examinations, and vocation. Each chapter contains sections on theory, descriptions of what can be expected from the various methods, and examples.

D. F. WATSON (ED.), *The Intertexture of Apocalyptic Discourse in the New Testament,* SBL Symposium 14 (Atlanta: Society of Biblical Literature, 2002, paper $39.95) xiii and 299 pp. Bibliography. Indexed. LCN: 2002011758. ISBN: 1-58983-041-5.

Based on papers prepared for the 1999 meeting of the Society of Biblical Literature, the nine essays in this volume are by V. K. Robbins on the intertexture of apocalyptic discourse in the Gospel of Mark; L. G. Bloomquist on the intertexture of Lukan apocalyptic discourse; R. B. Sisson on the interaction of social and scribal intertexture in Q's apocalyptic discourse; B. J. Oropeza on echoes of Isaiah in the rhetoric of Paul—new exodus, wisdom, and the humility of the cross in utopian-apocalyptic expectations; E. M. Humphrey on ambivalent apocalypse—apocalyptic rhetoric and intertextuality in 2 Corinthians; J. D. Hester on apocalyptic discourse in 1 Thessalonians; W. H. Wachob on the apocalyptic intertexture of the epistle of James; Watson on the oral-scribal and cultural intertexture of apocalyptic discourse in Jude and 2 Peter; and D. A. deSilva on the rhetorical functions of intertexture in Rev 14:14–16:21. Also included are a nine-page introduction by Watson and a 21-page bibliography.

M. Wilson with J. Oden, *Mastering New Testament Greek Vocabulary Through Semantic Domains* (Grand Rapids: Kregel, 2003, paper $13.99) 188 pp. ISBN: 0-8254-4115-3.

This guide to the vocabulary of the Greek NT introduces students to almost four thousand words through a system that is widely used in general language learning—semantic domains, which is logical and facilitates memorization. It uses the ninety-three categories developed by J. B. Louw and E. A. Nida in their *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1989): geographical objects and features; natural substances; plants; animals; foods and condiments; artifacts; constructions; body, body parts, and body products; people; kinship terms; and so forth. The main categories (such as "people") are subdivided: human beings, males, females, children, and persons for whom there is affectionate care. For each Greek word there is a gloss or set of glosses along with indications of the frequency of its appearances in the NT. The names of persons and places constitute the final (no. 93) category. Wilson is director of the Seven Churches Network, and Oden once served as Wilson's research assistant.

W. L. Wimbush, *The Bible and African Americans. A Brief History,* Facets (Minneapolis, MN: Fortress, 2003, paper $6) xii and 98 pp. ISBN: 0-8006-3574-4.

After an introduction to the Bible as a language world, this booklet (the revision and updating of an essay published in C. H. Felder [ed.], *Stony the Road We Trod,* 1991) sketches the major types of "readings" of the Bible among African Americans within or in relationship to various "circles" (or shapes and conditions) of social formation: African sensibilities as the center of the circle (first contact), creating the "new world" circle (folk culture), establishing the circle (national[ist] identities and formations), reshaping the circle (re-mixes and re-formations), stepping outside the circle (fundamentalism), making the circle true (women's experiences), and ongoing engagement. Wimbush is the editor of *African Americans and the Bible* (2000).

GOSPELS—ACTS

M. Alphant, G. Lafon, and D. Arasse, *L'apparition à Marie-Madeleine. Noli me tangere,* Triptyque (Paris: Desclée de Brouwer, 2001, paper €19) 127 pp., 6 plates. ISBN: 2-220-04988-4.

Following the format established for the series in *Le Christ et la femme adultère* [*NTA* 46, p. 157], this volume presents three essays on the Johannine account of the risen Jesus' appearance to Mary Magdalene in Jn 20:11-18 as it might be viewed from the perspectives of a novelist and essayist (Alphant), a theologian (Lafon), and an art historian (Arasse), respectively. The essays are entitled "You, my soul" (Alphant), "Do not touch me" (Lafon), and the excess of images (Arasse).

J.-M. Babut, *Actualité de Marc,* Lire la Bible 126 (Paris: Cerf, 2002, paper €18) 342 pp. ISBN: 2-204-07009-2.

After a six-page introduction, this volume presents the texts of about sixty homilies on texts from the Gospel of Mark: Pentecost (Mk 1:2-13), Christmas (1:15), the new truth (1:21-34), turning the page—the paralytic of Capernaum (2:1-12), the meal at Levi's house (2:13-17), the old and the new (2:18-22), priority to the human being (2:23–3:6), and so forth. The homilies combine commentary and meditation on the biblical texts, and seek to show how each episode reflects the summary of the gospel proclaimed by Jesus according to Mk 1:15. Babut is the author of *Lire la Bible en traduction* (1997).

C. K. Barrett, *The Acts of the Apostles. A Shorter Commentary* (Edinburgh—New York: T&T Clark, 2002, paper £19.99 or $29.95) xc and 434 pp., map. Indexed. ISBN: 0-567-08817-0.

This shortened and simplified version of Barrett's two-volume commentary on Acts described in *NTA* 39, p. 500 and 43, p. 381 relieves readers of the burden of dealing with quotations in Latin, Greek, Hebrew, Aramaic, German, and French, and sometimes presents the conclusions without arguments or at least the full statement of the arguments. The 69-page introduction deals with the text, the book and its author, sources and plan, Acts as a historical source, use and interpretation, and theology. The commentary treats necessary preliminary steps (1:1-26), the church in Jerusalem (2:1–5:42), problems and persecution lead to the beginning of expansion (6:1–8:3), the gospel reaches Samaria (8:4-40), and so forth. Barrett is emeritus professor of divinity at the University of Durham and honorary fellow of Pembroke College, University of Cambridge.

R. BEATON, *Isaiah's Christ in Matthew's Gospel,* Society for New Testament Studies Monograph Series 123 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xv and 242 pp. Bibliography. Indexed. LCN: 2002067096. ISBN: 0-521-81888-5.

Based on a doctoral dissertation directed by I. H. Jones and presented in 1999 to the University of Cambridge, this volume argues that in Mt 12:18-21 Matthew employed a redactionally nuanced quotation of Isa 42:1-4 (a text already in use in Jewish and early Christian traditions), and that Matthew did so in order to capture aspects of Jesus' character, identity, and mission that are integral to his portrayal of Jesus. After a thirteen-page introduction, it deals with the history of research, texts and early Jewish exegesis, Isaianic formula quotations in Matthew, Isa 42:1-4 within the context of Matthew 11–13, and the christological contribution of Isa 42:1-4. Beaton concludes that the quotation of Isa 42:1-4 was used by Matthew to validate a particular view of Jesus as royal Messiah, namely, that he was the Spirit-endowed, compassionate servant of the Lord whose words and deeds evinced the justice anticipated with the advent of the Messiah and the inauguration of the kingdom of God.

M. A. BEAVIS (ED.), *The Lost Coin. Parables of Women, Work and Wisdom,* Biblical Seminar 86 (London—New York: Sheffield Academic Press, 2002, cloth £65 or $125, paper £25 or $29.95) 344 pp. Bibliography. Indexed. ISBN: 1-84127-322-8 (cloth), -313-9 (paper).

After a three-page foreword by E. Schüssler Fiorenza and Beavis's sixteen-page introduction to seeking the "lost coin" of parables about women, this volume presents five papers on "lost" parables of women: L. Maloney on "swept under the rug"—feminist homiletical reflections on the parable of the lost coin (Lk 15:8-9); Beavis on joy in heaven, sorrow on earth (Lk 15:10); M. W. Matthews, C. Shelley, and B. Scheele on proclaiming the parable of the persistent widow (Lk 18:2-5); V. Balabanski on opening the closed door—a feminist rereading of the "wise and foolish virgins" (Mt 25:1-13); and Beavis on "making up stories"—a feminist reading of the parable of the prodigal son (Lk 15:11b-32). Next under "parables of women's work" there are essays by P. Perkins on patched garments and ruined wine—Whose folly? (Mk 2:21-22; Mt 9:16-17; Lk 5:36-37); H. Hearon and A. C. Wire on "women's work in the realm of God" (Mt 13:33 parr.); K. Blessing on the woman carrying a jar of meal (*Gospel of Thomas* 97); K. Nash on the language of mother work in *Gospel of Thomas*—keeping Momma out of the kingdom (*Thomas* 22); and D. Cole on who the faithful steward is (Lk 12:41-45). Then under "Johannine metaphors of mother and bride" there are articles by K. Rushton on the (pro)creative parables of labor and childbirth (Jn 3:1-10 and 16:21-22); and A. Reinhartz on the "bride" in Jn 3:29—a feminist rereading. Next there are three studies on parables of Wisdom/Sophia: E. Guillemin on Jesus/Holy Mother Wisdom (Mt 23:37-39); E. M. Humphrey on the enigma of the yoke—declining in parables (Mt 11:28-30); and B. E. Reid on Wisdom's children justified (Mt 11:16-19; Lk 7:31-35). Finally there is an essay by C. L. Weber on gathering—a mythic parable.

D. A. BLACK, *Why Four Gospels? The Historical Origins of the Gospels* (Grand Rapids: Kregel, 2001, paper $10.99) 118 pp. Bibliography. Indexed. ISBN: 0-8254-2070-9.

Black, professor of NT and Greek at Southeastern Baptist Theological Seminary in Wake Forest, NC, seeks to renew, restore, and strengthen faith in the truth of the Gospels by providing scientific support for the church's continuous teaching on their apostolicity and historicity. He first treats the development of the Gospels: the Jerusalem phase, the Gentile mission phase, the Roman phase, and the Johannine supplement. Then he deals with the origins of the Gospels: the principal patristic witnesses, evaluation of them, evaluation of Markan priority, and the credibility of the fourfold-Gospel hypothesis. Finally he considers the making of the Gospels: the composition of Matthew, Luke's use of Matthew, the Markan synthesis, and the background of John.

B. K. BLOUNT AND G. W. CHARLES, *Preaching Mark in Two Voices* (Louisville, KY—London: Westminster John Knox, 2002, paper $24.95) xiii and 273 pp. LCN: 2002028060. ISBN: 0-664-22393-1.

In this volume Blount, associate professor of NT at Princeton Theological Seminary, and Charles, pastor of the Old Presbyterian Meeting House in Alexandria, VA, seek to reinterpret Mark's Gospel through sermons preached out of the midst of very different sociocultural contexts. While Blount draws parallels between Mark's message and his own African American church heritage of slavery and oppression, Charles struggles with how to make this disturbing Gospel "good news" for well educated white suburbanites living on the outskirts of Washington, DC. After an eighteen-page introduction, they treat Mark's Gospel under the following headings: And the walls come tumblin' down (1:1–3:6); a "real" family reunion (3:7-35); by the beautiful sea (4:1-41); What's in a name? (5:1–6:6); it started off so well (6:7-56); no dogs allowed (7:1–8:21); one cross fits all (8:22–9:13); stay close (9:14–10:52); So who's in charge around here? (11:1–13:2); Watch out! (13:3–14:72); hand-ed over (15:1-47); and happily ever after (16:1-8). In each chapter there is a section on moving from text to sermon, a sermon by one author, and a reflection by the other.

D. L. BOCK, *Jesus according to Scripture. Restoring the Portrait from the Gospels* (Grand Rapids: Baker, 2002, $39.99; Leicester, UK: Apollos) 704 pp., table. Bibliography. Indexed. LCN: 2002066584. ISBN: 0-8010-2370-X (B), 0-85111-288-9 (A).

This commentary on the individual pericopes in the Synoptic Gospels and John seeks to demonstrate that a coherent portrait of Jesus emerges from the canonical Gospels that is both rooted in history and yet has produced its own historical, cultural impact because of the portrait that these four Gospels give of him. After an overview of the distinctive voices in each of the four Gospels, it treats Jesus according to the Synoptic Gospels: his birth and childhood—the hope of promise (Matthew 1–2; Luke 1–2); the backdrop of Jesus' ministry—John the Baptist, Jesus' baptism and temptations (Mt 3:1–4:11; Mk 1:1-13; Lk 3:1–4:13); the initial portrait of Jesus' Galilean ministry—teaching, healing, and controversy (Mt 4:12-25; Mk 1:14–3:19a; Lk 4:14–6:16); and so forth. Then it proceeds to John's Gospel, with reference to the Word incarnate and the first witnesses (John 1), the Book of Signs (2–12), and the Book of Glory (13–21). Finally it discusses the major themes of Jesus' ministry (the kingdom and the uniquely authoritative one in act and word), pointing out the highlights that emerge from the full survey of the Gospels. Bock, research professor of NT at Dallas Theological Seminary, is the author of *Luke 1:1–24:53* (1994-96) and *Blasphemy and Exaltation in Judaism and the Jewish Examination of Jesus* (1998).

W. BONNEY, *Caused to Believe. The Doubting Thomas Story at the Climax of John's Christological Narrative,* Biblical Interpretation 62 (Leiden—Boston: Brill, 2002, €60 or $70) vi and 192 pp. Bibliography. Indexed. LCN: 2002032273. ISBN: 90-04-12660-0.

In this study of the Thomas episode in Jn 20:24-29, Bonney, assistant professor of theology at Providence College in Rhode Island, argues that Thomas' change from unbeliever to believer is the climax of the Johannine motif of how various characters in the narrative reveal Jesus' identity as God's life-giving son in relation to humankind. After establishing Jesus as the focus of the Thomas episode, he discusses modern exegesis of the Thomas story, John's mimetic narrative, the source of life (Jesus perceived in relation to humankind), divider of perspectives (Jesus perceived in relation to opposition), and enabler of faith (Jesus and Thomas—the Gospel's climax). He concludes that Jn 20:24-29 serves to reveal Jesus' identity rather than to criticize the manner in which Thomas comes to faith.

P.-Y. Brandt, *L'identité de Jésus et l'identité de son disciple. Le récit de la transfiguration comme clef de lecture de l'Evangile de Marc,* Novum Testamentum et Orbis Antiquus 50 (Fribourg: Editions Universitaires, 2002, 108 SFr; Göttingen: Vandenhoeck & Ruprecht) xviii and 365 pp., 6 tables. Bibliography. Indexed. ISBN: 3-7278-1399-7 (EU), 3-525-53951-7 (V&R).

The slightly revised version of a doctoral dissertation directed by P. von Gemünden and presented in 2001 to the Protestant theological faculty at the University of Geneva, this investigation of the identity of Jesus and his disciple uses models developed in cultural anthropology and psychology to show that the transfiguration account (Mk 9:2-8) is the key toward reading the whole of Mark's Gospel. After delineating the problem (with particular attention to the theory of the messianic secret), it discusses the definition of individual identity, individual identity in antiquity, the model of personality oriented toward a group, and the model of personality oriented toward a superior. Then it considers the identity of Jesus in Mark's Gospel: the plan of the Gospel and the place of the transfiguration within it, the identity of Jesus and the christological titles according to Mark, and the role of the transfiguration according to Mark. Next it examines whether the way of Jesus as presented by Mark is a model to be imitated: the disciples in Mark's Gospel, the reader's identification with the disciples, and the models proposed to the reader by Mark. Finally it reflects on the transfiguration account and the theme of individual identity, and on the disciples' incomprehension and Mark's project. Also included are a detailed outline of Mark's Gospel and six charts. Brandt concludes that Mark was not content with saying that Jesus came to "give his life as a ransom for the many" (Mk 10:45b) but proposed the way of Jesus as the model for the life of the disciple.

A. G. Brock, *Mary Magdalene, The First Apostle: The Struggle for Authority,* Harvard Theological Studies 51 (Cambridge, MA: Harvard University Press, 2003, paper $25) xviii and 235 pp. Bibliography. Indexed. LCN: 2002192176. ISBN: 0-674-00966-5.

Based on a doctoral dissertation accepted by Harvard University, this investigation of early traditions about Mary Magdalene examines how conferring or withholding apostolic status operated as a tool of persuasion in the politics of early Christian literature. After delineating the issue of apostolic authority, Brock considers apostolic authority in the Gospels of Luke and John, respectively, as well as the portrayals of apostolic witness in the Gospels of Mark and Matthew versus *Gospel of Peter.* Then she treats competition between Peter and Mary Magdalene in other texts, advocacy of authority and women's leadership—*Acts of Paul* versus *Acts of Peter,* the replacement of Mary Magdalene—a strategy for eliminating the competition, and apostolic contradictions and the crisis of authority. Brock concludes that in the realm of early Christian literature Peter most frequently serves as Mary Magdalene's antagonist, perhaps because his name was somehow already linked to the party that opposed the role of women as leaders.

D. Catchpole, *Resurrection People. Studies in the Resurrection Narratives of the Gospels* (Macon, GA: Smyth & Helwys, 2002, paper $22) viii and 179 pp. Bibliography. Indexed. LCN: 2002014128. ISBN: 1-57312-380-3.

The substantially expanded version of the Sarum Theological Lectures delivered in 2000 at Sarum College in Salisbury, UK (where Catchpole is professor and scholar in residence), this volume treats the resurrection narratives of the Gospels under the following headings: faltering Christians, failed Christ—the perspective of Mark; a Palestinian word and its endless fall-out—tracing resurrection patterns with Matthew; a tale of two travelers—the angelic Jesus of Luke; the text as window and the community as Christ—looking and listening with John; and Jesus and the resurrection people. Catchpole concludes that the resurrection of Jesus is the ground of the church's being and of every Christian hope.

B. Chilton, C. A. Evans, and J. Neusner, *The Missing Jesus. Rabbinic Judaism and the New Testament* (Boston—Leiden: Brill, 2002, $129) xv and 175 pp., table. Bibliography. Indexed. LCN: 2002015971. ISBN: 0-391-04183-5.

The "missing Jesus" in the title of this collection refers to the lack of attention paid to

Jesus' identity within Judaism. Thus the essays in the volume seek to lay out basic results and continuing approaches that elucidate Jesus within Judaism: Evans on the misplaced Jesus—interpreting Jesus in a Judaic context (with a response by Chilton); Neusner on contexts of comparison—reciprocally reading the parables of the Gospels and rabbis (with a response by G. Herion); H. Basser on the Gospels and rabbinic literature (with a response by Evans); and Chilton on getting it right—Jesus, James, and questions of sanctity (with a response by S. Langston). Also included are a preface and conclusion by Chilton, an introduction by Evans on finding a context for Jesus, and a list of some significant dates in the history of Judaism and Christianity.

M. CHOLIN, *Le prologue et la dynamique de l'Evangile de Jean* (Lyon: Editions EMCC, 1995, paper €21) 164 pp. ISBN: 2-908291-01-0.

Taking as his starting point the structure of the Prologue (Jn 1:1-18) placed at the beginning of John's Gospel, Cholin seeks to explain the original (eminently theological) composition of that Gospel. In the first part [see § 34-1195] he reviews linear, chiastic, and other schemas for reading Jn 1:1-18 and proposes a structure featuring five columns and two dimensions that highlights the text's descending Christology. Next he shows how a primitive hymn to the incarnate Word (Jn 1:1, 3-4, 9, 14a-c) has been expanded by the Evangelist who created another eminently theological text while respecting his source. Then in the second part he considers the plan of the Fourth Gospel as a whole with reference to linearity and recurrence, the Prologue as the methodological key, the synchronic reading of the Gospel, diachronic considerations, and other clues. He concludes that John's Gospel presents a Christology from above with a progressive revelation of Jesus' identity as the Son of God. C. Perrot has provided a two-page preface.

A. C. CLARK, *Parallel Lives. The Relation of Paul to the Apostles in the Lucan Perspective,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2001, paper £24.99) xviii and 385 pp., 7 tables. Bibliography. Indexed. ISBN: 1-84227-035-4.

This volume argues that the parallels between Peter (and the other apostles) and Paul in Luke-Acts are more extensive than has been previously recognized, and that Luke uses these parallels to demonstrate the unity of the Jewish and Gentile missions within the one plan of God. After a 54-page introduction, Clark surveys the history of research and develops internal and external controls for treating the parallels. Then he deals with the Twelve and Peter, parallels in the narratives of Paul's commissioning, parallel miracles involving Peter and Paul, parallel preaching of Peter and Paul, Stephen in relation to others, Philip in relation to others, and the purpose of Luke's depiction of Barnabas. There are excursuses on the sense in which Barnabas and Paul are referred to as apostles (see Acts 14:4, 14) and on the significance of Paul's having seen the Lord. D. Peterson has provided a one-page foreword.

E. CONDRA, *Salvation for the Righteous Revealed. Jesus amid Covenantal and Messianic Expectations in Second Temple Judaism,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 51 (Leiden—Boston: Brill, 2002, €94 or $110) xvii and 391 pp. Bibliography. Indexed. ISBN: 90-04-12617-1.

The slightly revised version of a doctoral dissertation presented to Dallas Theological Seminary, this volume investigates the soteriology of Second Temple Judaism, especially of the Qumran scrolls, with particular attention to the theme of correctly keeping the covenant. After a 21-page introduction to Jesus and his audience, it treats the problem of soteriological cohesion in a diverse Judaism, the covenantal "burden" within the apocalyptic hope (problem and solution, on the threshold of a new era, salvation within covenantal obedience), salvation in the Dead Sea scrolls (*Damascus Document, Community Rule, Rule of the Congregation,* 4QMMT, *Thanksgiving Hymns,* etc.), the messianic "edge" (the extent of messianism in Second Temple Judaism, defining messianic passages, origins and diversity of messianism, etc.), and Jesus the Messiah of the needed greater righteousness (redefining "messiah" within messianic expectations, righteousness and the rule of God, etc.). Condra concludes that Jesus affirmed the truth that God's salvation is for the righteous, and pointed to himself as the unique Messiah, fulfiller of the Law's demand, and giver of a greater righteousness to sinners, enabling them to act righteously from the heart.

M. CORBIN, *Résurrection et nativité. Lecture théologique de Jean 20, 1-31,* Théologies (Paris: Cerf, 2002, paper €28) 356 pp. Indexed. ISBN: 2-204-06918-3.

In this study of Jn 20:1-31, Corbin, who teaches at the theological faculty and ecumenical institute of the Université catholique de Paris and is the author of *La Pâque de Dieu* (1998) and *La Paternité de Dieu* (1999), seeks to show that in the dawn of Easter Sunday Jesus became what he was from all eternity—the Son of God whose name surpasses every name, and thus that the resurrection of Jesus may be viewed as the birth of the Son. After raising three questions (about the humanity and divinity of God, theology and exegesis, and dialectic and prayer), he reflects on Jesus' resurrection as the event of God as God and considers the literary structure of Jn 20:1-31. Then he examines in detail the various sections in the passage: the disciples at the tomb of Jesus (20:1-10), the encounter between Jesus and Mary Magdalene (20:11-18), the appearance of Jesus to the disciples (20:19-23), and the appearance of Jesus to Thomas (20:24-29).

K. E. CORLEY, *Women & the Historical Jesus. Feminist Myths of Christian Origins* (Santa Rosa, CA: Polebridge, 2002, paper $20) x and 254 pp. Bibliography. Indexed. LCN: 2002034581. ISBN: 0-944344-93-3.

While affirming the role of women in Jesus' own community and in subsequent Jesus movements, this volume challenges both the assumption that Jesus himself fought ancient patriarchal limitations on women and the hypothesis that the presence of women among his disciples was unique within Hellenistic Judaism. It contends that the notion that Jesus established an anti-patriarchal movement or a "discipleship of equals" is a myth posited to buttress modern Christian social engineering. After a six-page introduction, it treats Jesus, women, and the social and religious environment of Palestine; working women in the Gospel of Mark; gender and class in the teaching of Jesus; women, gender, and lament in Q; and "he was buried, on the third day he was raised." Corley, professor at the University of Wisconsin-Oshkosh and author of *Private Women, Public Meals* (1993), concludes that a careful analysis of Jesus' authentic sayings suggests no interest in women as women or in the inequality between the sexes.

É. CUVILLIER, *L'évangile de Marc,* Bible en face (Paris: Bayard, 2002, paper €23; Geneva: Labor et Fides) 324 pp. Bibliography. ISBN: 2-227-47079-8 (B), 2-8309-1009-5 (LF).

In his fourteen-page introduction to Mark's Gospel, Cuvillier, professor of NT on the faculty of Protestant theology at Montpellier, treats the Gospel as "good news"; the structure of the Gospel; its author, date and place of composition, original audience, function; history of interpretation; and Mark and Paul. Then for each pericope he presents a literary analysis, translation, comments on individual verses, and general observations on Mark's theological significance. After dealing with the prologue (1:1-13), he divides the text into four major parts: the ministry in Galilee (1:14–7:23), the journeys abroad (7:24–9:29), from Galilee to Jerusalem (9:30–10:52), and at Jerusalem (11:1–16:8). A five-page glossary is included.

J. N. DAY, *The Woman at the Well. Interpretation of John 4:1-42 in Retrospect and Prospect,* Biblical Interpretation 61 (Leiden—Boston—Cologne: Brill, 2002, €70 or $82) xi and 203 pp. Illustrated. Bibliography. Indexed. ISBN: 90-04-12482-9.

The slightly revised version of a doctoral dissertation directed by M. C. Parsons and presented to Baylor University in Waco, Texas, in 1999, this investigation of Jn 4:1-42 reviews the traditional interpretations of the passage and the factors influencing those interpretations, takes a fresh look at the character of the Samaritan woman in light of the culture of her day, and offers an alternative proposal for understanding this text and its function in John's Gospel. After a six-page introduction, Day considers the Samaritan woman as the church has interpreted her, as artists have painted her, and as English-speaking writers have depicted her in the patristic period and the Middle Ages, the Renaissance and the Reformation, and the modern era, respectively. Then by drawing on an array of contemporary interpretive methods, she presents her own interpretation and argues that the Samaritan woman need not be associated with an immoral lifestyle but rather may well have been a faithful child of God within the limits of her ability and understanding even before her encounter with Jesus.

E. EVE, *The Jewish Context of Jesus' Miracles,* JSNT Supplement Series 231 (London—New York: Sheffield Academic Press, 2002, £65 or $125) xvi and 420 pp. Bibliography. Indexed. ISBN: 1-84127-315-5.

Based on a doctoral dissertation directed by J. Muddiman and presented to Oxford University, this investigation of the Jewish context of Jesus' miracles contends that Jesus—both the narrative Jesus of the Gospels and the historical Jesus—stands out as a highly distinctive figure in respect of his miracle-working in the Judaism of his time and yet makes sense as a miracle-worker in his Jewish context. After a 23-page introduction, it considers how miracles are treated by Josephus and Philo, in the Wisdom of Solomon and Sirach, in ps.-Philo's *Biblical Antiquities,* in the Enochic literature (including *Jubilees*), and in the selected Qumran texts. Then it discusses miracle and romance; miracle in Second Temple literature; charismatic holy men; the sign prophets; Jewish exorcists; and healers, magicians, and spirits. Eve concludes that Jesus is unique in the surviving Jewish literature of his time in being portrayed as performing a large number of healings and exorcisms.

P. GIBERT AND C. THEOBALD (EDS.), *Le cas Jésus Christ. Exégètes, historiens et théologiens en confrontation* (Paris: Bayard, 2002, paper €29) 476 pp. Indexed. ISBN: 2-227-47078-X.

The main papers in this volume first appeared in *Recherches de Science Religieuse* 87 (3, '99) and 88 (4, '00), respectively: M. Fédou on "the historical Jesus" from the Church Fathers to the Reformation [§ 44-863]; C. Perrot on the historical quest of Jesus from the 18th century to the beginning of the 20th century [§ 44-882]; J. Schlosser on the debate between E. Käsemann and R. Bultmann about the Jesus of history [§ 44-884]; D. Marguerat on the "third quest" of the Jesus of history [§ 44-874]; J.-N. Aletti on exegetes and theologians facing historical research about Jesus [§ 44-857]; J. Guillet on whether the Son of Man is an eschatological title or a prophetic mission [§ 45-881]; J. Moingt on questions raised by other essays [§ 45-903]; A. Fossion on catechesis and critical exegesis [§ 45-771]; H. Laux on rediscovering the power of the biblical text—the expectations of a philosopher [§ 45-786]; R. Virgoulay on exegesis, theology, and philosophy in christological reflection [§ 45-913]; C. Duquoc on the theological interest of the quest of the historical Jesus [§ 45-892]; H.-J. Gagey on "he is risen, he is not here" [§ 45-893]; and Moingt on the interest of theology for the Jesus of history [§ 45-902]. Included in this volume are a nine-page introduction by Gibert, an exchange of correspondence between Moingt and Perrot, and a final chapter by Theobald.

M. GOURGUES, *Le Pater. Parole sur Dieu, parole sur nous,* Connaître la Bible 26 (Brussels: Lumen Vitae, 2002, paper €9) 75 pp. ISBN: 2-87324-169-1.

After describing the two versions of the Lord's Prayer in Mt 6:9-13 and Lk 11:2-4, Gourgues, professor of NT exegesis at the Collège universitaire dominicain à Ottawa and at the Institut de Pastorale de Montréal, treats the address to the Father, the three petitions relating to God (your name, your kingdom, your will), and the three petitions relating to believers (our bread, our debts, our temptations). He concludes with a brief reflection on what the Lord's Prayer tells us about God and about being human.

S. HARSTINE, *Moses as a Character in the Fourth Gospel. A Study of Ancient Reading Techniques,* JSNT Supplement Series 229 (London—New York: Sheffield Academic Press, 2002, £50 or $95) viii and 194 pp., 4 tables. Bibliography. Indexed. ISBN: 0-8264-6026-7.

The revision of a doctoral dissertation presented to Baylor University in Waco, Texas, this volume investigates how Moses functions as a character in the Fourth Gospel and whether an ancient reader would have understood such functions. After surveying historical and methodological studies on the Fourth Gospel, it considers Moses as a character in the Fourth Gospel, Moses as a character in the Synoptic Gospels, Moses in the narratives of Second Temple Judaism, and the function of Homer in Greco-Roman narratives. Harstine concludes that in John's Gospel Moses functions as a historical anchor, witness, and point of conflict. The three appendixes deal with the appearance of Moses in Jn 7:53–8:11, Second Temple Jewish texts, and Greco-Roman narratives.

T. R. HATINA, *In Search of a Context. The Function of Scripture in Mark's Narrative,* JSNT Supplement Series 232, Studies in Scripture in Early Judaism and Christianity 8 (London—New York: Sheffield Academic Press, 2002, £65 or $125) xii and 428 pp. Bibliography. Indexed. ISBN:1-8264-6067-4.

Based on a doctoral dissertation directed by J. Nolland and accepted in 1999 by the University of Bristol, this volume first reviews recent studies on Mark's use of Scripture, proposes a new approach (narrative, historical, and theological), and specifies Mark's ideological point of view (the realization of the kingdom of God). Then under the heading "reading Scripture in Mark's story world," it treats the following texts: preparing the way for the kingdom (Exod 23:20; Mal 3:1; and Isa 40:3 in Mk 1:2-3), identifying the community of the kingdom (Isa 6:9-10 in Mk 4:12), the hermeneutic of the kingdom (Isa 29:13 in Mk 7:6-7), identifying the king of the kingdom (Ps 118:26 in Mk 11:9), and the vindication of the kingdom (Isa 13:10; 34:4; Dan 7:13; Zech 2:10; and Deut 30:4 in Mk 13:24-27). Hatina concludes that Mark's use of Scripture is one example of the freshness and vitality that Scripture has exhibited over a long period of reading within the community of faith.

M. HERRANZ MARCO AND J. M. GARCÍA PÉREZ, *Milagros y resurrección de Jesús según San Marcos,* Studia Semitica Novi Testamenti 8 (Madrid: Ediciones Encuentro—Fundación San Justino, 2001, paper €12.98) 198 pp. Bibliography. Indexed. ISBN: 84-7490-629-6.

After a four-page prologue, the authors of *La infancia de Jesús según Lucas* (2000) present analyses of the following Gospel passages: the forgiven paralytic (Mk 2:1-12), the calmed storm and the Gerasene demoniac (Mk 4:35–5:20), the texts pertaining to the so-called messianic secret (Mk 5:43; 8:22-26; 8:30; 9:9; etc.), the loaves that are left over (Mk 8:10-21), the withered fig tree (Mk 11:12-14, 20-24), the discovery of the empty tomb (Mk 16:1-8), and the appearances of Jesus in Matthew (Mt 28:1-10, 16-20).

P. HOFFMANN AND C. HEIL (EDS.), *Die Spruchquelle Q. Studienausgabe Griechisch und Deutsch* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2002, paper €19.90; Leuven: Peeters) 185 pp. Bibliography. ISBN: 3-534-16484-9 (WB).

In his eighteen-page introduction, Heil discusses the development of the Q hypothesis, the relationship of Jesus' sayings in Q to Mark and Paul, Q as a distinctive strand of early Christian preaching, the structure of Q, its literary origin, and so forth. The main part of the volume (pp. 32-113) consists of the Greek texts of the Q materials and their German equivalents on facing pages, along with notes (pp. 115-145) by Hoffmann on various facets of the textual reconstruction of the *Critical Edition of Q.* Also included are a Greek-German concordance drawn up by J. S. Kloppenberg Verbin and reworked by Hoffmann, and an eleven-page bibliography on Q.

R. W. HOOVER (ED.), *Profiles of Jesus* (Santa Rosa, CA: Polebridge, 2002, paper $20) viii and 256 pp. Bibliography. LCN: 2002190892. ISBN: 0-944344-94-1.

After Hoover's seven-page introduction in which he places the essays that follow (most previously published and now revised) in the context of the work of the Jesus Seminar, this volume presents fourteen "profiles of Jesus" by R. W. Funk on Jesus—a voice print; J. M. Robinson on what Jesus had to say; B. B. Scott on the reappearance of parables; Hoover on the Jesus of history—a vision of the good life; C. W. Hedrick on Jesus of Nazareth—a profile under construction; A. J. Dewey on Jesus as a peasant artisan; M. H. Smith on Israel's prodigal son—reflections on reimaging Jesus; L. C. McGaughy on the search for the historical Jesus—why start with the sayings; M. J. Borg on Jesus—a sketch; K. E. Corley on gender and class in the teaching of Jesus; J. D. Crossan on Jesus as a Mediterranean Jewish peasant; H. Taussig on Jesus in the company of sages; S. J. Patterson on dirt, shame, and sin in the expendable company of Jesus; and R. T. Fortna on the Gospel of John and the historical Jesus.

L. Houlden, *The Strange Story of the Gospels. Finding Doctrine through Narrative* (London: SPCK, 2002, paper £9.99 or $14) x and 133 pp. Bibliography. Indexed. ISBN: 0-281-05436-3.

After describing the "cloudy relationship" between the Gospels and Christian doctrine, Houlden, who served as lecturer in NT and professor of theology at King's College London from 1977 to 1994, discusses each of the four canonical Gospels: Mark—the wonderful outsider, Matthew—the bringer of order, Luke—man of Jesus and man of the world, and John—the timeless Evangelist? Then he reflects on the costs and rewards of believing via the story. He concludes that the "story" mode, so long underprivileged by comparison with the "doctrine" mode of Christian expression, has every reason to assert its right for at the very least equal treatment and a full hearing.

R. J. Irudhayasamy, *A Prophet in the Making: A Christological Study on Lk 4,16-30. In the Background of the Isaianic Mixed Citation and the Elijah-Elisha References,* European University Studies, Series 23: Theology 724 (Frankfurt—Bern: Lang, 2002, paper €42.50 or $39.95) 282 pp. Bibliography. ISBN: 3-631-37728-2.

The revised version of a doctoral dissertation directed by M. Hasitschka and presented in 2000 to the University of Innsbruck in Austria, this volume investigates the prophetic image of Jesus in Lk 4:16-30 with its special reference to the prophecies of Third Isaiah (61:1-2a and 58:6d) and the prophetic ministries of Elijah and Elisha (1 Kgs 17:8-24 and 2 Kgs 5:1-14). It argues that Luke intended to present Jesus as both one who brings the fulfillment of Scripture and one who experiences rejection at home—two characteristics of a prophet. After a four-page introduction, it deals with the source question of Lk 4:16-30, presents an exegetical analysis of the passage, discusses the Isaianic citation and the Elijah-Elisha references, treats the prophetic character of Jesus in Lk 4:16-30, and reflects on the prophetic role of Jesus in today's context. Irudhayasamy concludes that the Isaianic mixed citation and the Elijah-Elisha references are the foundation on which Luke built the prophetic Christology which aims at bringing good news to the poor.

G. S. Jackson, *'Have Mercy on Me.' The Story of the Canaanite Woman in Matthew 15.21-28,* JSNT Supplement Series 228, Copenhagen International Seminar 10 (London—New York: Sheffield Academic Press, 2002, $115 or £60) xiv and 197 pp. Bibliography. Indexed. ISBN: 0-8264-6148-4.

The slightly revised version of a doctoral dissertation directed by J. V. Hills and presented to Marquette University in Milwaukee, WI, this investigation of the story of the Canaanite woman in Mt 15:21-28 contends that the text reflects tension between Jews and proselytes in Matthew's community and responds to the question, What must one do to become a member of the community? After a 25-page introduction, Jackson considers the Gentile debate in Matthew's narration, and centers on the geographical setting of the Gentile cities of Tyre and Sidon. Next she continues the investigation of Matthew's sources, focusing on the change from "Syrophoenician" in Mark's Gospel to "Canaanite" in Matthew. Then she shows how these sources help to define the extended form that the pericope takes in Mt 15:21-28. Six appendixes are included. Jackson concludes that Matthew included the story of Jesus' encounter with the Canaanite woman for the purpose of supporting the Jewish tradition of gaining entrance into the community as a proselyte.

S. R. Johnson, *Q 7:1-10. The Centurion's Faith in Jesus' Word,* ed. S. R. Johnson, Documenta Q (Leuven: Peeters, 2002, paper €70) xxxv and 418 pp. Bibliography. LCN: 2001055173. ISBN: 90-429-1079-8.

Following the format established in previous volumes in the project [see *NTA* 41, p. 144;

42, pp. 156, 381; 43, pp. 164-165; 44, p. 165; 46, p. 373], this volume presents the most important scholarly literature from the 19th and 20th centuries (excerpted, sorted, and evaluated) in order to establish the precise Greek wording of the Q form of the pericope about the centurion's faith in Jesus' word according to Lk 7:1-10. The database was prepared by S. L. Shein and Johnson, while P. Hoffmann, Johnson, J. S. Kloppenborg Verbin, J. M. Robinson, and Shein served as evaluators. Also included is the critical Greek text of Q 7:1, 3, 6b-9, ?10?, along with English, German, and French translations of it.

M. Jordan, *The Historical Mary. Revealing the Pagan Identity of the Virgin Mother* (Berkeley, CA: Seastone, 2003, paper $14) xxviii and 337 pp. Bibliography. Indexed. LCN: 2002042993. ISBN: 1-56975-334-2.

Jordan, author of *Gods of the Earth* (1988) and *Myths of the World* (1993), contends that the story of Mary is an elaborate myth invented by the early church to further the interests of its male hierarchy and to disguise the pagan origins of the mother of Jesus. He argues that Mary was part of a society where pagan traditions and fertility rites were widely practiced, that Mary may have served as a pagan priestess participating in sacred sexual rites, and that the modern cult of the Virgin Mary has strong pagan roots and idolatrous features. He develops these views in fourteen chapters: falling from grace, goddesses and whores, the exile, the promise, the biblical Mary, priestesses of the marriage, What's in a name?, brides of Christ, the virginity debate, deception, Queen of Heaven, the medieval Mary, icons, and to the 20th century.

A. A. Just (ed.), *Luke,* Ancient Christian Commentary on Scripture: New Testament 3 (Downers Grove, IL: InterVarsity, 2003, $40) xxvii and 444 pp., timeline. Bibliography. Indexed. LCN: 2002155337. ISBN: 0-8308-1488-4.

Part of a twenty-eight volume patristic commentary on Scripture, this volume first presents an eleven-page introduction by Just to the patristic interpretation of Luke's Gospel (with particular attention to the works of Origen and Cyril of Alexandria). Then for each pericope in Luke's Gospel it provides the text according to the Revised Standard Version, an overview of the patristic commentaries on it, quotations from the most important patristic expositions keyed to specific words and phrases, and brief notes below. Biographical sketches and a timeline of the patristic authors are included. Just is professor of exegetical theology and dean of the chapel at Concordia Theological Seminary in Fort Wayne, IN.

D.-K. Kim, *Jesus: From Bultmann to the Third World,* Studies in the Intercultural History of Christianity 128 (Bern—Frankfurt: Lang, 2002, paper €46.40 or $43.95) 298 pp. Bibliography. Indexed. ISBN: 3-906769-14-3.

The revised and updated version of a doctoral dissertation directed by J. P. Mackay and submitted in 1992 to New College, Edinburgh University, this volume notes three factors that cannot be ignored in modern Christology (the problem of history, the impact of Marxism and the rise of contextual theology, the new awareness of the value of culture and world religions), and explores how these factors can affect the shape of Christology and how Christology can cope with them. After a twelve-page introduction, it considers the role of the historical Jesus in R. Bultmann's Christology, continuity between the historical Jesus and the kerygmatic Christ (E. Käsemann, E. Fuchs, G. Ebeling), liberation and salvation—the image of Jesus in Latin America, the Jesus event and historical messianic events—Jesus in Asian culture, and the spirit of Jesus in history. Kim concludes that the spirit of Jesus has made it possible to keep the Christian identity in various cultures and throughout church history.

C. R. Koester, *Symbolism in the Fourth Gospel. Meaning, Mystery, Community* (2nd ed.; Minneapolis, MN: Fortress, 2003, paper $27) xix and 347 pp. Bibliography. Indexed. LCN: 2002156636. ISBN: 0-8006-3594-9.

The revised and expanded version of the work described in *NTA* 40, p. 144, this volume uses symbolism as a focus to explore the Fourth's Gospel's literary dimensions, social and historical context, and theological import. After a chapter on symbol, meaning, and mystery, it treats representative figures, symbolic actions, light and darkness, water, the crucifixion, symbol and community, and symbol and the knowledge of God. The three appendixes deal with sacramental, geographical, and numerical symbolism. For this new edition many portions have been rewritten and new sections on theological issues have been added to most chapters. Koester, professor of NT at Luther Seminary in St. Paul, MN, is the author of *Hebrews* (2001) and *Revelation and the End of All Things* (2001).

A. MAILLARD, *Dieu à la croisée de nos questions. L'évangile de Jean témoigne* (Poliez-le-Grand: Editions du Moulin, 2002, paper) 91 pp. Indexed. ISBN: 2-88469-012-3. Distributed by Desclée de Brouwer, Paris.

After reflecting on the current relevance of John's Gospel, Maillard, a pastor in the Evangelical Reformed church of the canton of Vaud in Switzerland, reflects on the following theological and pastoral topics in light of texts from John's Gospel and other biblical writings: the question of evil, the relation between miracles and faith, God's apparent inaction, Jesus alone, life in abundance, and freedom.

D. MARGUERAT, *The First Christian Historian. Writing the 'Acts of the Apostles,'* trans. K. McKinney, G. J. Laughery, and R. Bauckham, Society for New Testament Studies Monograph Series 121 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xii and 299 pp. Bibliography. Indexed. LCN: 2002019251. ISBN: 0-521-81650-5.

The translation of eleven chapters in Marguerat's *La première histoire du christianisme (Les Actes des apôtres)* [*NTA* 44, p. 385], this volume treats the following topics pertaining to Luke's work in Acts: how Luke wrote history, a narrative of beginnings, the unity of Luke-Acts—the task of reading, a Christianity between Jerusalem and Rome, the God of Acts, the work of the Spirit, Jews and Christians in conflict, Ananias and Sapphira (Acts 5:1-11)—the original sin, Saul's conversion (Acts 9; 22; 26), the enigma of the end of Acts (28:16-31), and travel and travelers. Marguerat is professor of NT on the faculty of theology at the University of Lausanne.

F. MARTIN, *Actes des Apôtres: Lecture sémiotique* (Lyon: PROFAC—CADIR, 2002, paper €27.50) ii and 283 pp. ISBN: 2-85317-091-8.

The late Professor Martin, a Dominican priest, who taught on the theological faculty at the Université catholique de Lyon, was a member of CADIR (Centre d'Analyse du Discours Religieux). This volume presents a literal transcription of his manuscript for the course on Acts that he taught during 1999-2000. After an eight-page essay on his proposal for the organization of Acts and a twelve-page treatment of the prologue to Luke's work (Lk 1:1-4), it offers a semiotic analysis of Acts under four major headings that follow an organizational schema formulated by A. J. Greimas: contract—the first conditions of the birth of the church (Acts 1–5), competence or qualification—the conditions necessary for the church to move out from Jerusalem (6–12), performance—the great opening to the Gentiles (13–20), and sanction—the gospel on trial before the world (21–28). F. Genuyt has provided a two-page foreword, and L. Panier has written an eight-page "postface."

P. MERENLAHTI, *Poetics for the Gospels? Rethinking Narrative Criticism* (London—New York: T&T Clark, 2002, £29.99 or $49.95) xi and 174 pp., 2 figs. Bibliography. Indexed. ISBN: 0-567-08851-0.

Merenlahti, who teaches in the department of biblical studies at the University of Helsinki, argues that poetics for the Gospels remains possible but will necessarily be historical rather than objective. He observes that the utter historicity of poetics means that poetics as a critical discipline will have to become hermeneutical; that is, concerned with how poetic forms function in texts, and with what conditions shape human understanding of poetic forms in different places and at different times. After a fourteen-page introduction, he addresses three questions: Are the Gospels unified narratives? Why do modern readers value Mark? and "Do you understand what you are reading?" Then he deals with gaps and ambiguity in Mark's narrative rhetoric, characters in the making, and the Gospel as a plot. Finally he treats the future of narrative criticism—a paradigm shift, poetics and psychoanalysis—a case for instrumental metaphors, and poetics as myth and fiction.

J. MILES, *Christ. A Crisis in the Life of God* (New York: Vintage, 2002, paper $14) xi and 352 pp. Indexed. LCN: 2001033808. ISBN: 0-375-40014-1.

The paperback version of a work published in 2001 [see §§ 46-136r, 826r–828r], this volume approaches the NT as if it were a stained-glass window, as something to be looked at and appreciated as a work of art, rather than seen through in an attempt to discern historical events that lie behind it. According to Miles, the author of *God. A Biography,* God as represented in the NT resolves his crisis by taking human form as his own son and allowing the Romans to crucify him. After a prologue on crucifixion and the conscience of the West, he reflects on the NT as a crisis in the life of God under four major headings: the Messiah, ironically; a prophet against the promise; the Lord of blasphemy; and the Lamb of God. The two appendixes treat one Bible from many Scriptures, and the Bible as a rose window.

W. E. MILLS, *The Gospel of Mark,* Bibliographies for Biblical Research. Periodical Literature for the Study of the New Testament 2 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2002, $109.95) xxiv and 206 pp. Indexed. LCN: 97-45906. ISBN: 0-7734-2496-2.

Part of an eleven-volume project (including an index volume), this volume presents bibliographical information for 2,405 articles that pertain to specific passages in Mark's Gospel and were published in periodicals during the 20th century. The entries are arranged by chapter-and-verse citation. A seventeen-page index of authors' names is included.

W. E. MILLS, *The Gospel of Matthew,* Bibliographies for Biblical Research. Periodical Literature for the Study of the New Testament 1 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2002, $99.95) xxi and 153 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2494-6.

This volume provides bibliographical information for 1,749 articles on specific passages in Matthew's Gospel that were published in periodicals during the 20th century. The items are arranged according to chapter and verse in the Gospel. Also included is a thirteen-page index of authors.

M. C. MOESER, *The Anecdote in Mark, the Classical World and the Rabbis,* JSNT Supplement Series 227 (London—New York: Sheffield Academic Press, 2002, $105 or £55) x and 288 pp. Bibliography. Indexed. ISBN: 0-8264-6059-3.

The minor revision of a doctoral dissertation directed by A. Yarbro Collins and accepted in 1998 by the University of Notre Dame, this volume seeks to clarify the genre (i.e. form, content, and function) of the anecdotes of Mark's Gospel, in particular Mk 8:27–10:45, through a comparison of these anecdotes with those in Greco-Roman and rabbinic texts. After a six-page introduction, Moeser discusses the definition of "anecdote" and places the anecdote in the framework of literary criticism. Next she treats the anecdote in Greek and Roman works, in rabbinic writings, and in NT scholarship, respectively. Then she deals with the anecdote in Mk 8:27–10:45 ("on the way"). The four appendixes treat anecdotes on *Moᶜed Qatan,* anecdotes involving Rabbi Gamaliel II, typologies of the *maᶜaśeh,* and typologies of Gospel anecdotes. Moeser concludes that the anecdotes in Mk 8:27–10:45 portray Jesus the Messiah and Son of Man as a persistent teacher who is engaged in persuasively teaching his disciples (and therefore Mark's audience) the attitudes and behaviors that are necessary to live one's life as the follower of the suffering Messiah "on the way."

F. J. MOLONEY, *The Gospel of Mark. A Commentary* (Peabody, MA: Hendrickson, 2002, $29.95) xviii and 398 pp. Bibliography. Indexed. LCN: 2002004912. ISBN: 1-56563-682-1.

Moloney, professor of NT at the Catholic University of America in Washington, DC, and author of *The Gospel of John* (1998), aims to trace what Mark's story of Jesus the suffering

Messiah and of his failing disciples said to an early Christian community perplexed by failure and suffering. In his 24-page introduction to Mark's Gospel, he discusses Mark as the first Gospel, Mark the historian, Mark the theologian, more recent developments, and so forth. Then after considering the prologue (Mk 1:1-13), he presents an exposition of the mystery of Jesus in 1:14–8:30 under three main headings: Jesus and Israel (1:14–3:6), Jesus and his new family (3:7–6:6a), and Jesus and the disciples (6:6b-8:30). Next he treats Jesus the Son of Man and Son of God in 8:31–15:47: Jesus and the disciples journey to Jerusalem (8:31–10:52), endings in Jerusalem (11:1–13:37), and the passion of Jesus (14:1–15:47). Finally he deals with the epilogue (16:1-8) and the appendix (16:9-20).

P. MOURLON BEERNAERT, *Avec Simon-Pierre. Ses appels, ses doutes, ses élans,* Connaître la Bible 15 (Brussels: Lumen Vitae, 1999, paper €6.25) 80 pp. ISBN: 2-87324-134-9.

After a survey of references to Simon Peter in the NT and a description of the historical-critical approach to the Bible, Mourlon Beernaert, professor at the Institut International Lumen Vitae, reflects on how Peter is portrayed in each Gospel: the disciple who is slow to understand (Mark), the "rock" of the church that Jesus builds (Matthew), a somewhat idealized portrait in which Jesus prays for him (Luke), and Simon Peter and the beloved disciple (John). He concludes with reflections on the links between the words of Jesus to Simon Peter in the various Gospels.

D. J. NEVILLE, *Mark's Gospel—Prior or Posterior? A Reappraisal of the Phenomenon of Order,* JSNT Supplement Series 222 (London—New York: Sheffield Academic Press, 2002, £65 or $105) xiv and 388 pp. Bibliography. Indexed. ISBN: 1-84127-265-5.

The sequel to Neville's *Arguments from Order in Synoptic Source Criticism. A History and Critique* (1994), this volume evaluates the significance of the phenomenon of order for resolving the question of the literary relations between the Gospels of Matthew, Mark, and Luke, with special reference to the theories of Markan priority and Markan posteriority. After a 24-page introduction, it treats preliminary issues for analyzing the phenomenon of order: pericope divisions and the question of parallels, and the arrangement of parallel pericopes. Next it considers the value of formal arguments from order: two formal arguments from order, and the phenomenon of correlation. Then it offers a reappraisal of compositional arguments from order with regard to compositional conventions in the 1st century A.D., the disagreements in order in Lk 3:1–5:11, and the disagreements in order in Mt 4:23–9:35, and takes up the question whether in light of the evidence of pericope order Mark's Gospel is posterior or prior to Matthew and Luke. The two appendixes deal with the segmentation of the Synoptic Gospels and statistical tests of the phenomenon of correlation. Neville concludes that at the compositional level both the Markan hypothesis and the Two-Gospel hypothesis can offer satisfactory explanations for the phenomenon of order.

O. ORTH, *Lehrkunst im frühen Christentum. Die Bildungsdimension didaktischer Prinzipien in der hellenistisch-römischen Literatur und im lukanischen Doppelwerk,* Beiträge zur Erziehungswissenschaft und biblischen Bildung 7 (Frankfurt—Bern: Lang, 2002, paper €46.80 or $43.95) 336 pp. Bibliography. ISBN: 3-631-39507-8.

The slightly revised version of a doctoral dissertation directed by H.-T. Wrege and presented in 2002 to the education faculty at the Christian-Albrechts-Universität in Kiel, this volume explores how various Greco-Roman writers and Luke in particular achieved an educational effect on readers by relying on narrative means such as negotiation, persuasion, and transference. It argues that Luke's way of writing in his Gospel (e.g. Lk 1:1-4; 1:5–2:52) and in Acts (e.g. Acts 11:2-17; 17:16-34; 26:2-23) provides extraordinary opportunities for theological education and formation. It views Luke not so much as a historian but rather as a teacher of didactics, as a person who succeeds in establishing a relationship to his readers through his narrative skills and so prepares for and even initiates important processes of learning and formation of belief. It concludes that Luke's openness to the art of teaching (ranking somewhere between education and formation) makes him one of the first great pedagogues and theologians in the early decades of Christianity.

J. PAINTER, R. A. CULPEPPER, AND F. F. SEGOVIA (EDS.), *Word, Theology, and Community in John* (St. Louis, MO: Chalice, 2002, paper $32.99) xii and 244 pp. Bibliography. Indexed. LCN: 2002010909. ISBN: 0-8272-4246-8.

The twelve essays in this volume are by Painter on word, theology, and community in John—R. Kysar's contribution (with Kysar's *cursus vitae* and a list of his publications on pp. 12-17); J. Beutler on faith and confession—the purpose of John; Segovia on Jn 1:1-18 as entrée into Johannine reality—representation and ramifications; Painter on earth made whole—John's rereading of Genesis; Culpepper on inclusivism and exclusivism in the Fourth Gospel; D. M. Smith on ethics and the interpretation of the Fourth Gospel; C. R. Koester on comedy, humor, and the Gospel of John; G. R. O'Day on "I have said these things to you . . ."—the unsettled place of Jesus' discourses in literary approaches to the Fourth Gospel; F. J. Moloney on narrative and discourse at the feast of Tabernacles—Jn 7:1–8:59; D. Rensberger on spirituality and Christology in Johannine sectarianism; S. M. Schneiders on "to see or not to see"—John 9 as a synthesis of the theology and spirituality of discipleship; and J. A. du Rand on the Johannine Jesus in Africa.

T. PETERS, R. J. RUSSELL, AND M. WELKER (EDS.), *Resurrection. Theological and Scientific Assessments* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $39) xvii and 326 pp., fig. LCN: 2002073887. ISBN: 0-8028-0519-1.

After a ten-page introduction by Peters, this volume presents eighteen essays under four major headings: resurrection and eschatological credibility (four); bodily resurrection and personal identity (six); resurrection and the laws of nature (four); and resurrection, new creation, and Christian hope (four). The papers most pertinent to the biblical field are by F. Crüsemann on Scripture and resurrection, P. Lampe on Paul's concept of a spiritual body, H.-J. Eckstein on bodily resurrection in Luke, J. Assmann on resurrection in ancient Egypt, and B. E. Daley on a hope for worms—early Christian hope. The other contributors include Russell, Welker, J. Polkinghorne, N. Murphy, D. Evers, and E. M. Conradie.

A. REINHARTZ, *Befriending the Beloved Disciple. A Jewish Reading of the Gospel of John* (New York—London: Continuum, 2002, paper $19.95 or £12.99) 206 pp. Bibliography. Indexed. LCN: 00-065762. ISBN: 0-8264-1446-X.

The paperback edition of the work described in *NTA* 45, p. 590, this volume first discusses reading as relationship and the Gospel of the beloved disciple, and then presents four different readings of John's Gospel that take the beloved disciple as mentor (compliant reading), as opponent (resistant reading), as colleague (sympathetic reading), and as other (engaged reading), respectively. Reinhartz is now dean of graduate studies and research at Wilfrid Laurier University in Waterloo, Ontario.

Resurrection in the New Testament. Festschrift J. Lambrecht, ed. R. Bieringer, V. Koperski, and B. Lataire, Bibliotheca Ephemeridum Theologicarum Lovaniensium 165 (Leuven: Leuven University Press—Peeters, 2002, paper €70) xxxi and 551 pp., plate, 13 figs. Bibliography. Indexed. LCN: 2002030834. ISBN: 90-5867-260-3 (LUP), 90-429-1214-6 (P).

This *Festschrift* honoring Professor Lambrecht contains essays by D. Zeller on appearances of the dead in the Greco-Roman milieu; D. J. Harrington on afterlife expectations in ps.-Philo, *4 Ezra,* and *2 Baruch* and their implications for the NT; H. J. de Jonge on visionary experience and the historical origins of Christianity; M. Rese on exegetical observations regarding G. Lüdemann's interpretation of the resurrection of Jesus; B. Standaert on recounting the resurrection—a paradoxical narrative; O. Hofius on "on the third day raised from the dead"—observations on the use of the passive ἐγείρεσθαι in christological statements of the NT; G. Juhász on translating resurrection—the importance of the Sadducees' belief in the W. Tyndale-G. Joye controversy; A. Denaux on Matthew's story of Jesus' burial and resurrection (Mt 27:57–28:20); W. J. C. Weren on "his disciples stole him away" (Mt 28:13)—a rival interpretation of Jesus' resurrection; J. Gillman on the Emmaus story in Luke-Acts revisited; M. J. J. Menken on the interpretation of the OT and the resurrection of

Jesus in John's Gospel; T. Söding on appearance, forgiveness, and mission—John 21 as a witness for a developed Easter faith; J. J. Kilgallen on what the apostles proclaimed at Acts 4:2; F. Morgan Gillman on Berenice as Paul's witness to the resurrection (Acts 25–26); Koperski on resurrection terminology in Paul; M. E. Thrall on Paul's understanding of continuity between the present life and the life of the resurrection; J. S. Vos on the shadow-side of the resurrection in Paul's gospel; E. Lohse on the change of Christians in view of the resurrection—on the foundation of Christian ethics in Paul's letter to the Romans; M. D. Hooker on Christ as raised for our acquittal (Rom 4:25); J. Delobel on the Corinthians' (un-)belief in the resurrection; P. J. Tomson on "Death, where is thy victory?" (1 Cor 15:54-57)—Paul's theology in the twinkling of an eye; F. J. Matera on apostolic suffering and resurrection faith—distinguishing between appearance and reality (2 Cor 4:7–5:10); J. Reumann on resurrection in Philippi and Paul's letter(s) to the Philippians; R. F. Collins on what happened to Jesus' resurrection from the dead—a reflection on Paul and the Pastoral epistles; J. Schlosser on the resurrection of Jesus according to 1 Peter; J. Verheyden on silent witnesses—Mary Magdalene and the women at the tomb in *Gospel of Peter;* and B. Baert on imagining the mystery—the resurrection and the visual medium in the Middle Ages. Also included are a photograph of the honoree, a list of his publications, and a list of theses and dissertations directed by him.

R. D. Rowe, *God's Kingdom and God's Son. The Background to Mark's Christology from Concepts of Kingship in the Psalms,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 50 (Leiden—Boston—Cologne: Brill, 2002, €109 or $127) xvii and 435 pp. Bibliography. Indexed. LCN: 00-048576. ISBN: 90-04-11888-8.

The revised and updated version of a doctoral dissertation directed by D. Guthrie and presented in 1990 to London Bible College, this volume contends that the idea of "two-tier" kingship that is prominent in the OT Psalms was a primary key to understanding the position of Jesus (as messianic successor to David/Son of God/Son of Man) in relation to the supreme kingship/kingdom and authority of God in early Christianity and in Mark's Gospel in particular. After a ten-page introduction, it considers the kingship of God and Davidic (or messianic) kingship in the Psalms and in Isaiah 40–66, the kingship (or kingdom) of God in early Judaism and in Mark's Gospel, and messiah(s) and messianic kingship in early Judaism and in Mark's Gospel. Rowe, now senior partner in a law firm in London, concludes that the linkage between God's kingdom and the messianic kingship/divine sonship of Jesus is important not only for Mark's proclamation of the "good news" but also for Jesus' proclamation of the "good news" of God's kingdom that was to be manifested primarily through Jesus' ministry, crucifixion, resurrection, and parousia as God's Son.

H.-U. Rüegger, *Verstehen, was Markus erzählt. Philologisch-hermeneutische Reflexionen zum Übersetzen von Markus 3,1-6,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 155 (Tübingen: Mohr Siebeck, 2002, paper €44) ix and 167 pp. Bibliography. Indexed. ISBN: 3-16-147892-4.

Prepared as a doctoral dissertation under the direction of H. Weder and C. Riedweg and accepted in 2000 by the philosophical faculty at the University of Zurich, this investigation seeks to shed light on understanding Mark's narrative as a whole by focusing on and resolving the philological and hermeneutical problems encountered in translating the narrative about Jesus healing the man with a withered hand according to Mk 3:1-6. After a three-page introduction, it discusses presuppositions about philology and the hermeneutics of propriety, considers the task of translating Mk 3:1-6 (with reference to each part of the first sentence and then to the rest of the text), and reflects on translation as a form of mediation and the various moments in the translation process.

D. Rusam, *Das Alte Testament bei Lukas,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 112 (Berlin—New York: de Gruyter, 2003, €119.63) xiii and 570 pp. Bibliography. Indexed. ISBN: 3-11-017524-X.

The revised version of a *Habilitationsschrift* accepted in 2001 by the Evangelical theological faculty at the Friedrich-Wilhelms-Universität in Bonn, this volume investigates the function of the scriptural quotations and allusions in Luke-Acts in the framework of the work taken as a whole. After a 39-page introduction (corpus of texts, past research, goal and methodology), it considers the Lukan infancy narrative as part of the γραφαί, the significance of the νόμος, the expression πάντα δεῖ πληρωθῆναι as the dominant proleptic confirmation of scriptural fulfillment, the expression πάντα ἔδει πληρωθῆναι as the dominant analeptic confirmation of scriptural fulfillment, the "hardening" (see Acts 28:17-20, 23, 25-28) as the basis for the necessary rejection of the Christian proclamation by the Jews, the functions of quotations in narrative texts by other ancient authors, and "all must be fulfilled"—the OT in Luke's two-volume work. Rusam concludes that the scriptural quotations and allusions in Luke-Acts fall into three categories: directions for action, illustrations, and preparatory announcements of Jesus and the Christian mission.

A. Salas (ed.), *El ética de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 29, no. 85 (Madrid: Escuela Bíblica, 2003, paper) 158 pp. ISSN: 0210-5209.

The five essays in this fascicle [see *NTA* 47, pp. 165-166] are by F. Ramis Darder on the Mosaic Law as a norm of ethical conduct, J. Vázquez Allegue on ethics at Qumran and in Second Temple Judaism, C. Quelle Parra on the ethics of Jesus as presented in the Sermon on the Mount, Salas on the impossible precept—love and law in the Matthean antitheses, and B. Bennàssar on the ethics of Jesus today.

D. Seccombe, *The King of God's Kingdom. A Solution to the Puzzle of Jesus* (Carlisle, UK: Paternoster, 2002, paper £17.99) xxiii and 648 pp. Bibliography. Indexed. ISBN: 1-84227-075-3.

Seccombe, principal of George Whitefield College in Cape Town and adjunct professor of NT at Potchefstroom University of Christian Higher Education in South Africa as well as author of *Possessions and the Poor in Luke-Acts* (1982), contends the Jesus announced the breaking in of a concrete new age of restoration for Israel (and the world) that was paradoxically established by his death and awaits its ultimate unveiling as it lives and grows hidden and often unrecognized in the world. He focuses on Jesus' public ministry and regards the four Gospels as reliable unless disproven. He begins his inquiry at the third day after Jesus' death (since this is when Jesus entered world history), and moves back to the ministry of John the Baptist to trace the story forward. Following the lead of the Gospels he presents the story of Jesus at times chronologically and at times thematically. At the end he returns to the questions of truth and hope.

K. Stock, *La Liturgia della Parola. Spiegazione dei Vangeli domenicali e festivi. Anno B (Marco),* Bibbia e Preghiera 45 (Rome: Edizioni ADP, 2002, paper €11) 385 pp. ISBN: 88-7357-274-X.

Stock, professor of NT exegesis at the Pontifical Biblical Institute in Rome, provides the texts (according to *La Sacra Bibbia*), an exegesis, and questions for the Gospel readings assigned for the Sundays and church festivals in Year B of the lectionary cycle. Most of the passages are from Mark's Gospel, though some are from the other Gospels. The presentations follow the order of the liturgical year: Advent, Christmas time, Lent, the Easter triduum, the Easter season, solemnities during ordinary time, ordinary time, and the propers of the saints. This volume is similar in format and scope to Stock's work on the Gospel readings for year A, which are taken mainly from Matthew's Gospel [see *NTA* 46, p. 379].

K. Sturesson, *Världens frälsare. En text- och tolkarorienterad läsning av några avsnitt och teman i Johannesevangeliet* (Lund: Lunds Universitet, Centrum för teologi och religionsvetenskap, 2003, paper) 309 pp. Bibliography.

Prepared as a doctoral dissertation under the supervision of B. Olsson and defended in 2003 at the University of Lund, this volume analyzes the exclusive and inclusive features in John's Gospel, with particular attention to the inclusive elements that comprise the world and all its people. After a 21-page introduction, it provides text-oriented and interpreter-oriented readings of five key texts: the Prologue (Jn 1:1-18), Nicodemus visits Jesus (3:1-21), Jesus and the woman of Samaria (4:1-42), the conversation with the Jews (8:12-59), and Jesus' high priestly prayer (17:1-26). Then it considers symbolic features (water, bread, light, etc.) in the Gospel as a whole, dualistic features (the Jews and the world), and christological features (Son of Man, Son of God, Messiah, "I am," Logos, Lamb of God, Savior of the World). The topics are investigated with reference to four "aspects" or stages in the Johannine tradition: the life of the historical Jesus, the Jewish context, the Johannine Christians, and the world and all its people. Sturesson concludes that John's Gospel retains the tension between the inclusive and exclusive features, and that much depends on the experiences with which the Jesus tradition and Jesus' death and resurrection are approached.

C. H. TALBERT, *Reading Luke. A Literary and Theological Commentary,* Reading the New Testament (rev. ed.; Macon, GA: Smyth & Helwys, 2002, paper $22) xi and 284 pp. Bibliography. LCN: 2002015658. ISBN: 1-57312-393-5.

This revised, expanded, and updated version of *Reading Luke* [*NTA* 27, p. 214] is intended for upper level undergraduates, seminarians, pastors, and other interested parties who desire a fresh reading of Luke's Gospel. Talbert, distinguished professor of religion at Baylor University in Waco, Texas, and author of *Reading Acts* (1997), describes this work as in some respects a new book and in other ways as retaining the character, flavor, and perspective of the first edition. After a five-page introduction and a treatment of the preface in Lk 1:1-4, he presents an exposition under four general headings: prophecies of future greatness (1:5–4:15), anointed with the Holy Spirit (4:16–9:50), guidance on the way (9:51–19:44), and martyrdom and vindication (19:45–24:53). The two appendixes treat (1) the fulfillment of prophecy in Luke-Acts and (2) miracle in Luke-Acts.

C. H. TALBERT, *Reading Luke-Acts in its Mediterranean Milieu,* Supplements to Novum Testamentum 107 (Leiden—Boston: Brill, 2003, €70 or $82) xii and 255 pp. Bibliography. Indexed. LCN: 2002033037. ISBN: 90-04-12964-2.

This volume contains thirteen essays on Luke and Acts produced by Talbert since the late 1970s: on reading Luke and Acts (1999); succession in Luke-Acts and in the Lukan milieu (1998); reading D. Aune's reading of Talbert's arguments regarding Gospel genre and the genre of Luke-Acts; prophecies of future greatness—the contributions of Greco-Roman biographies to an understanding of Lk 1:5–4:15 (1980); Jesus' birth in Luke and the nature of religious language [§ 39-860]; the way of the Lukan Jesus—dimensions of Lukan spirituality [§ 27-960]; martyrdom in Luke-Acts and the Lukan social ethic (1983); the place of the resurrection in the theology of Luke [§ 36-760]; conversion in Acts—ancient auditors' perceptions (1998); Acts 20:7-12 as early Christian apologetic (2000); the Gentile mission in Luke-Acts (1991); the theology of sea storms in Luke-Acts (1995 and 1999); and what is meant by the historicity of Acts (1997).

R. L. THOMAS (ED.), *Three Views on the Origins of the Synoptic Gospels* (Grand Rapids: Kregel, 2002, paper $22.99) 400 pp. Indexed. LCN: 2002011608. ISBN: 0-8254-3838-1.

Three views on the origins of the Synoptic Gospels dominate NT scholarship today: the two-/four-source view, the two-Gospel view, and the independence view. After an eleven-page introduction by Thomas, this volume presents the case for the Markan priority view of Gospel origins (the two-/four-source view) by G. R. Osborne and M. C. Williams, along with responses from the two-Gospel view (J. H. Niemelä) and the independence view (F. D. Farnell). Next Niemelä makes the case for the Two-Gospel view of Gospel origins, with responses from the Markan priority view (Osborne and Williams) and the independence view (Farnell). Then Farnell makes the case for the independent origins of the four Gospels, and there are responses from the Markan priority view (Osborne and Williams) and from the two-Gospel view (Niemelä). Finally Thomas provides a 52-page summary of the evidence.

N. T. WRIGHT, *John for Everyone.* Part 1, *Chapters 1–10;* part 2, *Chapters 11–21* (London: SPCK, 2002, paper £8.99 or $12 each) xii and 180 pp., map, xii and 188 pp., map. ISBN: 0-281-05302-2 (part 1), -05520-3 (part 2).

Similar in format and scope to Wright's two-volume work on Matthew's Gospel [*NTA* 46, pp. 381-382], these volumes present for each pericope in John's Gospel a fresh translation and an exposition. The first volume covers the first ten chapters: the Word made flesh (1:1-18), the evidence of John (1:19-28), the Lamb and the Spirit (1:29-34), the first disciples (1:35-42), Philip and Nathanael (1:43-51), water into wine (2:1-12), and so forth. The second volume deals with passages in chapters 11–21: the death of Lazarus (11:1-16), the resurrection and the life (11:17-27), Jesus goes to the tomb (11:28-37), the raising of Lazarus (11:38-46), the plan of Caiaphas (11:47-57), Mary and her ointment (12:1-8), and so forth. An eighteen-page glossary is included in each volume.

N. T. WRIGHT, *Luke for Everyone* (London: SPCK, 2001, paper £9.99 or $16) xiv and 319 pp., map. ISBN: 0-281-05300-6.

Part of a series of Wright's expositions of all the books of the NT and intended to be suitable for personal study or group use, this volume presents for each pericope in Luke's Gospel a fresh translation and a discussion offering background information, explanations and suggestions, and reflections on present-day relevance: prologue (1:1-4), Gabriel visits Zechariah (1:5-25), the annunciation of the birth of Jesus (1:26-38), the Magnificat—Mary's song of praise (1:39-56), Zechariah's song of praise (1:57-80), the birth of Jesus (2:1-20), and so forth. Also included is seventeen-page glossary. Wright is canon theologian of Westminster Abbey and SPCK research fellow.

N. T. WRIGHT, *Mark for Everyone* (London: SPCK, 2001, paper £8.99 or $13) xii and 243 pp., map. ISBN: 0-281-05299-9.

Another in Wright's expositions of the Gospels for a general audience, this volume presents fresh translations of and brief commentaries on the individual pericopes in Mark's Gospel: the preaching of John the Baptist (1:1-8), Jesus' baptism (1:9-13), the calling of the disciples (1:14-20), exorcism and healings (1:21-34), the healing of a leper (1:35-45), the healing of the paralytic (2:1-12), the calling of Levi (2:13-17), questions about fasting (2:18-22), and so forth. A seventeen-page glossary is provided. The series encompasses all the books in the NT.

EPISTLES–REVELATION

F. BACK, *Verwandlung durch Offenbarung bei Paulus. Eine religionsgeschichtlich-exegetische Untersuchung zu 2 Kor 2,14–4,6,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 153 (Tübingen: Mohr Siebeck, 2002, paper €49) xi and 250 pp. Bibliography. Indexed. ISBN: 3-16-147880-0.

The slightly revised version of a doctoral dissertation directed by H. Lichtenberger and accepted in 2002 by the Evangelical theological faculty of the Eberhard-Karls Universität in Tübingen, this volume contends that in 2 Cor 2:14–4:6 Paul, when he compares himself with Moses, uses the metamorphosis motif to convince the Corinthians about his legitimacy as an apostle. After discussing the state of the discussion about the metamorphosis motif in 2 Cor 3:18 and establishing criteria for choosing texts from the NT world for comparison with 2 Cor 3:18, it considers the metamorphosis motif in the religious environment of the NT—the search for categories for interpreting the Pauline concept, the Pauline concept of metamorphosis in 2 Cor 2:14–4:6, and 2 Cor 3:18 and eschatological transformation in other Pauline texts (1 Cor 15:49, 51-52; Phil 3:21; Rom 8:29-30). Back concludes that the splendor described in 2 Cor 3:18 is a sign of Paul's legitimacy as a messenger of Christ that shows that he has received and preached the divine message.

J. R. BECK, *The Psychology of Paul. A Fresh Look at His Life and Teaching* (Grand Rapids: Kregel, 2002, paper $16.99) 296 pp. Bibliography. ISBN: 0-8254-2049-0.

After a seventeen-page introduction, Beck, professor of counseling at Denver Seminary, first explores various facets of Paul's life: his preconversion years, the conversion experience itself, and a general appraisal of his personality. Then he discusses five content areas in Pauline thought that are germane to the interest of personality theory: the structure of personality or its component parts (soul, flesh, mind, conscience, body) as well as the divided "I" of Rom 7:14-20, motivation in Pauline thought (love versus zeal), change and how it occurs through identification with the crucified and risen Christ, the vices that Paul frequently enumerated and that concerned him deeply as an apostolic pastor to his beloved converts, and the virtues that he promoted to his readers. These themes are treated against the background of current thinking regarding the structural view of personality, psychopathology, motivation theory, therapeutic change-and-development theory, and the emerging psychology of wellness. Finally Beck considers Paul's final years during which he was aware of his almost certain impending death by execution.

B. R. BRAXTON, *No Longer Slaves. Galatians and African American Experience* (Collegeville, MN: Liturgical Press, 2002, paper $15.95) xiv and 142 pp. Bibliography. Indexed. LCN: 2002067633. ISBN: 0-8146-5948-9.

Based on a master's thesis prepared under the direction of C. Rowland and presented to the University of Oxford in 1993, this volume seeks to bring into conversation the message of Paul's letter to the Galatians and African American culture, with particular attention to Paul's directives that the Galatians need not any longer be slaves to their oppressors. Braxton, assistant professor of homiletics and biblical studies at Wake Forest University Divinity School in Winston-Salem, NC, and author of *The Tyranny of Resolution. I Corinthians 7:17-24* (2000), first reflects on liberation and African American experience, and develops a reading strategy for liberation. Then he interprets various sections of Galatians (1:1-9; 2:1-10; 2:11-21; 3:1-5; 3:6-14; 3:26-29; 4:1-11; 5:13-26) in the light of the African American experience, and shows how Paul offered to Gentile Christian converts (and to other groups that have been marginalized) the criterion of experience as the basis of acceptance by God.

P.-D. DOGNIN, *"La foi étant venue . . ." L'Épître aux Galates,* Connaître la Bible 25 (Brussels: Lumen Vitae, 2001, paper €6.20) 64 pp. ISBN: 2-87324-168-3.

After brief observations about the content and structure of Paul's letter to the Galatians and a presentation of the full text of the letter in French, Dognin, a Dominican professor of social philosophy and the author of *Paul. Théologien de la confiance en Dieu* (1988), presents an exposition of the letter's address and admonition (1:1-10) and of its three major parts: the proof by the facts (1:11–2:21), the doctrinal argumentation (3:1–5:12), and the ethical exhortations (5:13-6:18).

K. P. DONFRIED, *Paul, Thessalonica,* and *Early Christianity* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $26) xxxviii and 347 pp. Bibliography. Indexed. ISBN: 0-8028-0509-4.

After a 22-page introduction, this volume presents fifteen essays written between 1974 and 2001 concerning shifting paradigms—Paul, Jesus, and Judaism; the cults of Thessalonica and the Thessalonian correspondence [§ 30-262]; 2 Thessalonians and the church of Thessalonica (1993); 1 Thessalonians, Acts, and the early Paul (1990); chronology—the apostolic and Pauline period (1992); the theology of 1 Thessalonians as a reflection of its purpose (1989); the assembly of the Thessalonians—reflections on the ecclesiology of the earliest Christian letter (1996); the epistolary and rhetorical context of 1 Thess 2:1-12 (2000); Paul and Judaism—1 Thess 2:13-16 as a test case [§ 29-223]; whether Timothy was in Athens—exegetical reflections on 1 Thess 3:1-3 (1991); Paul and Qumran—the possible influence of the Qumran *Rule of the Community* on 1 Thessalonians (2000); the kingdom of God in Paul (1987); justification and last judgment in Paul (1976); justification and last judgment in Paul—twenty-five years later; and Paul as σκηνοποιός and the use of the codex in early Christianity (1990). Donfried is professor of religion and biblical literature at Smith College in Northampton, MA.

S. J. GATHERCOLE, *Where Is Boasting? Early Jewish Soteriology and Paul's Response in Romans 1–5* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $32) xii and 311 pp. Bibliography. Indexed. LCN: 2002029680. ISBN: 0-8028-3991-6.

Based on a doctoral dissertation directed by J. D. G. Dunn and presented to the University of Durham, this volume proposes to examine Judaism and Romans 1–5 via the topic of "boasting," and vice versa. After a 34-page introduction, it discusses obedience and final vindication in early Judaism under the following headings: works and final vindication in pre-A.D. 70 Apocrypha and Pseudepigrapha, works and final vindication in Qumran literature, Jewish soteriology in the NT, obedience and final vindication in the aftermath of A.D. 70, and boasting in Second Temple Judaism. Then it presents exegetical analyses of three major passages in Romans 1–5: Paul's assessment of Jewish boasting in Rom 1:18–3:20; Paul's reevaluation of Torah, Abraham, and David in Rom 3:27–4:8; and the resurrection of boasting in Rom 5:1-11. Gathercole concludes that Paul did indeed combat a Jewish perspective that viewed obedience to the Law as both possible and as a criterion for vindication at the final judgment, and that Paul replied that obedience to the Law is not a criterion for the final judgment because human nature makes obedience to the Law impossible.

P. GRELOT, *Une lecture de l'épître aux Hébreux,* Lire la Bible 132 (Paris: Cerf, 2003, paper €23) 212 pp. Indexed. ISBN: 2-204-07087-4.

After a four-page introduction, Grelot, author of *Le language symbolique dans la Bible* (2001), offers a reading of the letter to the Hebrews according to the following general outline: presentation of Christ, Son of God (1:1–2:18); Christ, our high priest (3:1–6:20); the priesthood and sacrifice of Christ (7:1–10:18); for perseverance in the faith (10:19–12:28); and advice for life in the church (13:1-25). Four excursuses are included. Then he presents an examination of the letter's theology, with particular attention to the person and work of Christ, and to the reading of the OT Scriptures. Finally he discusses the author and date of Hebrews, and reflects on the letter's place in Christian life today.

T. GRIFFITH, *Keep Yourselves from Idols. A New Look at 1 John,* JSNT Supplement Series 233 (London—New York: Sheffield Academic Press, 2002, £55 or $105) xvi and 247 pp. Bibliography. Indexed. ISBN:1-8264-6051-8.

The revised and updated version of a doctoral dissertation directed by J. Lieu and presented to King's College, University of London, this volume contends that 1 John is the product of a continuing debate between Jews and Jewish-Christians over whether Jesus was the Messiah at a time when some Jewish Christians belonging to Johannine Christianity had reverted to Judaism. It views the letter as a sustained pastoral effort to prevent further apostasy among Johannine Christians by strengthening their identity and cohesion. After an eleven-page introduction and a survey of interpretations of 1 Jn 5:21 ("Keep yourselves from idols"), it treats the meaning and background of the term εἴδωλον, the form of the ending of 1 John, closure in 1 John, assurance and dualism, sin and apostasy, Christology and community, and the function of the ending. Griffith concludes that the language of 1 Jn 5:21 is inspired by the idol polemic of the Septuagint and other Jewish writings, and that the "idols" provide a foil against which the christologically high claims of Johannine Christianity are emphasized and affirmed.

H. W. HOEHNER, *Ephesians. An Exegetical Commentary* (Grand Rapids: Baker, 2002, $54.99) xxix and 930 pp. Bibliographies. Indexed. LCN: 2002026053. ISBN: 0-8010-2614-8.

In his 130-page introduction to Paul's letter to the Ephesians, Hoehner, distinguished professor of NT studies at Dallas Theological Seminary, treats its authorship, structure and genre, city and historical setting, purpose (to promote love for one another that has the love of God and Christ as its basis), theology, and bibliography regarding authorship. Then under the heading "the calling of the church" (Eph 1:1–3:21) he presents a commentary according to this outline: prologue (1:1-2), praise for God's planned spiritual blessings (1:3-14), prayer for wisdom and revelation (1:15-23), new position individually (2:1-10), new position corporately (2:11-22), parenthetical expansion of the mystery (3:1-13), and prayer for strengthened love (3:14-21). Then under "the conduct of the church" (4:1–6:24) he treats the second half of the letter: walk in unity (4:1-16), walk in holiness (4:17-32), walk in love (5:1-6), walk in light (5:7-14), walk in wisdom (5:15–6:9), stand in warfare (6:10-20), and conclusion (6:21-24). Also included are excursuses on the textual problem in Eph 1:1, views and structures of Eph 1:3-14, in Christ, election, πλήρωμα, mystery, household code, and slavery in Paul's time.

M. D. HOOKER, *Paul. A Short Introduction* (Oxford: Oneworld, 2003, paper £10.99 or $16.95) x and 160 pp., 4 figs., map. Bibliography. Indexed. ISBN: 1-85168-314-3.

This introduction to Paul is based on the conviction that Paul is perhaps the most exciting theologian of all time and certainly one of the most influential. After discussing how important Paul was and what we know about Paul, Hooker, professor of divinity emerita at Cambridge University, treats the following topics concerning Paul's writings and theology: a bundle of letters; Paul's inheritance; the new element; the identity of Jesus (Messiah, Lord, Son); Christ as the "end" of the Law; "the gospel concerning God's Son"; "Christ died . . . and was raised"; life "in Christ"; "lives worthy of the gospel"; and "then comes the end." She concludes with reflections on interpreting and misinterpreting Paul. She notes that Paul wrestled with the intricacies of God's purpose in history, his self-revelation in his Son, and the implications of Christ's death and resurrection for the everyday life of the believer.

T. KOT, *Le fede, via della vita. Composizione e interpretazione della Lettera di Giacomo*, Retorica biblica 6 (Bologna: Dehoniane, 2003, paper €22) 299 pp. Bibliography. Indexed. ISBN: 88-10-25104-0.

After a survey of previous attempts at establishing the rhetorical structure of the letter of James and delineating the methodology of rhetorical biblical analysis for dealing with this topic, Kot, a Jesuit teaching on the Pontifical faculty of theology at Warsaw, argues that far from being a disordered writing or a heterogeneous compilation the letter of James consists of three major parts—an introduction (1:2-27), the main body (2:1–5:6), and the conclusion (5:7-20)—that convey a message centered on faith as the way toward fullness of life for those who must undergo various tests or temptations. Following an analysis of sequence A (1:2-27), he deals with the three sequences in the body of the letter (B1—2:1-26; B2—3:1–4:3; B3—4:4–5:6) and with sequence C (5:7-20), and considers how the various parts all fit together and the theological message that they convey.

S. LÉGASSE, *Paul apôtre. Essai de biographie critique* (2nd ed.; Paris: Cerf, 2000, paper €29; Saint-Laurent, Que.: Fides) 274 pp., 6 figs., 7 maps. Bibliography. Indexed. ISBN: 2-204-06360-6 (C), 2-7621-2263-5 (F).

The revised and updated version of a work published in 1991 [*NTA* 35, p. 391], this biography of Paul considers the sources (Paul's letters and Acts), Paul's origins, Paul the man, the persecutor of Christians, the Damascus event, the movement from Damascus to the great missionary journeys to the west, the first two missionary journeys, and so forth. Légasse is the author of *L'épître de Paul aux Romains* (2002).

B. W. LONGENECKER, *The Lost Letters of Pergamum. A Story from the New Testament World* (Grand Rapids: Baker, 2003, paper $14.99) 192 pp., 3 maps. LCN: 2002074407. ISBN: 0-8010-2607-5.

In a series of exchanges of fictional letters ca. A.D. 92 mainly between "Antipas" and "Luke," Longenecker, lecturer in NT studies at the University of St. Andrews in Scotland, purports to tell the story of Antipas who was supposedly named after Herod Antipas and died as a martyr for Christ in Pergamum (see Rev 2:13). The letters appear in fourteen "collections": as one nobleman to another, a personal request, to honor the emperor, and so forth. Some of the factual information has been taken from B. Witherington's *New Testament History* (2001). The real aim of the narrative, however, is to enlighten by means of ethos as much as by information so that readers might experience the realities of the NT world. It gives particular attention to some of the dynamics of friendship, goodness, virtue, and honor in the ancient world of the Roman empire in which Jesus and his first followers proclaimed the message of a different empire ("the empire of God") and enacted distinctive forms of friendship, goodness, virtue, and honor.

A. C. MAYER, *Sprache der Einheit im Epheserbrief und in der Ökumene,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 150 (Tübingen: Mohr Siebeck, 2002, paper €49) xvii and 394 pp. Bibliography. Indexed. ISBN: 3-16-147865-7.

Prepared as a doctoral dissertation under the direction of B. J. Hilberath and M. Theobald, and accepted in 2002 by the Catholic theological faculty at the Eberhard-Karls Universität in Tübingen, this volume explores how the language of unity in the letter to the Ephesians might contribute to ecumenism today. After considering the possible links between Ephesians and ecumenism, it takes up the classical issues of introduction (genre, author, addressees, occasion and purpose), offers a linguistic analysis of the theme of unity in Ephesians from the perspectives of terminology, language and hermeneutics, the "unity" metaphor, and the ecumenical dimension. Then it reflects on thinking in concepts and metaphors in relation to the language of unity in ecumenical discourse: ecumenical hermeneutics, language in the service of unity, and the "metaphorical" dimension of ecumenism. Mayer concludes that the language of unity in Ephesians provides a helpful model for making progress in ecumenism today.

D. J. MOO, *Encountering the Book of Romans. A Theological Survey,* Encountering Biblical Studies (Grand Rapids: Baker, 2002, paper $24.99) 230 pp. Illustrated. Bibliography. Indexed. LCN: 2002018587. ISBN: 0-8010-2546-X.

Intended to guide students through Paul's letter to the Romans against the backdrop of contemporary debates, this volume treats Romans according to the following outline: encountering an ancient letter (Rom 1:1-17; 15:14–16:27), encountering the human dilemma (1:18–3:20), encountering God's provision in Christ (3:21–4:25), encountering life and hope in Christ (5:1–8:39), encountering the relationship between Israel and the gospel (9:1–11:36), encountering the transforming power of the gospel (12:1–15:13), and encountering the letter's conclusion (15:14–16:27). Moo, professor of NT at Wheaton College Graduate School in Illinois, is also the author of *The Epistle to the Romans* (1996) in the New International Commentary on the New Testament and *Romans* (2000) in the NIV Application Commentary.

M. D. NANOS (ED.), *The Galatians Debate. Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody, MA: Hendrickson, 2002, $34.95) lvi and 517 pp., 2 charts. Bibliography. Indexed. LCN: 2002015497. ISBN: 1-56563-468-3.

After Nanos's 31-page introduction to the "Galatians debate," this volume presents twenty-three essays (many previously published) under three major headings: rhetorical and epistolary genre (eight), autobiographical narratives (seven), and the Galatian situation(s) (eight). They are by H. D. Betz on the literary composition and function of Paul's letter to the Galatians [§ 20-197]; R. G. Hall on the rhetorical outline for Galatians [§ 32-762]; J. Smit on Paul's letter to the Galatians as a deliberative speech [§ 33-769]; R. M. Berchman on Gal 1:1-5—Paul and Greco-Roman rhetoric (1987); T. Martin on apostasy to paganism—the rhetorical stasis of the Galatian controversy [§ 40-1002]; C. J. Classen on Paul's epistles and ancient Greek and Roman rhetoric (2000); N. A. Dahl on Paul's letter to the Galatians—epistolary genre, content, and structure; G. W. Hansen on a paradigm of the apocalypse—the gospel in the light of epistolary analysis (1994); P. E. Koptak on rhetorical identification in Paul's autobiographical narrative—Gal 1:13–2:14 [§ 35-1271]; J. S. Vos on Paul's argumentation in Galatians 1–2 [§ 39-965]; J. D. Hester on epideictic rhetoric and persona in Galatians 1 and 2; J. D. G. Dunn on the incident at Antioch—Gal 2:11-18 [§ 28-235]; P. Fredriksen on Judaism, the circumcision of Gentiles, and apocalyptic hope—another look at Galatians 1 and 2 [§ 36-863]; P. Esler on making and breaking an agreement Mediterranean style—a new reading of Gal 2:1-14 [§ 40-1004]; Nanos on what was at stake in Peter's "eating with Gentiles" at Antioch; A. E. Harvey on the opposition to Paul (1968); R. Jewett on the agitators and the Galatian congregation [§ 15-950]; J. L. Martyn on a Law-observant mission to Gentiles (1997); N. Walter on Paul and the opponents of the Christ-gospel in Galatia (1986); J. M. G. Barclay on mirror-reading a polemical letter—Galatians as a test case [§ 32-761]; B. C. Lategan on the argumentative situation of Galatians [§ 38-326]; Nanos on the inter- and intra-Jewish political context of Paul's letter to the Galatians (2000); and D. Mitternacht on "foolish Galatians"—a recipient-oriented assessment of Paul's letter.

G. R. Osborne, *Revelation,* Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2002, $49.99) xx and 869 pp., map. Bibliography. Indexed. LCN: 2002023958. ISBN: 0-8010-2299-1.

The purpose of this commentary on Revelation is not only to provide the reader with exegetical and background information on the text but also to help the reader trace the theological threads that tie the book together. Therefore there is a great deal of intertextual data in the book, and on key words there is an overview of the term and related terms throughout Revelation along with theological commentary on the theme in the book. After a 49-page introduction to Revelation (authorship, date, social setting and purpose, apocalyptic genre and mindset, etc.), Osborne, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and author of *The Hermeneutical Spiral* (1991), presents his commentary under the following general headings: prologue (Rev 1:1-8), churches addressed (1:9–3:22), God in majesty and judgment (4:1–16:21), final judgment at the arrival of the eschaton (17:1–20:15), new heaven and new earth (21:1–22:5), and epilogue (22:6-21).

D. W. Pao, *Thanksgiving. An Investigation of a Pauline Theme,* New Studies in Biblical Theology 13 (Downers Grove, IL: InterVarsity, 2002, paper $20; Leicester, UK: Apollos) 212 pp. Bibliography. Indexed. ISBN: 0-8308-2613-0 (I), 0-85111-272-2 (A).

This investigation shows how the Pauline theme of thanksgiving is grounded in the covenantal traditions of salvation history and emphasizes thanksgiving as God-centeredness. Its six chapters concern thanksgiving as God-centeredness, thanksgiving within the covenantal traditions, thanksgiving and covenantal history, a life of thanksgiving, thanksgiving and the future, and ingratitude. A nine-page appendix treats Pauline thanksgiving and the Greco-Roman benefaction system. Pao, assistant professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and author of *Acts and the Isaianic New Exodus* (2000), contends that for Paul thanksgiving involves living a life of worship and anticipating the future acts of God in submission to the lordship of Christ.

Pauline Conversations in Context. Essays in Honor of Calvin J. Roetzel, ed. J. C. Anderson, P. Sellew, and C. Setzer, JSNT Supplement Series 221 (London—New York: Sheffield Academic Press, 2002, £60 or $115) xiv and 295 pp., 9 figs. Bibliographies. Indexed. ISBN: 1-84127-264-7.

The twelve essays honoring Professor Roetzel are by N. Elliott on the "patience of the Jews"—strategies of resistance and accommodation to imperial cultures, P. Richardson on Judaism and Christianity in Corinth after Paul—texts and material evidence, D. E. Aune on the judgment seat of Christ (2 Cor 5:10), R. Scroggs on Paul the myth remaker—the refashioning of early ecclesial traditions, V. P. Furnish on inside looking out—some Pauline views of the unbelieving public, L. Gaston on Romans in context—the conversation revisited, S. J. Kraftchick on death's parsing—experience as a mode of theology in Paul, M. Reasoner on Roetzel's stereoscopic perspective on Paul, J. A. Overman on κατὰ νόμον Φαρισαῖος—a short history of Paul's Pharisaism, J. M. Bassler on epiphany Christology in the Pastoral letters—another look, D. Boyarin on the Ἰουδαῖοι in John and the prehistory of

"Judaism," and R. C. Morgan on the letters of Paul in the context of a NT theology. Also included are an introduction by Anderson and Setzer, a bibliography of Roetzel's works (compiled by Sellew), and appreciations of Roetzel by J. Garciagodoy and D. H. Hopper.

P. PRIGENT, *L'épître aux Romains,* Bible en face (Paris: Bayard, 2002, paper €18.90; Geneva: Labor et Fides) 190 pp. ISBN: 2-227-47096-8 (B), 2-8309-1010-9 (LF).

After a three-page introduction to Paul's letter to the Romans, Prigent, author of *Commentary on the Apocalypse of St. John* (2001) and *Les secrets de l'Apocalypse* (2002), provides for each pericope a translation and commentary: address and salutation (Rom 1:1-7); Romans, my brothers (1:8-17); the sin of the pagans (1:18-32); the just judgment of God (2:1-16); Israel and sin (2:17-29); the disobedience of humankind (3:1-20); the justice that comes from faith (3:21-31); justification by faith—the example of Abraham (4:1-25); reconciliation (5:1-11); the first Adam and the new Adam (5:12-21); death and life with Christ Jesus (6:1-23); faith as liberation (7:1-25); and so forth.

S. ROMANELLO, *Lettera agli Efesini. Nuova versione, introduzione e commento,* I libri biblici, Nuovo Testamento 10 (Milan: Paoline, 2003, €25) 301 pp. Bibliography. Indexed. ISBN: 88-315-2426-7.

The first part of this volume presents a rhetorical-literary and historical profile of the letter to the Ephesians: literary characteristics, the questions of authorship and canonicity, the parallels with Colossians, and so forth. The second part offers a translation and commentary for each pericope: epistolary prescript (1:1-2), the benediction (1:3-14), the thanksgiving (1:15-23), the believers made alive with Christ (2:1-10), the believers unified in Christ (2:11-22), the apostle in relation to the church (3:1-13), peroration and prayer (3:14-21), maintaining unity in diversity (4:1-16), and so forth. Three excursuses (on the "powers," ministries, and Christian marriage) are included. The third part deals with the theological message of Ephesians: theological themes (with particular attention to various aspects of the μυστήριον), the history of interpretation, and key words. Romanello is the author of *Una legge buona ma impotente. Analisi retorico-letteraria di Rm 7,7-25* (2000).

G. SCHIMANOWSKI, *Die himmlische Liturgie in der Apokalypse des Johannes. Die frühjüdischen Traditionen in Offenbarung 4–5 unter Einschluss der Hekhalotliteratur,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 154 (Tübingen: Mohr Siebeck, 2002, paper €69) xii and 367 pp. Bibliography. Indexed. ISBN: 3-16-147777-4.

After a three-page introduction, Schimanowski, author of *Weisheit und Messias* (1985), discusses the history of research on Revelation 4–5, describes the passage as a key to the entire work, and considers its relations with the whole book. Then he offers a translation and notes on the Greek text of Revelation 4–5 and on the style of the book of Revelation. Next he presents an exegesis of Revelation 4 under the following headings: the introduction to the vision (4:1-2a), the description of the vision (4:2b-7), the *Qedusha* ("Holy, holy, holy") of the four living beings (4:8), and the doxology of the twenty-four elders (4:9-11). Then he provides an exegesis of Revelation 5: the book (5:1-5), the slain Lamb (5:6-7), the acclamation by the living beings and the elders (5:8-10), the two responsorials (5:11-12, 13), and the Amen (5:14). Finally he considers the function of these chapters in the work as a whole (with reference to the Jewish background, and to the relationship of the heavenly to the earthly world), and their significance for the book's theology and Christology (liturgy and anticipation). Also included are eight excursuses and a structured presentation of the Greek text of Revelation 4–5. Schimanowski concludes that the heavenly liturgy described in Revelation 4–5 links and unifies "heaven and earth."

S.-L. SHUM, *Paul's Use of Isaiah in Romans. A Comparative Study of Paul's Letter to the Romans and the Sibylline and Qumran Sectarian Texts,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 156 (Tübingen: Mohr Siebeck, 2002, paper €59) xii and 321 pp. Bibliography. Indexed. ISBN: 3-16-147925-4.

The revised version of a doctoral dissertation directed by J. Barclay and accepted in 1999 by Glasgow University, this volume investigates how Paul used Scripture by comparing Paul with some of his kinsmen (possibly some contemporary with him) in utilizing their common heritage, the Jewish Sacred Scriptures. After a 37-page introduction, it focuses on the use of the book of Isaiah and treats the use of Isaiah in Books 3 and 5 of *Sibylline Oracles,* in Qumran literature (*Community Rule, Damascus Document, Thanksgiving Scroll*) and in Paul's letter to the Romans, respectively. It considers how the Isaianic material is to be identified, how the detected Isaianic material is used by the writers of the texts under discussion, and the kind of influence that the Isaianic material has exerted on them. Shum concludes with reflections on the hermeneutical characteristics of the three main sources, and on the distinctive Isaiaic themes in these writings (divine judgment of disobedient Israel and Israel's final restoration, monotheism, the Suffering Servant song).

C. H. TALBERT, *Reading Corinthians. A Literary and Theological Commentary,* Reading the New Testament (rev. ed.; Macon, GA: Smyth & Helwys, 2002, paper $22) xii and 238 pp. Bibliography. LCN: 2002013962. ISBN: 1-57312-386-2.

The revised version of the work published by Crossroad in 1987 [*NTA* 31, p. 374], this volume presents close readings of the texts in 1 and 2 Corinthians under the following headings: setting the record straight (1 Corinthians), the sorry necessity of self-praise (2 Corinthians 10–13), laying a foundation for future requests (2 Corinthians 1–7), and reasonable requests of an attested apostle (2 Corinthians 8–9). The revisions include updating the bibliography, answering questions raised in the discussions since 1987, providing expanded support from ancient sources for positions taken, and profiting from more than a decade of scholarship on the Corinthian correspondence. Talbert is distinguished professor of religion at Baylor University in Waco, Texas.

C. H. TALBERT, *Romans,* Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2002, $50) xxii and 360 pp., CD-ROM. Illustrated. Bibliography. Indexed. LCN: 2002015327. ISBN: 1-57312-081-2.

In this exposition of Paul's letter to the Romans, Talbert seeks to deal with Paul the Christian Jew and with his Jewish milieu with integrity. After a 23-page introduction to Romans, he presents his commentary under thirteen headings: the conversation begins (1:1-17), the human condition—part one (1:18-32), the human condition—part two (2:1–3:20), the divine remedy in relation to the Law (3:21–4:25), the ground of future hope (5:1-11), the human condition and its antidote (5:12-21), in Christ the power of sin is broken (6:1–7:6), the role of the Law and the divine remedy (7:7–8:17), the future hope (8:18-39), the problem of Israel's unbelief and God's faithfulness (9–11), how slaves of righteousness behave—part one (12:1–13:14), how slaves of righteousness behave—part two (14:1–15:13), and making the most of an ending (15:14–16:27). An accompanying CD-ROM includes the commentary text as well as the sidebars and visuals in a fully indexed and searchable format.

X. P. B. VIAGULAMUTHU, *Offering Our Bodies as a Living Sacrifice to God. A Study in Pauline Spirituality Based on Romans 12,1,* Tesi Gregoriana, Serie Spiritualità 7 (Rome: Editrice Pontificia Università Gregoriana, 2002, paper €29 or $30) 526 pp. Bibliography. Indexed. ISBN: 88-7652-948-9.

Prepared as a doctoral dissertation under the direction of E. R. Martinez and accepted in 2002 by the Pontifical Gregorian University, this study of Paul's spirituality of "body sacrifice" takes Rom 12:1 as its basic text and approaches it from the perspectives of exegesis, phenomenology, and theology. It first considers the text of Rom 12:1 and its structure, and situates it in the larger context of Pauline spirituality and in the immediate spiritual background of Romans. Next it examines the key words of the text: παρακαλῶ ("I exhort"); σῶμα ("body"); παρίστημι ("to offer") and θυσία ("sacrifice"); and ζῶσαν, ἁγίαν, εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν ("living, holy, pleasing, and spiritual worship"). Then it discusses Paul's offering of his body to God, and considers what the Pauline exhortation in Rom 12:1 has meant to the church throughout the centuries. Viagulamuthu concludes that consciousness that one's body here and now belongs to the triune God is a requisite part of the Pauline body-spirituality of belonging.

D. D. WALKER, *Paul's Offer of Leniency (2 Cor 10:1). Populist Ideology and Rhetoric in a Pauline Letter Fragment,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 152 (Tübingen: Mohr Siebeck, 2002, paper €69) xvi and 443 pp. Bibliography. Indexed. ISBN: 3-16-147891-6.

The revised version of a doctoral dissertation directed by H. D. Betz and presented to the University of Chicago in 1998, this investigation of Paul's uses of the terms πραΰτης and ἐπιείκεια with regard to Christ ("the leniency and clemency of Christ") employs the label of "populist ideology and rhetoric" to describe and correlate the phenomena that link 2 Cor 10:1 to 10:1–13:10. After an eight-page introduction, it provides a history of research on ἐπιείκεια and πραΰτης in 2 Cor 10:1 and a semantic investigation of the two terms. Then it treats Christ the good king—the leniency and clemency of Christ in Paul's Christology; Paul's practice of leniency—clemency in his ministry to the Corinthians and in Greco-Roman society; and Paul's self-presentation in 2 Corinthians 10–13—modest, populist, and antiencomiastic rhetoric. The three appendixes deal with the definition of ἐπιείκεια, the definition of πραότης/πραΰτης, and wisdom and virtue's counterculture or antiencomiastic rhetoric. Walker concludes that Paul's offer of leniency sounds the opening note of his urgent and desperate communication with his estranged church in 2 Cor 10:1–13:10.

D. WENHAM, *Paul and Jesus. The True Story* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $20) xii and 195 pp., map. Indexed. ISBN: 0-8028-3983-5.

In this volume Wenham, an Anglican priest and teacher at Wycliffe Hall, Oxford, as well as the author of *Paul, Follower of Jesus or Founder of Christianity?* (1994), focuses both on the relationship of Paul and Jesus and on the question of Acts and its portrait of Paul. He first tries to piece together what we know about Paul's origins and conversion under the following headings: before Paul met Jesus, the "big bang!," new directions, and Antioch as capital city of the East. Next he deals with Paul's missionary journeys and letters, with particular attention to what can be learned from Galatians, 1 and 2 Thessalonians, and 1 Corinthians. Then he finishes off the story of Paul with reference to Acts, and concludes that the NT tells us the true stories of Paul and Jesus.

D. K. WILLIAMS, *Enemies of the Cross of Christ. The Terminology of the Cross and Conflict in Philippians,* JSNT Supplement Series 223 (London—New York: Sheffield Academic Press, 2002, $105 or £55) xiv and 278 pp. Bibliography. Indexed. ISBN: 0-8264-6052-6.

Based on a doctoral dissertation directed by H. Koester and accepted by Harvard Divinity School in 1997, this volume investigates Paul's use of the terminology of the cross in his letter to the Philippians in response to internal community strife (see 2:1-30; 4:2-9) and an external threat to the community (3:1-21). After a nine-page introduction, it considers the use of the phrase "theology of the cross"—its origins in Luther's theology, how it came to be applied to Pauline thought, and the function of "cross" terminology in Pauline writings. Next it explores preliminary issues regarding the canonical letter to the Philippians such as its epistolary integrity, the theme of suffering, the opponents, and various rhetorical features of the letter. Then it provides a rhetorical and exegetical analysis of Phil 2:1-30 ("even death on a cross") and 3:1-21 ("we are the circumcision"). Finally it treats the function of "the cross of Christ" in Paul's argumentation. Williams concludes that Paul's terminology of the cross served as a weapon to combat his opponents and a means of articulating the status and destiny of the believer in Christ.

N. T. WRIGHT, *Paul for Everyone. The Prison Letters. Ephesians, Philippians, Colossians and Philemon* (London: SPCK, 2002, paper £8.99 or $13) xi and 227 pp., map. ISBN: 0-281-05303-0.

Wright's volume on Galatians and 1 and 2 Thessalonians was described in *NTA* 46, pp. 389-390. This volume provides for each pericope in Paul's prison letters—Ephesians, Philippians, Colossians, and Philemon—a fresh translation and an exposition that includes background information, explanation of the text, and suggestions about current relevance. Particular attention is given to Paul's personal circumstances in prison and to what he says to the young churches and in the case of Philemon to one man facing a difficult moral dilemma. A seventeen-page glossary is included.

BIBLICAL THEOLOGY

M. Bachmann, *Göttliche Allmacht und theologische Vorsicht. Zu Rezeption, Funktion und Konnotationen des biblisch-frühchristlichen Gottesepithetons* pantokrator, Stuttgarter Bibelstudien 188 (Stuttgart: Katholisches Bibelwerk, 2002, paper €23.90) 256 pp., 3 plates. Bibliography. Indexed. ISBN: 3-460-04881-6.

Based on an inaugural lecture at Siegen in 1996, this investigation of the reception, function, and connotations of παντοκράτωρ as a biblical and early Christian epithet for God (and eventually for Christ) first discusses omnipotence and pedagogy: omnipotence and the Creed, and pedagogical considerations. Next it treats omnipotence and suffering: the objection from suffering, theology after Auschwitz, and biblical arguments in the "theodicy process." Then it deals with omnipotence and philology: the question of semantic congruence, the philological constellation of παντοκράτωρ, and the biblical (OT, intertestamental, NT) uses of παντοκράτωρ. Bachmann, professor of NT at the Universität-Gesamthochschule Siegen and author of *Antijudaismus im Galaterbrief?* (1999), concludes that the temporal and eschatological connotations of the term παντοκράτωρ and the biblical association of the divine ruler of all with the sufferings of this world need to be recaptured.

J. Barton, *Understanding Old Testament Ethics. Approaches and Explorations* (Louisville, KY—London: Westminster John Knox, 2003, paper $24.95) xi and 212 pp. Bibliography. Indexed. LCN: 2002028065. ISBN: 0-664-22596-9.

After an eleven-page introduction to the moral vision of the OT, this volume presents five essays on morality and justice in the Hebrew Bible: understanding OT ethics, natural law and poetic justice, the basis of ethics in the Hebrew Bible, reading for life—the uses of the Bible in ethics, and virtue in the Bible. Then it offers four explorations in the prophets: Amos' oracles against the nations, ethics in Isaiah of Jerusalem, ethics in the Isaianic tradition, and theological ethics in Daniel. Also included is a fourteen-page concluding statement on the future of OT ethics. The essays are for the most part slightly retouched versions of articles published between 1978 and 2001.

H. W. Bateman (ed.), *Authentic Worship. Hearing Scripture's Voice, Applying Its Truths* (Grand Rapids: Kregel, 2002, paper $15.99) 318 pp., 9 plates. Bibliography. Indexed. LCN: 2002010414. ISBN: 0-8254-2092-X.

After Bateman's call for authentic worship, this volume presents essays by R. E. Manahan on the worshiper's approach to God—an exposition of Psalm 15, R. E. Averbeck on worshiping God in spirit, Averbeck on worshiping God in truth, T. D. Sprankle on worship as a battle for harmony (drama presentation), D. P. Nelson on voicing God's praise—the use of music in worship, T. F. Atchison on developing a practice of worship that unites, T. J. Ralston on Scripture in worship—an indispensable symbol of covenant, R. E. Webber on baptismal spirituality, Webber on eucharistic spirituality, and T. M. Stallter on the challenges of multicultural worship.

D. M. Carr, *The Erotic Word. Sexuality, Spirituality, and the Bible* (Oxford—New York: Oxford University Press, 2003, $32) x and 212 pp., 10 figs. Indexed. LCN: 2002074851. ISBN: 0-19-515652-8.

Carr, professor of OT at Union Theological Seminary in New York, contends that the Bible, particularly the OT, can help us to bring together our sexual and spiritual lives. After a twelve-page introduction to the Bible and eros, he presents four essays on the Eden garden and the Law: before the garden—made in God's bodily image; the Eden garden as created for erotic connection; the Eden garden and the tragic loss of connectedness; and the "rules"—biblical sexual morality. Next he offers two chapters on Isaiah's vineyard garden and the prophets: marriage to God—Isaiah's vineyard and other images of divine-human sexuality; and unromantic eros—divine-human gender terror, religious exclusivism, and love gone wrong. Then he deals with the garden of the Song of Songs in three chapters: other gardens—women's worlds and ancient love poetry; come to the garden—a walk through the Song of Songs; and the erotic and the mystical—bringing sexuality and spirituality together in reading the Song of Songs. Finally he discusses the Word made flesh (echoes of OT gardens in the NT), and provides an epilogue on the erotic word.

D. A. CARSON, *Love in Hard Places* (Carlisle, UK: Paternoster, 2002, paper £7.99) 207 pp. Indexed. ISBN: 1-84227-183-0.

Carson, research professor of NT at Trinity Evangelical Divinity School and author of *The Difficult Doctrine of the Love of God* (2000), focuses on aspects of Christian love that are not easy. Thus he treats love and the commandment of God; love and enemies, big and small; love and forgiveness—thinking about basics; love and forgiveness—two hard cases; love and the denial of the gospel; and love and the intoxication of the diligent routine.

M. L. COOK, *Justice, Jesus, and the Jews. A Proposal for Jewish-Christian Relations* (Collegeville, MN: Liturgical Press, 2003, paper $14.95) xii and 127 pp. Bibliography. Indexed. LCN: 2002075423. ISBN: 0-8146-5148-8.

Cook, professor of theology at Gonzaga University in Spokane, WA, explores the fundamental question of how justice (and the peace that is its fruit) is to be understood as mediated through the Written Torah of the Hebrew tradition and the oral proclamation of the historical Jesus. After a four-page introduction, he deals with issues in Jewish-Christian relations ("Speak the truth to one another," Zech 8:16), the blessing of Jacob-Israel ("Where is the God of justice?" Mal 2:17), and Jesus' mission to Israel ("Strive first for the kingdom of God and his righteousness," Mt 6:33). He concludes that the correspondence between the biblical notion of justice and Jesus' proclamation of God's reign provides a common ground or lens for Jewish-Christian dialogue.

A. DETTWILER AND J. ZUMSTEIN (EDS.), *Kreuzestheologie im Neuen Testament,* Wissenschaftliche Untersuchungen zum Neuen Testament 151 (Tübingen: Mohr Siebeck, 2002, €84) x and 367 pp. Indexed. ISBN: 3-16-147775-8.

The first five essays in this volume concern Paul's theology of the cross: K. Haldimann on differentiating the concepts of cross, word of the cross, and cross theology; Zumstein on the word of the cross as the center of Pauline theology; S. Vollenweider on wisdom as the way of the cross—the theological program of 1 Corinthians 1–2; P. Rondez on the word of the cross as the center of Paul's Christology and soteriology in the light of Gal 5:25; and Dettwiler on the understanding of the cross of Jesus in Colossians. The two articles on Mark are by E. Cuvillier on the "cross theology" as the key to reading Mark's Gospel, and M. Ebner on the cross theology in Mark. The two studies on John are by J. Frey on the *theologia crucifixi* of John's Gospel, and E. Straub on the earthly one as the risen one—critical theology in John without a word of the cross. The last four papers are by P. Bühler on cross theology and soteriology—between the NT and systematic theology; F. Vouga on whether the cross theology is the hermeneutical center of the NT; Bühler on cross theology and the question of the canon; and Vouga on *crux probat omnia—the* or *a* touchstone of NT hermeneutics.

N. C. HABEL (ED.), *The Earth Story in the Psalms and the Prophets,* Earth Bible 4 (Sheffield, UK: Sheffield Academic Press, 2001; Cleveland, OH: Pilgrim, paper $28.50) 261 pp., 2 figs. Bibliography. Indexed. ISBN: 1-84127-087-3 (SAP), 0-8298-1442-6 (P).

After a paper by the Earth Bible Team on whether the voice of earth is more than metaphor, this volume presents seven essays on the Psalms: P. L. Trudinger on friend or foe—earth, sea, and *Chaoskampf* in the Psalms; Habel and G. Avent on rescuing earth from a storm god—Psalms 29 and 96–97; H. N. Wallace on *jubilate Deo omnis terra*—God and earth in Psalm 65; W. J. Urbrock on the earth song in Psalms 90–92; A. Walker-Jones on Psalm 104—a celebration of the *vanua* (Fijian for "land"); A. Ntreh on the survival of earth—an African reading of Psalm 104; and M. Masenya on an eco*bosadi* reading of Ps 127:3-5. Then there are eight essays on the Prophets: N. J. Charles on a prophetic (fore)word—"a curse is devouring earth" (Isa 24:6); G. H. Wittenberg on the vision of land in Jeremiah 32; K. Carley on Ezekiel's formula of desolation—harsh justice for the land/earth; K. R. Stevenson on "if earth could speak"—the case of the mountains against YHWH in Ezekiel 6 and 35–36; S. Wurst on retrieving earth's voice in Jeremiah—an annotated voicing of Jeremiah 4; L. J. Braaten on earth community in Hosea 2; A. Gardner on ecojustice or anthropological justice—a study of the new heavens and the new earth in Isa 65:17; and J. W. Olley on "the wolf, the lamb, and a little child"—transforming the earth community in Isaiah.

N. C. HABEL AND V. BALABANSKI (EDS.), *The Earth Story in the New Testament,* Earth Bible 5 (Cleveland, OH: Pilgrim, 2002, paper $28; London—New York: Sheffield Academic Press) xx and 225 pp. Bibliography. Indexed. ISBN: 0-8298-1501-5 (P), 0-8264-6060-7 (SAP).

After a fourteen-page introduction to ecojustice hermeneutics by the Earth Bible team, this volume presents essays by A. M. Leske on Mt 6:25-34—human anxiety and the natural world; W. Loader on good news—for the earth? (reflections on Mk 1:1-15); K. D. Dyer on When is the end not the end?—the fate of earth in biblical eschatology (Mark 13); A. H. Cadwallader on swords into ploughshares—the end of war? (Q/Lk 9:62); Habel on whether the earth is valued in John 1—an ecojustice challenge (with responses by E. Wainwright and Balabanski); A. Elvey on storing up death, storing up life—an earth story in Lk 12:13-34; O. Olajubu on reconnecting with the waters—Jn 9:1-11; M. Trainor on a footstool or a throne—Luke's attitude to earth (γῆ) in Acts 7; E. Flor on the cosmic Christ and ecojustice in the new cosmos (Ephesians 1); Cadwallader on earth as host or stranger—reading Hebrews 11 from Diasporan experience; H. O. Maier on "there's a new world coming"—reading Revelation in the shadow of the Canadian Rockies; and B. R. Rossing on "alas for earth!"—lament and resistance in Revelation 12.

N. C. HABEL AND S. WURST (EDS.), *The Earth Story in Wisdom Traditions,* Earth Bible 3 (Sheffield, UK: Sheffield Academic Press, 2001; Cleveland, OH: Pilgrim, paper $28) 213 pp., 2 figs. Bibliography. Indexed. ISBN: 1-84127-086-5 (SAP), 0-8298-1441-8 (P).

After an essay by Habel with the Earth Bible Team on where the voice of earth is in wisdom literature, this volume presents papers by L. Hobgood-Oster on wisdom literature and ecofeminism, Wurst on Woman Wisdom's way—ecokinship, Habel on earth first—inverse cosmology in Job, A. M. Sinnott on Job 12—cosmic devastation and social turmoil, I. Spangenberg on "Who cares?"—reflections on the story of the ostrich in Job 39:13-18, D. Patrick on divine creative power and the decentering of creation—the subtext of the Lord's addresses to Job, K. J. Dell on plumbing the depths of earth—Job 28 and deep ecology, C. R. Fontaine on "go forth into the fields"—an earth-centered reading of the Song of Songs, H. Viviers on eco-delight in the Song of Songs, W. van Heerden on Eccl 3:16-22—an ecojustice reading with parallels from African wisdom, M. Turner on God's design and the question of the death of creation—an ecojustice reading of Rom 8:18-30 in the light of Wisdom 1–2, and Habel on "Is the wild ox willing to serve you?"—challenging the mandate to dominate.

S. J. HAFEMANN (ED.), *Biblical Theology. Retrospect and Prospect* (Downers Grove, IL: InterVarsity, 2002, paper $25; Leicester, UK: Apollos) 300 pp. Indexed. LCN: 2002009247. ISBN: 0-8308-2684-X (I), 0-85111-279-X (A).

After Hafemann's seven-page introduction to biblical theology—retrospect and prospect, this volume presents eighteen essays under four major headings: the question of the "Old

Testament"—the foundation of biblical theology (seven), the witness of the "New Testament"—the culmination of biblical theology (four), the unity of the Bible—the challenge of biblical theology (five), and biblical theology—prospect (two). The papers most pertinent to the NT field are by J. M. Scott on Jesus' vision for the restoration of Israel as the basis for a biblical theology of the NT, A. Köstenberger on diversity and unity in the NT, G. K. Beale on the NT and new creation, P. Stuhlmacher on his experience with biblical theology, C. R. Seitz on two Testaments and the failure of one tradition history, N. Perrin on dialogic conceptions of language and the problem of biblical unity, S. E. Fowl on the conceptual structure of NT theology, D. P. Fuller on progressive dispensationalism and the Law/gospel contrast, T. M. Dorman on the future of biblical theology, P. R. House on biblical theology and the wholeness of Scripture, and G. L. Goldsworthy on biblical theology as the heartbeat of effective ministry.

U. HECKEL, *Der Segen im Neuen Testament. Begriff, Formeln, Gesten. Mit einem praktisch-theologischen Ausblick,* Wissenschaftliche Untersuchungen zum Neuen Testament 150 (Tübingen: Mohr Siebeck, 2002, cloth €79, paper €39) x and 431 pp. Bibliography. Indexed. ISBN: 3-16-147847-9 (cloth), -147855-X (paper).

The somewhat revised version of a *Habilitationsschrift* accepted in 2002 by the Evangelical theological faculty at the University of Tübingen, this volume first considers the word-field of "blessing" (εὐλογέω) in the Bible, Greek pagan writings, the Septuagint, early Christian writings, and the NT. Then it treats the concept of blessing as it appears in various parts of the NT (the Synoptic Gospels, Acts 3:25-26, Paul's writings, Hebrews, paraenetic passages), and considers the concept of "curse." Next it deals with blessing formulas: words of blessing and wishes for peace in greetings and departures, the assistance of Jesus "with you" in Mt 28:20 and the Johannine farewell discourses, and blessing formulas in the NT letters. Then it explores gestures associated with blessings: word and gesture, the problem of magical abuses and the sacramental overcoming of them, imposition of hands, and the lifting of hands in Lk 24:50. Heckel, the author of *Kraft in Schwachheit* (1993), concludes with general observations on the topic and reflections on the practical implications for church life today.

G. HOVENDEN, *Speaking in Tongues. The New Testament Evidence in Context,* JPT Supplement Series 22 (London—New York: Sheffield Academic Press, 2002, cloth £55 or $105, paper £18.99 or $29.95) x and 181 pp. Bibliography. Indexed. ISBN: 1-84127-316-3 (cloth), -306-6 (paper).

Based on a Master of Theology thesis supervised by M. Turner at London Bible College, this volume takes a fresh look at the nature and meaning of the biblical phenomenon of "speaking in/with tongues" (γλώσσαις λαλεῖν). It first considers "inspired speech" in the ancient pagan world, and treats Jewish "inspired speech" in the OT, intertestamental, and early Christian eras. Then it discusses the Lukan portrayal of tongues in Acts and deals with tongues in the Pauline corpus. Hovenden concludes that both Luke and Paul understood tongues to be a true language (i.e. with meaningful content), whether human or angelic, and that Paul affirmed the God-givenness of tongues and their value as such while pointing out their limitations.

E. S. JOHNSON, *Witness Without Parallel. Eight Biblical Texts That Make Us Presbyterian* (Louisville, KY: Geneva, 2003, paper $14.95) x and 147 pp. Bibliography. Indexed. ISBN: 0-664-50217-2.

After an eight-page introduction, Johnson, pastor of First Presbyterian Church in Johnstown, NY, explores eight biblical texts that have been instrumental in forming the basis of Presbyterian belief and mission: Jesus is Lord (Rom 10:9); justification by faith alone (Rom 1:16-17 and 3:26); in the beginning (Gen 1:1–2:4); those predestined were also called (Rom 8:30); let my people go (Exod 5:1); no longer male and female (Gal 3:28-29); you have no excuse when you judge others (Rom 2:1); and he is our peace (Eph 2:14). Each chapter has five sections: the centrality of the text, the text, use in the Reformed tradition and the Presbyterian church, prospects—how the text can be rightly used in the future, and questions for study.

W. J. La Due, *The Trinity Guide to the Trinity* (Harrisburg, PA: Trinity Press International, 2003, paper $20) xi and 212 pp. Bibliography. Indexed. ISBN: 1-56338-395-0.

In this introduction to the history of the doctrine of the Trinity, La Due, author of *The Chair of Saint Peter* (1999), provides a historical survey and summaries of the views of prominent Catholic, Protestant, and Orthodox theologians under ten headings: the OT traces of Trinity; the revelation of God in the NT; the formulation of the doctrine of the Trinity in the writings of the Fathers and in the early councils; Augustine of Hippo and conciliar teaching to A.D. 681; trinitarian developments in the early Middle Ages; Thomas Aquinas, the Reformation, and the Enlightenment; F. Schleiermacher and the 19th century; recent Catholic contributions to trinitarian theology; recent Protestant contributions to trinitarian theology; and other important voices. The chapter devoted to the revelation of God in the NT treats the works of K. Rahner, R. E. Brown, J. D. G. Dunn, and Y. Congar.

N. Lohfink, *In the Shadow of Your Wings. New Readings of Great Texts from the Bible,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 2003, paper $21.95) viii and 183 pp. Indexed. LCN: 2002073959. ISBN: 0-8146-5146-1.

The English version of *Im Schatten deiner Flügel. Grosse Bibeltexte neu erschlossen* (1999), this volume presents twelve essays on various OT and NT texts. Those most pertinent to NT studies concern the OT and the course of the Christian's day—the songs in Luke's infancy narrative; and children of Abraham from stones—whether the OT promises a new covenant without Israel. Other topics include Jeremiah and the Sacred Heart of Jesus—the "new covenant"; Hosea and wrath; the loneliness of the just one (Psalm 1); peace poetry in Israel (Psalm 46); and three ways to talk about poverty (Psalm 109). Lohfink is professor emeritus of OT at the Hochschule Sankt-Georgen in Frankfurt.

R. N. Longenecker (ed.), *Community Formation in the Early Church and in the Church Today* (Peabody, MA: Hendrickson, 2002, paper $19.95) xix and 251 pp. Bibliographies. Indexed. LCN: 2002151528. ISBN: 1-56563-718-6.

The twelve essays on community formation in this volume appear under four headings: the social context (three), the NT (four), the early centuries (two), and the church today (three). Those papers most pertinent to NT studies are by R. S. Ascough on the Greco-Roman philosophical, religious, and voluntary associations; A. F. Segal on the Jewish experience—Temple, synagogue, home, and fraternal groups; P. Richardson on building "an association (σύνοδος) . . . and a place of their own"; C. A. Evans on the ministry of Jesus in the Gospels; Longenecker on Paul's vision of the church and community formation in his major missionary letters; S. S. Bartchy on divine power, community formation, and leadership in Acts; and I. H. Marshall on congregation and ministry in the Pastorals. The other contributors are A. L. Hayes, F. Young, J. Webster, D. C. Hester, and M. Volf.

I. F. Magnoni (ed.), *Ippocrate e Vangelo nella sanità che cambia,* Fede e annuncio 42 (Bologna: Dehoniane, 2002, paper €8.40) 100 pp. ISBN: 88-10-20339-9.

Of the eleven essays in this volume, those most pertinent to the NT field are by G. Biffi on the physician and the word of God, D. Di Virgilio on human bodiliness, G. F. Ravasi on the body in Hebrew and Christian culture, E. Manicardi on the "physician" in the NT, G. Reale on the image and the concept of the body in Greek culture, and V. Di Benedetto on the Hippocratic oath in relation to other witnesses to the Hippocratic corpus. The other contributors are R. A. Bernabeo, A. Pagni, M. Luzi, F. D'Onofrio, and F. Facchini.

B. Milne, *The Message of Heaven and Hell. Grace and Destiny,* The Bible Speaks Today: Bible Themes (Downers Grove, IL—Leicester, UK: InterVarsity, 2002, paper $16) 351 pp. Bibliography. LCN: 2002192216. ISBN: 0-8308-2406-5 (USA), 0-85111-276-5 (UK).

After a note on the meanings of "heaven" and "hell," Milne, for many years the pastor of

First Baptist Church in Vancouver, British Columbia, considers heaven and hell in the OT with reference to some key texts: Gen 1:1-5, 26-27; 2:14; 2:16-17; 3:1-24; Psalm 16; Psalm 72; and Dan 7:9-14 and 12:1-13. Next he treats heaven and hell in the Gospels: Your kingdom come! (Mk 1:15; Mt 13:24-30, 36-43; 25:31-46); What about heaven? (Mk 12:18-27); So what about hell? (Mk 9:42-48); when heaven begins (Lk 23:32-43); hell on earth—the death of Jesus (Mt 27:45-50); and encountering heaven—the risen Jesus (Jn 20:1-31; 21:1-25). Then he deals with heaven and hell in the rest of the NT: an unpopular perspective (Acts 17:22-34); the revealing of wrath (Rom 1:18–2:11); the privilege of children (Rom 8:12-39); an embodied hope (1 Cor 15:1-58); ministering in hope (2 Cor 4:16–5:6); suffering in perspective (1 Pet 1:3-9); Why live differently? (2 Pet 3:1-14); final judgment (Rev 20:1-15); and the colors of heaven (Rev 21:1–22:21).

J. NISSEN, *New Testament and Mission. Historical and Hermeneutical Perspectives* (2nd ed.; Frankfurt—Bern: Lang, 2002, paper €31 or $28.95) 196 pp. Bibliography. ISBN: 0-631-39928-6.

The slightly revised and corrected edition of the work described in *NTA* 44, p. 408, this volume investigates various NT perspectives on mission: mission as disciple-making (Matthew), crossing boundaries (Mark), the liberating ministry of Jesus and the Acts of the Spirit (Luke-Acts), and sent into the world—mission and incarnation (John). Nissen is associate professor of NT exegesis in the department of biblical studies at the University of Aarhus in Denmark.

M. PFEIFFER, *Einweisung in das neue Sein. Neutestamentliche Erwägungen zur Grundlegung der Ethik,* Beiträge zur evangelischen Theologie 119 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 2001, €39.95) 348 pp. Bibliography. ISBN: 3-579-05314-0.

Prepared as a doctoral dissertation under the direction of H. Weder and accepted in 1999 by the theological faculty at the University of Zurich, this volume reflects on the relationship between God's creative activity and human activity in the world in the light of NT anthropology and M. Heidegger's philosophy. After considering early (Anaximander and Heraclitus) and modern (H. Jonas and Heidegger) perceptions of the ethical, it discusses the human person outside the reality of God: the human as possessed (Mk 1:21-28), the human as sinner (Rom 7:7-25a), and the human in darkness (John). Then it deals with the human person within the reality of God: the gift of the world (Mk 4:26-29), the exercise of the new being (see 1 Cor 12:1-31; 2 Cor 5:17; Gal 5:6, 13-25), and abiding in love (Jn 15:1-17). Pfeiffer concludes that the new being of the Christian believer is characterized by an incomparable sensitivity for the integrity of the dignity of the world and the neighbor.

G. J. RILEY, *The River of God. A New History of Christian Origins* (San Francisco: HarperSanFrancisco, 2003, paper $14.95) iii and 252 pp. Indexed. LCN: 2001016888. ISBN: 0-06-066980-2.

The paperback edition of the work described in *NTA* 45, pp. 610-611, this volume uses the image of "the river of God" to help explain the origins of Christianity with reference to five major subject areas: the rise of monotheism, the development of Christian trinitarianism, the devil and ideas about eschatology, the concepts of body and soul, and the advent of Jesus as Savior. Riley is professor of NT and early Christianity at Claremont School of Theology in California.

C. H. H. SCOBIE, *The Ways of Our God. An Approach to Biblical Theology* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $45) xvii and 1038 pp. Bibliography. Indexed. LCN: 2002073886. ISBN: 0-8028-4950-4.

In this attempt to write a comprehensive biblical theology, Scobie, professor emeritus of religious studies at Mount Allison University in Sackville, New Brunswick, describes his approach as "an intermediate biblical theology" in which biblical theology is viewed as a bridge discipline standing in an intermediate position between the historical study of the Bible and the use of the Bible as authoritative Scripture by the church. Under the heading of "prolegomena to a biblical theology," he first treats the definition of biblical theology, the history of biblical theology, new directions in biblical theology, the method of biblical theology, and the structure of biblical theology. Then he offers a sketch of biblical theology according to the following general outline: God's order (the living God, the Lord of creation, the Lord of history, the adversary, the Spirit), God's Servant (the Messiah; the Son of Man; Glory, Word, Wisdom, Son; the Servant's suffering; the Servant's vindication), God's people (the covenant community, the nations, land and city, worship, ministry), and God's way (the human condition, faith and hope, God's commandments, love your neighbor, life).

J.-L. Ska, *L'argile, la danse et le jardin. Essais d'anthropologie biblique,* trans. B. Escaffre, Connaître la Bible 27 (Brussels: Lumen Vitae, 2002, paper €9) 77 pp. Bibliography. Indexed. ISBN: 2-87324-173-X.

The French version of the work published in Italian under the title *L'argilla, la danza e il giardino. Saggi di antropologia biblica* [*NTA* 45, p. 189], this volume presents essays on God the potter—the God of creation and of destruction (Jer 18:1-10; Gen 6–9), the God of the dance (2 Sam 6:12-23), and the God of Easter (Lk 24:13-35; Jn 20:11-18). Ska is professor of OT at the Pontifical Biblical Institute in Rome.

D. E. Smith, *From Symposium to Eucharist. The Banquet in the Early Christian World* (Minneapolis, MN: Fortress, 2003, paper $25) xi and 411 pp., 4 figs. Bibliography. Indexed. LCN: 2002152641. ISBN: 0-8006-3489-6.

Smith, professor of NT at Phillips Theological Seminary in Tulsa, Oklahoma, and author (with H. Taussig) of *Many Tables. The Eucharist in the New Testament and Liturgy Today* (1990), seeks to define the banquet as a social institution in its own right in the ancient world and to provide a common model that can be utilized for studying all data on formal meals from the Greco-Roman world. The nine chapters in his investigation concern the banquet as social institution, the Greco-Roman banquet, the philosophical banquet, the sacrificial banquet, the club banquet (with excursuses on the statutes of the college of Diana and Antinous, and on the statutes of the *Iobakchoi*), the Jewish banquet, the banquet in the churches of Paul, the banquet in the Gospels, and the banquet and Christian theology. He concludes that the primary change from symposium to Eucharist was the evolution of the ritual from the dining table to the altar and from the social world of the banquet to that of church order. He notes that the NT texts maintain the connection between banquet and Eucharist, and so can help the church to recapture its origins and renew its theology.

E. Sorensen, *Possession and Exorcism in the New Testament and Early Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 157 (Tübingen: Mohr Siebeck, 2002, paper €49) xiii and 295 pp., 8 tables. Bibliography. Indexed. ISBN: 3-16-147851-7.

The revision of a doctoral dissertation directed by A. Yarbro Collins and submitted in 2001 to the Divinity School of the University of Chicago, this volume argues for the adaptation of exorcism in early Christian mission to the cultural sensibilities of the non-Christian Greeks and Romans. After a seventeen-page introduction to the argument and scope of the study, it discusses analogous practices from the ancient Near East that, though initially rejected in the biblical texts, gained a credibility during the intertestamental period that would add legitimacy to the portrayals of exorcism in subsequent Judaism and early Christianity. Next it considers the Greek cultural background that undermined this legitimacy, and reflects on the various uses of exorcism in the NT that would have facilitated its adaptation in the early centuries of Christian expansion. Finally it deals with the actual reception of the early Christian exorcist as it can be gathered from the literary sources to determine where changes may have taken place either in the Christian practice of exorcism to accommodate the sensitivities of the audience to be converted, or in the worldview of the audience that the exorcist hoped to convert. Sorensen concludes that the correlation of divine and demonic possession gained prominence in early Christianity when Christianity began to articulate possession in ethical terms.

G. THEISSEN, *Erlösungsbilder. Predigten und Meditationen* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 2002, paper €19.95) 190 pp. ISBN: 3-579-05389-2.

The twenty-seven sermons and meditations in this volume take as their focus images of redemption in the OT (nine) and NT (eighteen). The topics include the silence of the angel, or Jacob's dream at Bethel (Gen 28:10-22); conspiracy for life—saving Jewish children from Pharaoh (Exod 1:1–2:10); the new covenant—God and the "Projekt der Moderne" (Jer 31:31-34); Christians and Muslims, or the sovereignty of God's grace (Mt 20:1-16); love and rebirth—a summary of the message of John's Gospel (Jn 3:1-16); the quest for truth—Socrates and Jesus before their judges (Jn 18:33-38); power corrupts and the need for places of anti-corruption (Rom 15:1-13); and the far and near God—theological questions of a jurist (Heb 4:14–5:9).

THE WORLD OF THE NEW TESTAMENT

P. S. ALEXANDER, *The Targum of Canticles. Translated, with a Critical Introduction, Apparatus, and Notes,* The Aramaic Bible 17A (Collegeville, MN: Liturgical Press, 2003, $79.95) xviii and 229 pp., fig., table. Bibliography. Indexed. LCN: 2002069509. ISBN: 0-8146-5453-3

Alexander, professor of postbiblical Jewish literature at the University of Manchester and co-director of the University's Centre for Jewish Studies, contends that *Targum of Canticles* is the work of a single author who imposed a consistent and closely argued reading on the biblical text, and so takes as one of his main aims the laying bare of the targumist's reasoning. In his 71-page introduction, he treats the text of *Targum of Canticles,* its language, argument and structure, theological themes, exegetical approach, place in the history of exegesis, role in the liturgy, and date and provenance. The body of the volume presents translations of the Hebrew biblical text and the Aramaic version of the targum, along with a textual apparatus and notes below. Alexander maintains that *Targum of Canticles* belongs to the apocalyptic revival in Palestinian Judaism in the 7th and 8th centuries A.D., and that it illuminates a troubled and turbulent world in transition from Byzantine to Islamic rule. The two appendixes concern the midrash of the Ten Songs (*Tg. Cant.* 1:1) and the tribes of Israel—their precious stones and star signs (*Tg. Cant.* 5:14).

C. D. ALLERT, *Revelation, Truth, Canon and Interpretation: Studies in Justin Martyr's Dialogue with Trypho,* Supplements to Vigiliae Christianae 64 (Leiden—Boston—Cologne: Brill, 2002, €99 or $115) xv and 311 pp. Bibliography. Indexed. LCN: 2002027657. ISBN: 90-04-12619-8.

Based on a doctoral dissertation directed by G. Bebawi and presented to St. John's College, University of Nottingham, this volume investigates how Justin Martyr in his *Dialogue with Trypho* understood and developed the concepts of revelation, truth, canon, and interpretation. After an introduction to the four theological topics and to Justin's life and his writings, it treats the purpose and destination of the *Dialogue with Trypho,* the concept of revelation in the *Dialogue with Trypho,* the concept of truth in it, the NT canon and the *Dialogue with Trypho,* and interpretation foundations in the *Dialogue with Trypho.* A 22-page appendix deals with Gospel quotations and allusions in the *Dialogue with Trypho.* Allert gives particular attention to Justin's intellectual background in Middle Platonism, his use of biblical sources, and his theological context in pre-Nicene Christianity.

ANON., *A Beacon of American Jewish Enlightenment. How Vision and Philanthropy Saved Dropsie College* (Philadelphia: King's Road Consulting, 2002) 93 pp. Illustrated. ISBN: 0-9719584-0-8.

For nearly three-quarters of a century, Dropsie College, a small Jewish institution in Philadelphia, held a preeminent place as the intellectual capital for nonsectarian Judaic studies. This volume tells the story of those who in the early 1980s played a role in saving

Dropsie from its imminent demise and helped it become the Annenberg Research Institute and now the Center for Advanced Judaic Studies, part of the University of Pennsylvania. This story is told in six chapters: out of the ashes, a new direction, the Moses Aaron Dropsie Advanced Research Institute, a new home, partnership with the University of Pennsylvania, and continuing the vision.

B. BAKHOUCHE, *L'astrologie à Rome,* Bibliothèque d'Études Classiques 29 (Leuven: Peeters, 2002, paper €55) v and 241 pp. Illustrated. Bibliography. Indexed. ISBN: 90-429-1127-1.

After a four-page introduction to this comprehensive study of astrology in ancient Rome, Bakhouche, professor at the Université de Montpellier III and author of *Les textes latins d'astronomie, un maillon dans la chaîne du savoir* (1996), discusses the prehistory of astrology (the Orient and Greece) and its arrival at Rome, astrological theory (the astrologer, principles, tools and techniques), the applications of astrology (horoscopes, the human body, space, time, calendar), astrology and culture (attitudes of intellectuals, the academic system, relationship to the stars in the principal philosophical schools, great themes, architectural expression of the ideas), astrology and religion (a kind of religiosity, the ancient oriental cults, astral syncretism, Christian times, eschatology), and astrology and power (the prince and his entourage, astrology and the legitimation of power, imperial politics, private and public astrological places). She concludes that the Romans actively transformed the astrological traditions to fit their own ideas and beliefs.

R. BAR-NATHAN, *Hasmonean and Herodian Palaces at Jericho. Final Reports of the 1973–1987 Excavations.* Vol. 3, *The Pottery* (Jerusalem: Israel Exploration Society—Institute of Archaeology, Hebrew University of Jerusalem, 2002, $68) xi and 284 pp. and 8 plates. Illustrated. Bibliography. ISBN: 965-221-047-1.

The first volume in this series of final reports on the Hasmonean and Herodian palaces at Jericho was described in *NTA* 45, pp. 625-626. The second and fourth volumes are in advanced stages of preparation. This third volume in the series presents an analysis of the pottery uncovered in the excavations conducted by E. Netzer between 1973 and 1987 in the winter palaces of the Hasmonean and Herodian rulers of Judea at Jericho, formerly known as Tulul Abu el-ʿAlayiq. After an introduction to the methodology and typology of the pottery, Bar-Nathan (who joined the excavation team in 1976) discusses (in collaboration with Netzer) the stratigraphy and chronology of the winter palaces at Jericho. Then she presents a treatment of the typology of the Hasmonean and Herodian 1-2 pottery (storage jars, *pithoi,* jugs, perfume juglets, mugs, flasks, cooking vessels, kraters, personal tableware, lamps, varia), considers decorated (local red-slip, painted) and imported (amphorae, Pompeian-red, thin-walled, etc.) ware, and offers a typology of the Herodian 3 pottery (storage jars, jugs, juglets, unguentaria, mugs, etc.). Also included are a ten-page summary and conclusion, two appendixes (on the problem of the existence of a community at Qumran during the reign of Herod the Great, and on selected loci), two concordances (pottery arranged according to locus, pottery arranged according to catalogue number), and a catalogue of the pottery in twenty-eight plates.

A. I. BAUMGARTEN (ED.), *Sacrifice in Religious Experience,* Numen Book Series—Studies in the History of Religions 93 (Leiden—Boston—Cologne: Brill, 2002, €90 or $105) viii and 329 pp., fig. Bibliographies. Indexed. ISBN: 90-04-12483-7.

After a two-page introduction by Baumgarten, this volume presents eight papers on sacrifice viewed from a comparative perspective: T. Sundermeier on sacrifice in African traditional religions; S. Sered on a gendered typology of sacrifice—women and feasting, men and death in an Okinawan village; T. Abusch on sacrifice in Mesopotamia; J. Milgrom on whether the firstborn were sacrificed to YHWH or to Molek—popular practice or divine demand; M. D. Swartz on the semiotics of the priestly vestments in ancient Judaism; P. Herz on sacrifice and sacrificial ceremonies of the Roman imperial army; N. Belayche on sacrifice and theory of sacrifice during the "pagan reaction"—Julian the emperor; and A. de

Jong on animal sacrifice in ancient Zoroastrianism—a ritual and its interpretations. Then there are eight essays on alternatives to sacrifice: A. Destro and M. Pesce on forgiveness of sins without a victim—Jesus and the Levitical jubilee; B. Chilton on the types of Eucharist attested in the NT—surrogates, metaphors, and sacraments of sacrifice; B. Lang on "this is my body"—sacrificial presentation and the origins of Christian ritual; D. J. Stökl on the Christian exegesis of the scapegoat between Jews and pagans; J. A. Harris on the body as temple in the High Middle Ages; J. Benthall on first fruits in the Quran; G. Palmer on reestablishing sacrifice in times of trouble—S. Morgenstern's *Blutsäule* as negative sacrificiology; and I. F. Silber on echoes of sacrifice—repertoires of giving in the great religions.

K. Berding, *Polycarp and Paul. An Analysis of Their Literary & Theological Relationship in Light of Polycarp's Use of Biblical & Extra-Biblical Literature,* Supplements to Vigiliae Christianae 62 (Leiden—Boston—Cologne: Brill, 2002, €91 or $106) x and 230 pp., 4 graphs, table. Bibliography. Indexed. ISBN: 90-04-12670-8.

Based on a dissertation accepted by Westminster Theological Seminary in 2000, this volume explores the literary and theological relationships between the only extant letter(s) of Polycarp of Smyrna and those of the apostle Paul. After a 32-page introduction, it presents a detailed analysis of Polycarp's citations, allusions, and reminiscences of earlier writings. Then it considers whether Polycarp was an imitator of Paul, Pauline clusters in Polycarp's *Letter to the Philippians* and their implications for Polycarp's view of the authorship of the Pastoral epistles, and Paul's influence on the theology of Polycarp. A sixteen-page appendix provides summaries of Polycarp's citations, allusions, and reminiscences. Berding concludes that Polycarp depended on Paul for a great many pieces of his theological puzzle but overall lacked some of Paul's fundamental structures, and that Paul's primary (though not sole) influence upon Polycarp was ethical.

F. Blanchetière, *Les premiers chrétiens étaient-ils missionnaires? (30-135),* Initiations (Paris: Cerf, 2002, paper €26) 225 pp. Indexed. ISBN: 2-204-07010-6.

In this investigation of whether and in what sense earliest Christianity was a "missionary" movement, Blanchetière, professor emeritus at the Université Marc-Bloch de Strasbourg and author of *Enquête sur les racines juives du mouvement chrétien (30-135)* (2001), seeks to explain the expansion of the Christian movement not with recourse to a supernatural principle but rather with reference to sociopolitical, economic, and cultural factors in the eastern part of the Mediterranean basin. After an eight-page introduction, he considers the nature of religion in general and in antiquity in particular, the oriental religions in general, some specific oriental religions (Mithraism, the Sun cult), the question of Jewish proselytism, and the expansion of the early Christian movement. Also included are a glossary and appendixes on paganism, Arnobius, Justin and Tatian, Celsus, Apuleius' *Metamorphoses,* the emperor Julian's hymn to the Sun-king, and Eusebius of Caesarea. Blanchetière concludes that the idea of "mission" would have been viewed as strange in the world of NT, and that Jesus' disciples are better understood as "witnesses" (as in 1 Peter) than as propagandists.

J. N. Bremmer (ed.), *The Apocryphal Acts of Thomas,* Studies on Early Christian Apocrypha 6 (Leuven: Peeters, 2001, paper €35) xii and 189 pp. Bibliography. Indexed. ISBN: 90-429-1070-4.

The eleven papers in this volume are by A. F. J. Klijn on *Acts of Thomas* revisited; P. Sellew on Thomas Christianity—scholars in quest of a community; I. Czachesz on the bride of the demon—narrative strategies of self-definition in *Acts of Thomas;* A. Hilhorst on the heavenly palace in *Acts of Thomas;* M. Pesthy on Thomas as the slave of the Lord; Bremmer on *Acts of Thomas*—place, date, and women; J. Bolyki on human nature and character as moving factors of plot in *Acts of Thomas;* G. P. Luttikhuizen on the hymn of Jude Thomas the apostle in the country of the Indians; T. Adamik on the serpent in *Acts of Thomas;* L. P. van den Bosch on India and the apostolate of St. Thomas; and Bremmer on the five major apocryphal Acts—authors, place, time, and readership. Also included (on pp.

171-175) is Bremmer's bibliography of works on *Acts of Thomas*. The conference which formed the basis of this book took place at the Rijksuniversiteit Groningen in 1998.

J. H. CHARLESWORTH, *The Pesharim and Qumran History. Chaos or Consensus?* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $28) xiv and 171 pp. Illustrated. Bibliography. Indexed. LCN: 2002069679. ISBN: 0-8028-3988-6.

Charlesworth, professor of NT language and literature at Princeton Theological Seminary and director of the Princeton Theological Seminary Dead Sea Scrolls Project, focuses on the question of how and in what ways, if at all, one can obtain reliable historical data from the Qumran Pesharim. He first considers the hermeneutics of the Pesharim: whether they represent chaos regarding history camouflaged as hermeneutics, Qumran hermeneutics, the sociology of Qumran hermeneutics, and the Pesharim as fulfillment hermeneutics. Then he investigates the Pesharim and Qumran history: sources for Qumran history, synopsis of Qumran history, results for reflections, the Pesharim and Qumran history, the date of the Pesharim, and historical allusions in the Pesharim. He concludes that the historical data mirrored in the Pesharim can be recovered and understood only within a balance of delicate possibilities and probabilities. Also included are two appendixes by L. Novakovic: (1) an index of biblical quotations in the Pesharim, other commentaries, and related documents; and (2) text-critical variants in the Pesharim, other commentaries, and related documents.

B. CHILTON, *Redeeming Time. The Wisdom of Ancient Jewish and Christian Festal Calendars* (Peabody, MA: Hendrickson, 2002, $19.95) viii and 132 pp. Bibliography. Indexed. LCN: 2002006653. ISBN: 1-56563-380-6.

After reflecting on time and its constraints ("finding time"), Chilton, professor of religion at Bard College and author of *Rabbi Jesus. An Intimate Biography* (2000), considers the wisdoms of time in ancient calendars. Next he discusses festal Judaism with reference to its calendar, harvests, and feasts of Passover and Unleavened Bread, Pentecost, Tabernacles, and Hanukkah, respectively. Then he deals with festal Christianity: the Tabernacles of Jesus, the Pentecost of Peter, the Passover of James, and other festal moments. Finally he treats breaking the tyrannies of time: two eternities—Hebrews and the mishnaic tractate *Yoma,* weaving timeless Gospels, a fabric of time, the eclipse of the interval of light, and restoring time.

F. M. COLAUTTI, *Passover in the Works of Josephus,* Supplements to the Journal for the Study of Judaism 75 (Leiden—Boston—Cologne: Brill, 2002, €90 or $99) xii and 277 pp. Bibliography. Indexed. LCN: 2002073532. ISBN: 90-04-12372-5.

The slightly revised version of a doctoral dissertation directed by J. Sievers and presented to the Pontifical Gregorian University in Rome, this investigation of Josephus' presentation of the feast of Passover in his works first offers a ten-page introduction and a statement of methodological premises. Then it discusses the celebration of Passover as it is treated in the various parts of the OT (Pentateuch, historical books) and in the rewritten accounts of those texts in Josephus' *Antiquities* (2:311-319; 3:248-251; 5:20-32, 34; etc.). Next it deals with the celebration of Passover in the Hellenistic and Roman periods (with excursuses on the theme of purity in Josephus' works and on Josephus' language regarding Passover and its implications). Then it attempts to set Josephus' treatment of Passover within the context of Jewish literature and within the historical situation, and notes other means of placing the results in context. Colautti concludes that Passover has a significant place in Josephus' writings, and that he viewed it as one of the essential elements that could lead to the reunification of the Jewish people and the consolidation of their identity.

J. R. DAVILA (ED.), *The Dead Sea Scrolls as Background to Postbiblical Judaism and Early Christianity. Papers from an International Conference at St. Andrews in 2001,* Studies on the Texts of the Desert of Judah 46 (Leiden—Boston: Brill, 2003, €110 or $130) xv and 340 pp., 5 tables. Indexed. LCN: 2002028204. ISBN: 90-04-12678-3.

After a nine-page introduction by Davila, this volume presents twelve papers that explore the relationships of the Dead Sea scrolls to rabbinic literature (two), to early Christianity (three), to Pauline and Deuteropauline literature (three), and to Jewish and Christian liturgy, mysticism, and messianism (four). They are by L. H. Schiffman on the Dead Sea scrolls and rabbinic halakah; S. D. Fraade on the "Torah of the King" (Deut 17:14-20) in *Temple Scroll* and early rabbinic law; R. Bauckham on the early Jerusalem church, Qumran, and the Essenes; B. J. Capper on the new covenant in southern Palestine at the arrest of Jesus; M. Grossman on priesthood as authority—interpretive competition in 1st-century Judaism and Christianity; T. H. Lim on studying the Qumran scrolls and Paul in their historical contexts; G. J. Brooke on between Qumran and Corinth—embroidered allusions to women's authority; S. W. Crawford on mothers, sisters, elders—titles for women in Second Temple Jewish and early Christian communities; B. Nitzan on the Dead Sea scrolls and the Jewish liturgy; R. Abusch on seven-fold hymns in *Songs of the Sabbath Sacrifice* and the Hekhalot literature—formalism, hierarchy, and the limits of human participation; Davila on Melchizedek, the "youth," and Jesus; and A. Golitzin on recovering the "glory of Adam"—"divine light" traditions in the Dead Sea scrolls and the Christian ascetical literature of 4th-century Syro-Mesopotamia.

A. R. G. DEASLEY, *The Shape of Qumran Theology* (Carlisle, UK: Paternoster, 2000, paper £19.99) xiv and 341 pp. Indexed. ISBN: 0-85364-786-0.

Deasley, professor of NT at the Nazarene Theological Seminary in Kansas City, MO, aims to explore the leading themes of Qumran theology and on this basis to attempt a characterization of its overall shape. After methodological considerations, he discusses the search for the sect and delineates a way to approach Qumran theology. Then he considers the following topics: the covenant and its implications (the foundation); history, the human predicament, and the divine requirement (the dilemma); perfection as a means and an end (the way); and the end of days and beyond (the goal). He concludes that the Qumran sect can be described as an apocalyptic salvation cult and describes its theology as covenantal, apocalyptic, and rigorous in practice. The book had its origins in the 1984 Didsbury Lectures at the Nazarene Theological College in Manchester, UK.

M. ELLIOTT, *Biblical Interpretation Using Archaeological Evidence, 1900-1930,* Studies in the Bible and Early Christianity 51 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2002, $119.95) xi and 300 pp. Bibliography. Indexed. LCN: 2002071812. ISBN: 0-7734-7146-4.

This historical examination of the interpretation of archaeological data by Anglo-American biblical scholars gives particular attention to American scholarly and popular publications between 1900 and 1930. After a seven-page introduction, it treats early evidence, the victory of "conservative criticism" and "higher archaeology," Mesopotamia and the Bible, the *New York Times,* the 1920s—an archaeology of faith, scholarly interpretations during the 1920s, biblical archaeology and the mass media, and W. F. Albright—a reappraisal. Elliott concludes that conservative scholars created an archaeology of faith dedicated to nullifying higher criticism and validating religious truth, that distortions of archaeological data did not preclude serious scholars from examining archaeological evidence, that archaeological results from the Holy Land were not a regular staple in the popular press, and that Albright's scholarship in the 1920s was essentially moderate.

A. FINCKE, *The Samuel Scroll from Qumran. 4QSam^a restored and compared to the Septuagint and 4QSam^c*, Studies on the Texts of the Desert of Judah 43 (Leiden—Boston—Cologne: Brill, 2001, €114 or $133) viii and 329 pp., 45 plates. Bibliography. Indexed. ISBN: 90-04-12370-9.

The Qumran Cave 4 biblical manuscript designated 4QSam^a often deviates from the Masoretic text and either goes its own way or agrees with various strands of the Greek tradition. This volume aims to show how the critical edition of the Septuagint by A. E. Brooke and N. McLean, the fragment identifications made by F. M. Cross and his team, and E.

Puech's restoration models can be used to achieve the final goal of offering a definitive new edition of 1 and 2 Samuel. It first presents a transcription into printed Hebrew of the restored columns i-xi (1 Sam 1:1–12:19), 24 (24:2–25:3), and 30-34 (1 Sam 30:24–2 Sam 4:9) of 4QSam^a. Next on pp. 25-269 it lists and discusses the textual variants in the apparatus for columns i–xi and 13–54. Then there is an explanation of the special problem of columns i–iv, how these problems were overcome, and the differences between Fincke's 2001 article in *Revue de Qumran* [§ 46-503] and this book. Also included are a table showing the correspondences between text breaks in the Leningrad Codex, Codex Vaticanus, and 4QSam^a, along with plates providing facsimile transcriptions of the texts.

D. Fishwick, *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire.* Vol. 3, *Provincial Cult.* Part 1, *Institution and Evolution,* Religions in the Graeco-Roman World 145 (Leiden—Boston—Cologne: Brill, 2002, €85 or $99) xvi and 259 pp., 20 plates. Bibliography. ISBN: 90-04-12536-1.

According to Fishwick, the defining moment in the development of the provincial ruler cult in the Roman empire arrived in 30/29 B.C. when embassies from Asia and Bithynia approached Octavian with an offer of honors traditionally bestowed on a conqueror who had brought peace and deliverance from ruin. Resident Roman citizens were instructed to worship Roma and Divus Iulius, whereas non-Roman provincials might pay cult to the emperor, provided that Dea Roma had her place in the worship. In this volume he traces the development of the ruler cult in the western provinces of the Roman empire under the following headings: Rome and the living emperor—regional cults (31 B.C.-A.D. 14), the deified emperor—provincial cults (A.D. 14-69), expansion and reformulation (A.D. 69-96), extension and consolidation (A.D. 96-193), and the aftermath of revolution (A.D. 193-284). The volume concludes with general observations on the development of provincial worship with regard to initiative and responsibility, content and form, and Roman and non-Roman participation. Earlier volumes in Fishwick's investigation of the imperial cult in the Latin West were described in *NTA* 32, p. 263; 36, pp. 134-135; and 37, p. 303.

D. Fishwick, *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire.* Vol. 3, *Provincial Cult.* Part 2, *The Provincial Priesthood,* Religions in the Graeco-Roman World 146 (Leiden—Boston—Cologne: Brill, 2002, €89 or $104) xvi and 324 pp., 51 plates. Bibliography. ISBN: 90-04-12539-6.

This volume analyzes the priesthood of the provincial cult in every province of the Latin West where evidence has survived in the period from Augustus to the mid-3rd century A.D. After a study of the so-called charter of Gallia Narbonensis as the central document of the provincial priesthood in the Latin West, it treats the pertinent evidence from Tres Galliae, Hispania citerior, Lusitania, Gallia Narbonensis, Africa Proconsularis, Mauretania Caesariensis, Mauretania Tingitana, Sardinia, Baetica, Alpes Cottiae, Alpes Maritimae, Dacia, Pannonia superior, Pannonia inferior, Moesia inferior, and Dalmatia, respectively. From this evidence Fishwick, emeritus university professor of classics at the University of Alberta, draws general conclusions about the provincial priesthood: sources, provincial statues, priestly titles, qualifications, and so forth.

For the Children, Perfect Instruction. Studies in Honor of Hans-Martin Schenke on the Occasion of the Berliner Arbeitskreis für koptisch-gnostische Schriften's Thirtieth Year, ed. H.-G. Bethge et al., Nag Hammadi and Manichaean Studies 54 (Leiden—Boston: Brill, 2002, €110 or $128) xiv and 447 pp., 3 plates. Bibliographies. ISBN: 90-04-12672-4.

This *Festschrift* honoring Professor Schenke is divided into three major sections: Nag Hammadi texts, gnosticism, gnosis, and Hermeticism (fifteen essays); Coptic language and literature (four); and NT and biblical studies (five). Among the papers pertinent to the NT field are those by P.-H. Poirier on a partial Greek parallel to *Gospel of Thomas* 24; M. V. Meyer on *Gospel of Thomas* 114 revisited; R. Charron on God as "sower" in *Dialogue of the Savior;* G. P. Luttikhuizen on traces of Aristotelian thought in *Apocryphon of John;*

J. D. Turner on time and history in Sethian gnosticism; F. Wisse on indirect textual evidence for the history of early Christianity and gnosticism; W. Beltz on how gnostic were the gnostics; S. Emmel on the *Unbekanntes Berliner Evangelium* = the Strasbourg Coptic Gospel; P. Pokorný on Lk 17:33 parr.; U.-K. Plisch on what the "sign of Jonah" was; J. M. Robinson and C. Heil on P. Oxy. 655 and Q; U. U. Kaiser on Brian Walton and the London Polyglot; and M. Lattke on the titles, superscriptions, and captions in the so-called *Odes of Solomon* and *Psalms of Solomon.* Also included are a photograph of Schenke and a list of his publications, as well as an introduction by K. L. King, a personal appreciation of Schenke by Bethge, and an essay by C. Colpe on the psychology of "apocryphal" writings. Bethge edited the volume in collaboration with Emmel, King, and I. Schletterer.

G. GREENBERG, *Translation Technique in the Peshitta to Jeremiah,* Monographs of the Peshitta Institute Leiden 13 (Leiden—Boston—Cologne: Brill, 2002, €64 or $75) xiii and 242 pp. Bibliography. Indexed. ISBN: 90-04-11980-9.

Based on a doctoral dissertation directed by M. Weitzman and R. Murray and submitted to University College London, this investigation of the Peshitta version of Jeremiah argues that there were few translators (most likely only one) and that its homogeneous translation technique is compatible with that described in the literature for other books of the Peshitta. After a 25-page introduction, Greenberg treats changes in the sense of the Hebrew, additions, the selection of lexical equivalents, harmonization, figurative language and anthropomorphism, grammatical inconsistency and logical imprecision, duplicate passages, the causes of minuses, and the work of the scribes. Then she deals with difficult Hebrew passages in terms of influence from the Septuagint, the use of guesswork, influence from elsewhere in the Hebrew Bible, and other strategies. The three appendixes concern Aphrahat's familiarity with the new readings, the question of a reading tradition, and the translation of *śdh.*

M. L. GROSSMAN, *Reading for History in the Damascus Document. A Methodological Study,* Studies on the Texts of the Desert of Judah 45 (Leiden—Boston—Cologne: Brill, 2002, €68 or $79) xiii and 255 pp. Bibliography. Indexed. ISBN: 90-04-12252-4.

The revised version of a doctoral dissertation presented in 2000 to the University of Pennsylvania, this reading of *Damascus Document* in the light of contemporary (audience-oriented) literary criticism finds its emphasis in the ideological construction of history and communal identity rather than in the preservation of a historical record. After comments on contemporary literary criticism and a "new historiography," the volume investigates two test cases: querying gender in *Damascus Document,* and history and communal identity in 4QMMT. Then it discusses history and time in *Damascus Document,* and reflects on reading for history and time and on reading for identity, respectively, in *Damascus Document.* Grossman concludes that a member or leader of a community associated with *Damascus Document* would have had a variety of options for mobilizing its authoritative claims.

J. HAMMERSTAEDT ET AL., *Apuleius. De magia,* Texte zur Forschung: SAPERE 5 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2002, €32) 376 pp. Bibliography. Indexed. ISBN: 3-534-14946-7.

After Hammerstaedt's fourteen-page sketch of Apuleius' life and works, this volume presents P. Schenk's 44-page introduction to the work known both as *Apologia* and as *Pro se de magia:* content, composition, argumentative strategy; authenticity and reliability; and the speech as a product of the Second Sophistic. Then Hammerstaedt provides on facing pages the Latin text and a German translation of the work (pp. 58-235), as well as 720 notes (pp. 236-284). Also included are three essays by P. Habermehl on magic, powers, and mysteries—the world of the supernatural in the work of Apuleius; A. M. Ritter on magic in early Christianity; and F. Lamberti on *De magia* as a document in legal history.

R. P. C. HANSON, *Allegory and Event. A Study of the Sources and Significance of Origen's Interpretation of Scripture* (Louisville, KY—London: Westminster John Knox, 2002, paper $39.95) xxxii and 394 pp. Bibliography. Indexed. LCN: 2002028896. ISBN: 0-664-22444-X.

Hanson's classic study of Origen's biblical interpretation first appeared in 1959. This reprinting also contains a new 25-page introduction by J. W. Trigg which provides information about the author, the questions he was dealing with and the assumptions he made, and how subsequent studies have modified the way we look at Origen and at the Bible. Hanson treated the sources of Christian allegory (Jewish allegory, Alexandrian and Hellenistic allegory, allegory in the NT, the development of the allegorical tradition), Origen as an exegete (contemporary exegesis, Origen's handling of the biblical text, inspiration, accommodation), and Origen as an allegorist (the three senses of Scripture, historicity, the Law, sacraments, eschatology). He concluded that in Origen we see an interaction between the Bible, the church's interpretation of the Bible, and the insights of an individual scholar.

M. HARL ET AL., *La Bible d'Alexandrie.* Vol. 23/4-9, *Les Douze Prophètes, Joël, Abdiou, Jonas, Naoum, Ambakoum, Sophonie. Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 1999, paper €39) 417 pp. Bibliographies. Indexed. ISBN: 2-204-06265-0.

This volume presents introductions (with a bibliography), French translations, and extensive notes for the Septuagint versions of six of the twelve Minor Prophets: Joel, Obadiah, Jonah, Nahum, Habakkuk, and Zephaniah. These treatments have been produced by Harl, C. Dogniez, L. Brottier, M. Casevitz, and P. Sandevoir, with the collaboration of R. Dupont-Roc, T. Roqueplo, and F. Roux. The introductions consider the Hebrew text, the Septuagint version, the Greek language, the reception in Judaism and Christianity, and special problems. The notes below the translations concern philological matters, parallel texts, theological concepts, etc. A seven-page double-column index of Greek words is included.

C. HEMPEL, A. LANGE, AND H. LICHTENBERGER (EDS.), *The Wisdom Texts from Qumran and the Development of Sapiential Thought,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 159 (Leuven: Leuven University Press—Peeters, 2002, paper €80) xi and 502 pp. Bibliography. Indexed. ISBN: 90-5867-243-3 (LUP), 90-429-1010-0 (P).

After Lange's 28-page introduction to the wisdom texts from Qumran, this volume presents essays by J. Strugnell on the language of the smaller Hebrew wisdom texts found at Qumran—variations, resemblances, and lines of development; A. Schoors on the language of the Qumran sapiential works; E. Tigchelaar on reconstructing the beginning of 4QInstruction (4Q416 i and parallels); Lichtenberger on the wisdom text known as 4Q185—a new edition; H.-P. Müller on the connection between actions and consequences, the hearing of laments, and theodicy in Job and its Babylonian parallels; H. Niehr on the wisdom of Ahiqar and 4QInstruction—a comparison; H.-J. Fabry on the beatitudes in the Bible and at Qumran; G. J. Brooke on biblical interpretation in the wisdom texts from Qumran; P. S. Alexander on Enoch and the beginnings of Jewish interest in natural science; L. T. Stuckenbruck on 4QInstruction and the possible influence of early Enochic traditions; D. J. Harrington on two early Jewish approaches to wisdom—Sirach and 4QInstruction [see § 42-1329]; Hempel on the Qumran sapiential texts and the rule books; C. Böttrich on early Jewish wisdom traditions in *2 Enoch* and at Qumran; J. H. Charlesworth on *Odes of Solomon* and the Jewish wisdom texts; J. Dochhorn on Adam, Cain, and agriculture in 4Q423 2 iii and *Apocalypse of Moses* 24; J. Frey on flesh and spirit in the Palestinian Jewish sapiential tradition and in the Qumran texts—an inquiry into the background of Pauline usage; and A. Klostergaard Petersen on wisdom as cognition—creating the others in *Book of Mysteries* and in 1 Corinthians 1–2. Also included are A. Behringer's synopsis of fragment numbers employed in the editions of the sapiential manuscripts from Qumran, as well as a ten-page bibliography of scholarship on the wisdom texts from Qumran (complied by Hempel and Lange) and a 32-page bibliography of related literature (compiled by Hempel).

R. F. HOCK AND E. N. O'NEIL (EDS.), *The Chreia and Ancient Rhetoric. Classroom Exercises,* SBL Writings from the Greco-Roman World 2 (Atlanta: Society of Biblical Literature, 2002, paper $49.95) xiv and 411 pp. Bibliography. Indexed. LCN: 2002003851. ISBN: 1-58983-018-0.

The second of three volumes designed to make available all the educational texts regarding the literary form known as the chreia [see *NTA* 30, p. 374], this volume presents thirty-six texts that illustrate the use of the chreia in all three stages of the ancient educational curriculum. The texts appear under three major headings: reading and copying the chreia—the uses of the chreia in the primary curriculum (twelve texts), declining the chreia—the use of the chreia in the secondary curriculum (five texts), and elaborating the chreia—the use of the chreia in the rhetorical curriculum (nineteen texts). For each item there is an introduction, the text, and a translation. Hock is professor of religion at the University of Southern California in Los Angeles, and O'Neil (who died in 2001) was professor of classics emeritus at the University of Southern California.

'Imagining' Biblical Worlds. Studies in Spatial, Social and Historical Constructs in Honor of James W. Flanagan, ed. D. M. Gunn and P. M. McNutt, JSOT Supplement Series 359 (London—New York: Sheffield Academic Press, 2002, $150) ix and 336 pp., frontispiece. Illustrated. Bibliographies. Indexed. ISBN: 0-8264-6149-2.

The sixteen essays honoring Professor Flanagan appear under two headings: spatial constructs (nine), and social and historical constructs (seven). The contributors include J. L. Berquist on critical spatiality and the construction of the ancient world; C. V. Camp on storied space, or Ben Sira "tells" a temple; P. R. Davies on space and sects in the Qumran scrolls; D. N. Freedman and S. D. Overton on omitting the omissions—the case for haplography in the transmission of the biblical texts; J. M. Halligan on the development of the social-scientific approach to the study of the ancient world; F. S. Frick on ritual and social regulation in ancient Israel—the importance of the social context for ritual studies and a case study—the ritual of the red heifer; and N. P. Lemche on chronology and archives—when the history of Israel and Judah began. Also included are a photograph of the honoree, a nine-page introduction by the editors, and a bibliography of Flanagan's publications.

S. L. Jacobs, *The Biblical Masorah and the Temple Scroll. An Orthographical Inquiry* (Lanham, MD—New York—Oxford: University Press of America, 2002, $49) xv and 136 pp., 13 figs., 3 tables. Bibliography. LCN: 2002020328. ISBN: 0-7618-2306-9.

Based on a doctoral dissertation presented to Hebrew Union College-Jewish Institute of Religion, this close comparison of the Qumran *Temple Scroll* with the Masoretic text of the Hebrew Bible focuses on two phenomena that bespeak a flexibility in writing the "word of God" far different from the rabbinic and later Masoretic traditions: line insertion of words, letters, and/or phrases as a means of emending an already existing text (44 examples); and ligature writing as a style common to the Dead Sea scrolls-Qumran community (1,481 examples). After a ten-page introduction, it examines the writing of the biblical text (halakah and Masorah) and the writing of *Temple Scroll,* takes up the question of the dating of *Temple Scroll* and other scribal phenomena, and provides a brief bibliographic essay. Jacobs is associate professor of religious studies at the University of Alabama.

F. S. Jones (ed.), *Which Mary? The Marys of Early Christian Tradition,* SBL Symposium 19 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) x and 141 pp. Bibliography. Indexed. LCN: 2002011757. ISBN: 1-58983-043-1.

Based on papers prepared for the 2000 meeting of the Society of Biblical Literature, the seven essays in this volume explore the identity of the woman known as "Mary" in various noncanonical and apocryphal writings: S. J. Shoemaker on a possible case of mistaken identity—naming the gnostic Mary; A. Marjanen on whether the Mary in the so-called gnostic Christian texts is the mother of Jesus or the Magdalene; A. G. Brock on setting the record straight and the politics of identification—Mary Magdalene and Mary the Mother of Jesus in *Pistis Sophia;* K. L. King on why all the controversy—Mary in *Gospel of Mary;* F.

Bovon on Mary Magdalene in *Acts of Philip;* J. Knight on the portrait of Mary in *Ascension of Isaiah;* and G. T. Zervos on seeking the source of the Marian myth—whether we have found the missing link. Jones has provided a four-page introduction, and Brock has supplied a ten-page bibliography.

J. KALTNER AND S. L. MCKENZIE (EDS.), *Beyond Babel. A Handbook for Biblical Hebrew and Related Languages,* SBL Resources for Biblical Study 42 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) xiii and 241 pp. Bibliographies. LCN: 2002011759. ISBN: 1-58983-035-0.

The eleven essays in this volume provide a general orientation to the ancient languages that are important for the study of the Hebrew Bible for readers who have not had detailed exposure to those languages. After an eighteen-page introduction by J. Huehnergard, there are chapters by D. Marcus on Akkadian; S. B. Parker on Ammonite, Edomite, and Moabite; Kaltner on Arabic; F. Greenspahn on Aramaic; D. B. Redford on Egyptian; J. A. Hackett on Hebrew (biblical and epigraphic); B. A. Levine on Hebrew (postbiblical); H. A. Hoffner on Hittite; C. R. Krahmalkov on Phoenician; and P. L. Day on Ugaritic.

A. KOFSKY, *Eusebius of Caesarea Against Paganism* (Boston—Leiden: Brill, 2002, paper $34.95) xiii and 335 pp. Bibliography. Indexed. LCN: 2002066857. ISBN: 0-391-04130-4.

The paperback edition of a work previously published in 2000 by Brill Academic Publishers in the Jewish and Christian Perspectives series, this analysis of Eusebius' apologetic-polemical works argues that Eusebius is worthy of some credit for contending with the pagan offensive against Christianity that was launched in a new guise and under different circumstances during his lifetime. After a four-page introduction, it deals with the background of Eusebius' apologetic-polemical works; apologetics and polemics in his nonapologetic and early apologetic-polemical works; his *Praeparatio evangelica* and *Demonstratio evangelica* as a single apologetic-polemical enterprise; the concept of Christian prehistory—a central axis of the polemic; prophecy in the service of polemics; miracles as a major subject in Eusebius' polemics; minor apologetic-polemical arguments and issues; tactics, rhetoric, and the role of Porphyry in the dual composition; and the *Theophany* as his final apologetic statement. Kofsky, lecturer in comparative religion at the University of Haifa, concludes that Eusebius' intensive apologetic enterprise testifies to the vitality of pagan-Christian polemics in his day and the importance of such writing for Eusebius and his contemporaries. His work is based on his doctoral dissertation directed by G. G. Stroumsa and submitted in 1990 to the Hebrew University of Jerusalem.

J. L. KUGEL (ED.), *Shem in the Tents of Japhet. Essays on the Encounter of Judaism and Hellenism,* Supplements to the Journal for the Study of Judaism 74 (Leiden—Boston—Cologne: Brill, 2002, €90 or $99) ix and 286 pp. Indexed. LCN: 2002021592. ISBN: 90-04-12514-0.

After A. I. Baumgarten's essay on whether the Greeks were different (and if so, how and why), this volume presents two papers on issues of language: Baumgarten on bilingual Jews and the Greek Bible; and N. G. Cohen on context and connotation—Greek words for Jewish concepts in Philo. Next there are five articles on Hellenism in Jewish writings: C. R. Holladay on Hellenism in fragmentary Hellenistic Jewish authors—resonance and resistance; J. J. Collins on apocalyptic eschatology in philosophical dress in Wisdom of Solomon; D. Winston on Philo and the Wisdom of Solomon on creation, revelation, and providence—the high-water mark of Jewish Hellenistic fusion; D. T. Runia on eudaimonism in Hellenistic-Jewish literature; and C. Milikowsky on Josephus between rabbinic culture and Hellenistic historiography. Then there are three essays on the reception of Judaism by the Greek Fathers: D. T. Runia on "one of us or one of them?"—Christian reception of Philo the Jew in Egypt; A. van den Hoek on assessing Philo's influence in Christian Alexandria—the case of Origen; and N. Constas on "vanity of vanities"?—Solomon's trilogy and the patristic subversion of Scripture.

M. G. LANCELLOTTI, *Attis. Between Myth and History: King, Priest and God,* Religions in the Graeco-Roman World 149 (Leiden—Boston—Cologne: Brill, 2002, €79 or $92) xiii and 207 pp. Bibliography. Indexed. LCN: 2002074682. ISBN: 90-04-12851-4.

This investigation of the figure of Attis reconsiders the mythical and cultic information about him, trying to provide proof of the processes of construction and reconstruction that have contributed to the molding of the different forms of Attis that developed as a result of various demands within different religious traditions. After a fifteen-page introduction to ancient accounts about Attis and modern study, it deals with the roots of the myth—Attis between Phrygia and Lydia, Attis in the classical world—Greece and Rome, Attis between Christianity and philosophy—new interpretations of the Attis myth and of his cult, and Attis and death—mythical death, ritual mourning, and human destiny. Lancellotti concludes that the link between Attis and death emerges very clearly and is characteristic of Attis even in the earliest evidence, and has particular relevance to the themes of salvation in the hereafter and to Attis' presumed "resurrection."

H. LEEMING AND K. LEEMING (EDS.), *Josephus'* Jewish War *and Its Slavonic Version. A Synoptic Comparison of the English Translation by H. St. J. Thackeray with the Critical Edition by N. A. Meščerskij of the Slavonic Version in the Vilna Manuscript translated into English by H. Leeming and L. Osinkina,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 46 (Leiden—Boston: Brill, 2003, €219 or $249) xxii and 696 pp. Bibliography. Indexed. ISBN: 90-04-11438-6.

While the Greek version of Josephus' *Jewish War* has long been available to Anglophone scholars, the Slavonic version has generally remained inaccessible to them. In this synoptic version an English translation of the Slavonic text has been made from Meščerskij's scholarly edition (1958) by H. Leeming (Books 1–2, 5–7) and Osinkina (Books 3–4). Meščerskij's 105-page introduction treats previous work, the manuscripts (description and location), the Vilna Chronograph (description), classification of manuscripts (the "chronographic" and "separate" versions), Josephus (life and work, ideology, reception of his work, Greek text and translations), comparison of the Slavonic translation with the Greek original (omissions and "additions," source of "additions"), and so forth. Then the volume presents in parallel columns English versions of the Slavonic tradition and the Greek tradition (with textual notes below), as well as brief comments on pp. 641-682.

A. LEMAIRE AND M. SÆBØ (EDS.), *Congress Volume, Oslo 1998,* Supplements to Vetus Testamentum 80 (Leiden—Boston—Cologne: Brill, 2000, €125 or $149) vii and 507 pp. Bibliographies. ISBN: 90-04-11598-6.

Of the twenty-six papers prepared for the 1998 congress of the International Organization for the Study of the Old Testament (IOSOT) and included in this volume, the following essays are among those most pertinent to NT studies: K. Nielsen on intertextuality and the Hebrew Bible; J. Barton on intertextuality and the "final form" of the text; M. Fishbane on types of biblical intertextuality; A. Hurwitz on whether biblical texts can be dated linguistically—chronological perspectives in the historical study of biblical Hebrew; C. Schäfer-Lichtenberger on the function of sociology in the study of the OT; E. A. Knauf on Kinneret and Naphtali; G. T. Sheppard on biblical wisdom literature at the end of the modern age; É. Puech on Qumran and the text of the OT; M. G. Brett on the future of OT theology; and O. Kaiser on the present state and future of OT scholarship.

T. H. LIM, *Pesharim,* Companion to the Qumran Scrolls 3 (London—New York: Sheffield Academic Press, 2002, cloth £50 or $95, paper £15.99 or $29.95) x and 106 pp., 3 tables. Bibliographies. Indexed. ISBN: 1-84127-325-2 (cloth), -273-6 (paper).

After a seventeen-page general introduction to the Qumran Pesharim, this volume discusses the continuous Pesharim (diversity of exegeses, common and distinctive features), the genre of the Pesharim—definition and categorization (the thematic Pesharim, midrash,

midrash eschatology, pesher as a distinct genre), biblical quotations in the Pesharim (identifying exegetical variants, the textual nature of the biblical quotations), history in the Pesharim (sobriquets and titles, 1QHodayot as a source, imitating the prophetic style), and pesher and the NT (common sectarian matrix). Lim, reader in Hebrew and OT studies at the University of Edinburgh, is the author of *Holy Scripture in the Qumran Commentaries and Pauline Letters* (1997).

S. R. LLEWELYN (ED.), *New Documents Illustrating Early Christianity.* Vol. 9, *A Review of the Greek Inscriptions and Papyri Published in 1986-87* (Sydney, NSW: Ancient History Documentary Research Centre, Macquarie University, 2002, paper $35; Grand Rapids—Cambridge, UK: Eerdmans) xvi and 136 pp., table. Bibliographies. Indexed. ISBN: 0-8028-4519-3.

This volume [see *NTA* 42, p. 618] covers documents that were first published or significantly reedited in the years 1986 and 1987. The thirty-one documents appear under four major headings: inscriptions (twelve), papyri (eleven), Judaica (four), and ecclesiastical (four). Their topics include a share in all the sacrifices; savior of the people; benefactor of the people; quasi-divine honors for a severe governor; a Roman road in Asia Minor; a brewer's guarantor; the king as "living image" of Zeus; a tax-bureaucrat humiliated in a bathhouse; lost sheep; invitation to a wedding; the elders and rulers (archons) of the Jews; Jews, proselytes, and God-fearers club together at Aphrodisias; a Jewish deed of marriage; a fragment from an unknown Gospel (P. Egerton 2); and the earliest dated reference to Sunday. The editions have been prepared by J. R. Harrison, Llewelyn, T. W. Hillard, E. A. Judge, R. A. Kearsley, J. Lieu, J. W. Pryor, A. M. Nobbs, and M. Harding. The fascicle also contains Judge's four-page essay on P. Barnett (to whom it is dedicated) and a list of Barnett's major publications.

G. A. LONG, *Grammatical Concepts 101 for Biblical Hebrew. Learning Biblical Hebrew Grammatical Concepts through English Grammar* (Peabody, MA: Hendrickson, 2002, paper $19.95) xvii and 189 pp. Bibliography. Indexed. LCN: 2002005199. ISBN: 1-56563-713-5.

Designed to complement the standard biblical Hebrew teaching grammars, this book assists the entry-level student in learning basic grammatical concepts that no single teaching grammar treats adequately and no reference grammar explains plainly enough for many beginning students. The concepts are arranged from the more basic to the more involved: foundations—concepts at the very basis of language (linguistic hierarchies, sound production, syllable, translation), building blocks—concepts in an order similar to many teaching grammars (gender, number, article, conjunction, nominal, noun, pronoun, adjective, adverb, participle, etc.), and the clause and beyond—the higher levels of language (clause, subject, predicate/predication, semantics, discourse analysis). Long is associate professor of biblical and theological studies at Bethel College in St. Paul, MN.

R. MACLEOD (ED.), *The Library of Alexandria. Centre of Learning in the Ancient World* (New York—London: Tauris, 2002, paper $22.50) xii and 196 pp., plate. Bibliography. Indexed. ISBN: 1-86064-821-5.

After MacLeod's fifteen-page introduction to Alexandria in history and myth, this volume presents four essays by D. T. Potts on libraries in the ancient Near East before Alexandria, W. Brazil on Alexandria as the umbilicus of the ancient world, R. Barnes on cloistered bookworms in the chicken-coop of the Muses—the ancient library of Alexandria, and R. G. Tanner on Aristotle's works as the possible origins of the Alexandria collection. Then under the heading "scholarship in the Alexandrian manner" there are five papers: J. Vallance on doctors in the library—the strange tale of Apollonius the bookworm and other stories; J. R. Green on the theater of Paphos and the theater of Alexandria; S. N. C. Lieu on scholars and students in the Roman East; P. C. Johnson on the Neoplatonists and the mystery schools of the Mediterranean; and J. O. Ward on Alexandria and its medieval legacy—the book, the monk, and the rose. This paperback edition of the work first published in 2000 is distributed in the USA and Canada by St. Martins Press, New York.

S. P. MATTERN, *Rome and the Enemy. Imperial Strategy in the Principate* (Berkeley—Los Angeles: University of California Press, 2002, paper $21.95) xxi and 259 pp., 5 figs., map. Bibliography. Indexed. LCN: 98-40630. ISBN: 0-520-23683-1.

The paperback edition of the work described in *NTA* 44, p. 204, this volume investigates the reasons behind the most important decisions taken by Roman leaders about foreign war and peace between 31 B.C. and A.D. 235. After an introduction to the decision-making elite, Mattern, associate professor of history at the University of Georgia, deals with the image of the world, strategy, income and expenditure, and values. In the epilogue she reflects on the saying "Carthage must be destroyed."

G. MAYER AND C. KRIEG, *Die Tosefta.* Band 2, *Seder Moëd.* Teil 4, *Taanijjot – Megilla,* Rabbinische Texte, Erste Reihe (Stuttgart: Kohlhammer, 2002, €190) vii and 185 pp. Bibliography. Indexed. ISBN: 3-17-017592-0.

After Mayer's two-page introduction to tractate *Taanit,* this volume presents on pp. 5-40 his translation of the Tosefta tractate at the top of the pages and extensive notes (textual and philological observations, parallel texts, explanations of problems, references to modern scholarship, etc.) below. Then following the same format, it offers Krieg's six-page introduction to *Megilla* and an annotated translation of the Tosefta tractate (pp. 49-145), which was prepared in the course of a doctoral dissertation accepted in 2002 by the department of Evangelical theology at the Johannes Gutenberg-Universität in Mainz. Mayer, who prepared the various indexes (pp. 149-173), is the co-author of other recent volumes in the series [see *NTA* 44, p. 426; 45, p. 624].

R. E. MEAGHER, *The Meaning of Helen. In Search of an Ancient Icon* (Wauconda, IL: Bolchazy-Carducci, 2002, paper $24.95) viii and 191 pp. LCN: 2002071745. ISBN: 0-86516-510-6.

Meagher, professor of humanities at Hampshire College in Amherst, MA, shows that in all her metamorphoses Helen represents the complex record of woman in western culture. After a five-page introduction, he treats Helen and history, the many Helens, the duality of Helen, the first Helen, and the truth of Helen. He concludes that the humanity and the divinity of woman come into focus in Helen, the most notorious woman of the ancient world, equally human and divine, woman incarnate and eternal. A ten-page appendix deals with history and imagination. The work was originally published by Continuum Publishing of New York in 1995.

M. MEYER, *Secret Gospels. Essays on Thomas and the Secret Gospel of Mark* (Harrisburg, PA: Trinity Press International, 2003, paper $23) vii and 199 pp. Illustrated. Bibliography. Indexed. LCN: 2002012306. ISBN: 1-56338-409-4.

This volume presents ten essays that address themes in *Gospel of Thomas* and *Secret Gospel of Mark.* Those that were published previously have been lightly edited and updated. After a fourteen-page introduction, there are six papers on *Gospel of Thomas*: Albert Schweitzer and the image of Jesus in *Thomas* (2001); the beginning of *Thomas* [§ 35-1495]; seeing or coming to the child of the living one?—*Thomas* 37 [§ 43-1484]; "be passersby"—*Thomas* 42, Jesus traditions, and Islamic literature; making Mary male—the categories "male" and "female" in *Thomas* [§ 30-930]; and *Thomas* 114 revisited (2002). The remaining four studies concern *Secret Gospel of Mark*: the youth in *Secret Mark* [§ 35-490]; the youth in *Secret Mark* and the beloved disciple in John (1990); the naked youths in the Villa of the Mysteries in Pompeii, canonical Mark, and *Secret Mark;* and taking up the cross and following Jesus—discipleship in the Gospel of Mark and *Secret Mark* [§ 47-882]. Meyer, professor of Bible and Christian studies and director of the Albert Schweitzer Institute at Chapman University in Orange, CA, is the author of *The Secret Teachings of Jesus. Four Gnostic Gospels* (1984) and *The Unknown Sayings of Jesus* (1998).

R. E. MURPHY, *The Tree of Life. An Exploration of Biblical Wisdom Literature* (3rd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $24) xiv and 286 pp. Bibliographies. Indexed. LCN: 96-28479. ISBN: 0-8028-3965-7.

This volume contains the main text (1990) of Murphy's introduction to biblical wisdom literature published by Doubleday (pp. 1-190) and the 1996 supplement (pp. 191-229), as well as the new 2002 "millennium supplement" (pp. 231-281). After a fourteen-page introduction, the main text treats Proverbs—the wisdom of words, Job the steadfast, Qoheleth the skeptic, Ben Sira—wisdom's traditionalist, the Wisdom of Solomon—a view from the Diaspora, wisdom's echoes, wisdom literature and theology, and Lady Wisdom. The two supplements discuss recent developments and update the bibliographies for each chapter. Murphy (1917-2002) was professor emeritus of biblical studies at Duke University and adjunct professor of biblical studies at the Washington Theological Union.

R. H. NASH, *The Gospel and the Greeks. Did the New Testament Borrow from Pagan Thought?*, Student Library (2nd ed; Phillipsburg, NJ: P&R, 2003, paper $17.99) vi and 296 pp. Bibliography. Indexed. LCN: 2002192456. ISBN: 0-87552-559-8.

First released in 1992, this work has been retypeset and includes an annotated bibliography as well as indexes of persons and subjects. Nash, professor of Christian philosophy at Southern Baptist Theological Seminary, explores whether early Christianity borrowed essential beliefs and practices from pagan religions and philosophies of its time. After a fifteen-page introduction, he considers the possible influences of Hellenistic philosophy on the NT, the relationship of early Christianity to the pagan mystery religions, and the relationship between early Christianity and gnosticism. He concludes that early Christianity was not a syncretistic faith, and that it did not borrow any of its essential beliefs and practices from Hellenistic philosophy or religion or from gnosticism.

J. NEUSNER, *Handbook of Rabbinic Theology. Language, System, Structure* (Boston—Leiden: Brill, 2002, $150) xxii and 611 pp. Bibliography. LCN: 2002011457. ISBN: 0-391-04139-8.

In this reprise of three of his recent works—*The Theological Grammar of the Oral Torah* (3 vols., 1999), *The Theology of the Oral Torah. Revealing the Justice of God* (1999), and *The Theology of the Halakhah* (2001), Neusner seeks to show that the rabbinic documents of the formative age of Judaism (the first six centuries A.D.) make use of a generative theological grammar to set Scripture forth as a comprehensive, rational theological system of conviction and to construct a cogent theological structure of the social order. After a sixteen-page introduction, he considers the grammar of rabbinic theology with reference to its vocabulary (native categories), syntax (connections and constructions), and semantics (models of analysis, explanation, anticipation). Next he treats norms of belief in the theological system of rabbinic Judaism with regard to the theological system that animates the haggadah, sources of world order, perfecting world order, sources of world disorder, and restoring world order. Then he discusses norms of behavior in the Israelite social order in the theological system of rabbinic Judaism: the theological structure realized in the halakah; What, where, and when is Eden?; Israel and Adam, the land and Eden, sin and atonement; enemies of Eden, tangible and invisible; and choosing life in the kingdom of God. An eleven-page epilogue deals with the halakic structure seen whole.

J. NEUSNER, *Rabbinic Judaism. The Theological System* (Boston—Leiden: Brill, 2002, $79) xii and 276 pp. LCN: 2002010727. ISBN: 0-391-04143-6.

Neusner describes the theological system of rabbinic Judaism as one that translates into governing principles the implications of Scripture's narratives, laws, and prophecies, and that recasts the mythic monotheism of Scripture into a working theology for holy Israel's cosmic and social order. He sets forth the principal parts of that system and shows how it works according to the following outline: prologue (imagining Eden and re-presenting the result), sources of world order (the moral order—reward and punishment, the political order—Israel and the Torah, the political order—the Gentiles and idolatry, ordering the ultimate anomaly—private lives), perfecting world order (world beyond time, world without change, complementarity, correspondence), sources of world disorder (intentionality, sin), restoring world order (repentance and atonement, restoring private lives—resurrection, restoring the public order—the world to come), and epilogue (before and after).

J. NEUSNER, *Three Questions of Formative Judaism. History, Literature, and Religion* (Boston—Leiden: Brill, 2002, $89) xxii and 264 pp. Bibliography. LCN: 2002010728. ISBN: 0-391-04138-X.

After noting settled issues and neglected questions in the study of formative Judaism, this volume considers the historical question of rabbinic Judaism with reference to an interior perspective (scriptural roots, documentary history of ideas, predocumentary history of systems of ideas) and an exterior perspective (the relationship between the ideas that people hold and the social world in which they live, the pagan context, the Christian context). Next it takes up the question of literature: definition, documentary starting point, documentary context, what is at stake in establishing the documentary context, etc.). Then it deals with the question of religion: definition, interior perspective (halakic and haggadic category formations) and an exterior perspective (comparative study of Judaisms—the category formations of the rabbinic system in comparison and contrast to those of other Judaic systems). Neusner is research professor of religion and theology and senior fellow of the Institute of Advanced Theology at Bard College.

J. NEUSNER, *The Tosefta. Translated from the Hebrew with a New Introduction* (2 vols.; Peabody, MA: Hendrickson, 2002, $119.95) lxxxvii and 947 pp., xix and 1036 pp. Indexed. LCN: 2002032936. ISBN: 1-56563-642-2.

These volumes reproduce the complete text of the six-volume edition of the English version of the Tosefta [see *NTA* 22, p. 236; 23, p. 369; 24, p. 211; 27, pp. 115-116; 31, pp. 257-258] that was originally published by Ktav Publishing House between 1977 and 1986, with the following changes: new front matter, continuous pagination, and combined indexes. The first volume contains a new 51-page introduction by Neusner, information about the order and principal themes of the Tosefta tractates, and a glossary and list of abbreviations, as well as the translations of the tractates in the Order of Agriculture (by T. Zahavy, R. Brooks, R. S. Sarason, etc.) and Neusner's translations of the tractates in the Orders of Appointed Times and of Women. The second volume presents Neusner's translations of the Orders of Damages, Holy Things, and Purities, respectively. The translations aim at a literal rendition of the formulary patterns and syntactical traits of the Hebrew text. They also provide references to the passages in the Tosefta that cite verbatim the corresponding unit of the Mishnah, which is printed in italics, as well as to the Mishnah passages not quoted verbatim.

J. NEUSNER, B. CHILTON, AND W. GRAHAM, *Three Faiths, One God. The Formative Faith and Practice of Judaism, Christianity, and Islam* (Boston—Leiden: Brill, 2002, $99) xiii and 329 pp. Indexed. LCN: 2002011456. ISBN: 0-391-04146-0.

Two professors at Bard College (Neusner and Chilton) and the dean of Harvard Divinity School (Graham) first define the classical sources and statements of normative Judaism, classical Christianity, and foundational Islam. Then they explore five foundational topics on which the three faiths concur and differ: the person of God, God's people, the holy way of life, the believers and the unbelievers, and the end of days. Their thesis is that if in these matters we understand the relationships among the three different faiths in one God, we may comprehend much about them. They contend that the three religions of the one God converge in their basic structures and diverge in the way their systems work out the implications of monotheism as monotheism is embodied in their continuing narratives.

J. Neusner and A. J. Avery-Peck (eds.), *The Blackwell Companion to Judaism*, Blackwell Companions to Religion (Oxford—Malden, MA: Blackwell, 2003, paper $29.95) xv and 553 pp., 3 tables. Bibliographies. Indexed. LCN: 00-021874. ISBN: 1-57718-059-3.

The paperback edition of a work first published in 2000 [see § 46-555r], this volume presents twenty-seven essays under four headings: the history of Judaism (eleven), the principal doctrines of Judaism (five), modern and contemporary Judaisms (four), and special topics in understanding Judaism (seven). The papers most pertinent to NT studies are by Neusner on defining Judaism, P. R. Davies on Judaism and the Hebrew Scriptures, F. J. Murphy on Second Temple Judaism, G. Stemberger on the formation of rabbinic Judaism between A.D. 70 and 640, Neusner on the canon of rabbinic Judaism, B. D. Chilton on Judaism and Christianity in the formative age, Neusner on the doctrine of Torah, Avery-Peck on the doctrine of God, Neusner on the doctrine of Israel, and W. S. Green and J. Silverstein on the doctrine of the messiah.

J. Neusner, A. J. Avery-Peck, and W. S. Green (eds.), *The Encyclopaedia of Judaism.* Vol. 4, *Supplement One* (Leiden—Boston: Brill, 2003, €129 or $150) xix and 437 pp., 32 plates. Bibliographies. Indexed. ISBN: 90-04-12222-2.

Of the thirty-two essays in this first supplement to *The Encyclopaedia of Judaism* [*NTA* 44, p. 630], those most pertinent to the NT field concern haggadah in the halakah (by Neusner), ancient Judaisms and modern syntheses (J. R. Strange), dialectics in Judaism (Neusner), ecology in ancient Judaism (A. Hütterman), the practice of Judaism in Greece—with sections on the Hellenistic period and archaeological evidence (S. Bowman), biblical figures in Josephus (L. H. Feldman), analogical-contrastive reasoning in the Mishnah (Neusner), the social teaching of rabbinic Judaism (Neusner), and women in the Judaism of the dual Torah (A. J. Yuter). Other essays deal with such topics as the practice of Judaism in China, cloning, the election of Israel, surrogate motherhood, and tradition in Judaism.

B. Otzen, *Tobit and Judith,* Guides to Apocrypha and Pseudepigrapha (London—New York: Sheffield Academic Press, 2002, cloth £50 or $95, paper £13.99 or $24.95) xiii and 162 pp. Bibliography. Indexed. ISBN: 0-8264-6347-9 (cloth), -6053-4 (paper).

In treating the book of Tobit, Otzen, professor of OT exegesis at the University of Aarhus in Denmark, considers its content; the development from fairy-tale to legend; other sources—biblical and nonbiblical; the Ahikar motif; themes and motifs (God and the Law—ethics, wisdom, and piety; almsgiving; marriage and family life; burial; the problem of the exile; the angel and the demon); genre, style, integrity, and structure; date and authorship; and texts, versions, and canon. Then in dealing with the book of Judith, he discusses the content; biblical and nonbiblical sources; history and topography; Jerusalem; themes and motifs (God and the powers, piety, wisdom, proselytism—the figure of Achior, sexuality and death); feminist and narrative approaches to the book; genre, style, composition, and integrity; date and authorship; and texts, versions, and canon.

P. Pilhofer, *Die frühen Christen und ihre Welt. Greifswalder Aufsätze 1996–2001,* Wissenschaftliche Untersuchungen zum Neuen Testament 145 (Tübingen: Mohr Siebeck, 2002, €59) xvi and 234 pp. Illustrated. Indexed. ISBN: 3-16-147776-6.

After a 57-page introduction to the "local-history" method (1998), this collection presents essays on the significance of preexistence-Christology for the theology of Hebrews [§ 41-413]; Dionysus and Christ—a comparison of two redeemers; the resurrection of Jesus; Luke as ἀνὴρ Μακεδών—the origin of the Evangelist from Macedonia (1999); Luke's knowledge of Pisidian Antioch (2000); another people without a temple—the θίασοι of Dionysus worshippers; περὶ δὲ τῆς φιλαδελφίας (1 Thess 4:9)—ecclesiological observations on a distinctive feature of early Christian communities; Antioch and Philippi as two Roman colonies on Paul's way to Spain; Livy, Luke, and Lucian—three ascensions; Moses and Bellerophon—the "daemonic" hermeneutic of Justin Martyr; and the economic attraction of early Christian communities. Pilhofer is the author of the two-volume work entitled *Philippi* (1995-2000).

R. Pummer, *Early Christian Authors on Samaritans and Samaritanism. Texts, Translations and Commentary,* Texts and Studies in Ancient Judaism 92 (Tübingen: Mohr Siebeck, 2002, €129) xiv and 518 pp. Bibliography. Indexed. ISBN: 3-16-147831-2.

This volume assembles those Christian sources from antiquity (i.e. from the time prior to the Muslim conquest of Palestine) that shed light on the history and religion of the Samaritans. The texts are from Hegesippus, Justin Martyr, Tertullian, Hippolytus of Rome, Origen, Eusebius of Caesarea, the *Pseudo-Clementines,* Didymus the Blind, the pilgrim of Bordeaux, Cyril of Jerusalem, Epiphanius of Salamis, Jerome, Philaster, Palladius, Socrates Scholasticus, Sozomen, Orosius, *Life of Melania the Younger,* Theodoret of Cyrrhus, and so forth. In addition, an introduction to each author provides information about time, place, and main works, along with discussions and analyses of the texts with regard to their context and import for Samaritan studies. The literature incorporated was originally written in Greek or Latin. Some of the texts, however, are extant only in translations into Syriac, Armenian, Georgian, Coptic, or Ethiopic; they are included here in the languages of the oldest or best preserved versions. Pummer is the author of *The Samaritans* (1987).

T. Rajak, *The Jewish Dialogue with Greece and Rome. Studies in Cultural and Social Interaction* (Boston—Leiden: Brill, 2002, paper $49.95) xix and 579 pp. Bibliographies. Indexed. LCN: 2002066274. ISBN: 0-391-04133-9.

The paperback edition of the work described in *NTA* 45, p. 630, this volume presents twenty-seven interdisciplinary essays on aspects of Judaism in the Greco-Roman world under four headings: Greeks and Jews (six), Josephus (nine), the Jewish Diaspora and Jewish epigraphy (nine), and epilogue (three). Rajak is professor of ancient history at the University of Reading and associate director of the AHRB Research Centre for the Study of Jewish Non-Jewish Relations.

C. Ritter, *Rachels Klage im antiken Judentum und frühen Christentum. Eine auslegungsgeschichtliche Studie,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 52 (Leiden—Boston: Brill, 2003, €98 or $114) xiv and 323 pp. Bibliography. Indexed. LCN: 2002028206. ISBN: 90-04-12509-4.

The slightly revised version of a doctoral dissertation directed by H.-P. Mathys and accepted in 2001 by the theological faculty at the University of Basel, this volume investigates the history of the interpretation of the OT traditions about the matriarch Rachel, with particular attention to Rachel's lamentation according to Jer 31:15-17. After an eleven-page introduction, it treats Rachel in the OT (Genesis, other OT references, Jer 31:15-17), Jer 31:15-17 and the image of Rachel in the ancient translations (Septuagint, Targums, Peshitta, Vulgate), Jer 31:15-17 and the image of Rachel in early Jewish interpretations (early Jewish writings, Philo, Josephus) and in the NT (Mt 2:16-18), Rachel in rabbinic literature, and Rachel in patristic writings. Ritter concludes that the parallels between the Jewish and Christian interpretive traditions regarding Rachel and her lamentations indicate a common heritage.

A. Rofé, *Deuteronomy. Issues and Interpretation,* Old Testament Studies (London—New York: T&T Clark, 2002, £24.95 or $49.95) xiii and 258 pp. Indexed. ISBN: 0-567-08754-9.

Of the fifteen essays in this collection of Rofé's articles on Deuteronomy, those most pertinent to the NT world concern Deut 5:28–6:1—composition and text in the light of Deuteronomic style and three *tefillin* from Qumran (4Q128, 4Q129, 4Q137) (1985); and Qumranic paraphrases, the Greek Deuteronomy, and the late history of the biblical *nśy'* [§ 33-932]. Other topics include the monotheistic argumentation in Deut 4:32-40 (1985); the strata of the law about the centralization of worship in Deuteronomy and the history of the Deuteronomic movement (1972); family and sex laws in Deuteronomy and the Book of the Covenant (1987); and methodological aspects of the study of biblical law (1986). Rofé is professor of Jewish studies at the Hebrew University in Jerusalem.

R. N. SANDBERG, *Development and Discontinuity in Jewish Law* (Lanham, MD—New York—Oxford: University Press of America, 2001, cloth $59, paper $37) ix and 270 pp. Bibliography. Indexed. LCN: 2001054030. ISBN: 0-7618-2165-1 (cloth), -2166-X (paper).

Sandberg, associate professor of rabbinics at Gratz College and author of *Rabbinic Views of Qohelet* (1999), seeks to demonstrate how the process of Jewish law, as it moves from the biblical text to the classical rabbinic sources and into the medieval period, is one of both development (enlarging and expanding the observance and application of the biblical commandment) and discontinuity (contracting and even eliminating its observance and application). After a twelve-page introduction, she illustrates the process with reference to ten commandments in Deuteronomy: obeying a prophet (Deut 18:15-22; see 13:2-6), not removing a landmark (19:14), preserving trees (20:19-20), executing a rebellious son (21:18-21), proper attire (22:5), dismissal from the nest (22:6-7), the parapet (22:8), military deferment for a bridegroom (24:5), not muzzling an ox (25:4), and corporal punishment for causing an indignity (25:11-12). Sandberg concludes that development and discontinuity appear equally in Jewish law, that the process is inherent to the system of Jewish law, and that it begins in the earliest mishnaic and midrashic sources.

P. SCHÄFER, *Mirror of His Beauty. Feminine Images of God from the Bible to the Early Kabbalah,* Jews, Christians, and Muslims from the Ancient to the Modern World (Princeton, NJ—Oxford: Princeton University Press, 2002, $29.95) xv and 306 pp., 16 figures. Bibliography. Indexed. LCN: 2001058512. ISBN: 0-691-09068-8.

The 12th-century Kabbalistic work known as the *Bahir* ("Light") introduced the idea that God included a divine potency that was essentially female and served as a mediator between Jews and God and as part of the Godhead. Schäfer, professor of religion and of Jewish studies at Princeton University, as well as university professor of Jewish studies and director of the Institut für Judaistik at the Freie Universität in Berlin, seeks to place this concept of God in historical perspective and to demonstrate that to some extent its authors were right to claim that they were reaffirming the "old." He first traces the idea of God's femininity from the Hebrew Bible to the medieval *Bahir* with reference to Lady Wisdom (in the biblical wisdom books), Philo's Wisdom, the gnostic drama (especially the creation myths, and Sophia and Barbelo), the rabbinic Shekinah, the Shekinah of the philosophers, and the Shekinah in the *Bahir,* respectively. Then he deals with the quest for the origins of the concept under four headings: gnosis; Christianity; counterevidence—Mary and the Jews; and how much "origins," or the anxiety of influence. He concludes that the medieval cult of Mary—rather than eastern gnosticism—is the appropriate framework for understanding the feminine elements of Jewish mysticism.

Sense and Sensitivity. Essays on Reading the Bible in Memory of Robert Carroll, ed. A. G. Hunter and P. R. Davies, JSOT Supplement Series 348 (London—New York: Sheffield Academic Press, 2002, £55 or $105) xix and 480 pp., 14 figs. Bibliographies. Indexed. ISBN: 0-8264-6049-6.

The twenty-seven essays honoring the late Professor Carroll appear under four headings: reading Robert Carroll (one), reading biblical texts—biblical exegesis (nine), reading the readers—ideology and reception of the Bible (ten), and reading the signs—the Bible and cultural studies (seven). The articles most pertinent to NT studies are by P. R. Davies on the "false pen of scribes"—intellectuals then and now; J. Halligan on unsolved mysteries—the Second Temple; R. Davidson on the Bible in church and academy; S. C. Reif on Jews, Hebraists, and "Old Testament" studies; A. Brenner on age and ageism in the Hebrew Bible, in an autobiographical perspective; D. Jasper on literature and the possibility of theology; S. Prickett on polyphonic carolling—heteroglossia, pluralism, and editing the Bible; and J. Ashton on R. Browning on L. Feuerbach and E. Renan. Also included is a list of Carroll's publications.

M. SOKOLOFF, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods,* Dictionaries of Talmud, Midrash and Targum 3, Publications of the Comprehensive Aramaic Lexicon Project (Ramat-Gan: Bar Ilan University Press, 2002; Baltimore, MD: Johns Hopkins University Press, $160) 1582 pp. LCN: 2002106817. ISBN: 965-226-260-9 (BIUP), 0-8018-7233-2 (JHUP).

Sokoloff's aim in preparing this dictionary of Jewish Babylonian Aramaic has been to provide an up-to-date tool for an accurate understanding of the Jewish Babylonian Aramaic dialect of the talmudic and Geonic periods (3rd to 11 centuries A.D.), and to supply a comparative tool for the Aramaist and Semitic linguist by which to view the relationships between this Aramaic dialect and other contemporary Eastern Aramaic dialects such as Syriac and Mandaic. The more substantial individual lexical entries (pp. 71-1239) are divided into seven parts: lemma, part of speech, gloss, comparative and etymological data, semantic analysis, lexical analysis, and bibliography. Also included are a twelve-page introduction and indexes (pp. 1243-1582) to the various primary sources (Babylonian Talmud, Geonic writings, writings of Anan, incantation texts, Masoretic texts, varia). Sokoloff is co-editor (with C. Müller-Kessler) of *The Christian Palestinian Aramaic New Testament Version from the Early Period* (1998).

M. SOKOLOFF, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period,* Dictionaries of Talmud, Midrash and Targum 2, Publications of the Comprehensive Aramaic Lexicon Project (2nd ed.; Ramat-Gan: Bar Ilan University Press, 2002; Baltimore, MD: Johns Hopkins University Press, $109) vii and 847 pp. LCN: 2002106889. ISBN: 965-226-101-7 (BIUP), 0-8018-7234-0 (JHUP).

The first edition (1990) of this dictionary of Jewish Palestinian Aramaic from the 3rd century A.D. to the Arab Conquest was described in *NTA* 37, p. 156. The need for a new printing has afforded Sokoloff the opportunity to take into account recent developments in the field, to correct errors, and to incorporate addenda and corrigenda. After a brief introduction, the volume presents the individual lexical entries (pp. 31-594), various indexes of primary sources (pp. 595-820), and addenda and corrigenda (pp. 823-847).

S. A. STEPHENS, *Seeing Double. Intercultural Poetics in Ptolemaic Alexandria,* Hellenistic Culture and Society 37 (Berkeley—Los Angeles: University of California Press, 2003, $65) xvi and 292 pp., 4 plates. Bibliography. Indexed. LCN: 2002007570. ISBN: 0-520-22973-8.

Offering a new and expanded understanding of Ptolemaic Alexandrian Greek poetry, Stephens, professor of classics at Stanford University, contends that poets such as Callimachus, Theocritus, and Apollonius proved instrumental in bridging the distance between Greek and Egyptian cultures under Ptolemaic rule. In characterizing her readings of these poems as "seeing double," she seeks to describe a world that was both Greek and Egyptian, in which the cultural codes of each were important and recognizable. After a nineteen-page introduction and a chapter on conceptualizing Egypt, she treats Callimachean theogonies, Theocritean regencies, Apollonian cosmologies, and the two lands. She explores the possibility that the Alexandrians deliberately composed poems to match Egyptian narratives in their general contours by highlighting certain details often marginal in the Greek stories but significant in the Egyptian stories, and that their Alexandrian audience would have been able to appreciate this aspect of their poetry.

Supplément au Dictionnaire de la Bible, ed. J. Briend and M. Quesnel, Fascicule 73: *Sumer-Suse* (Paris: Letouzey & Ané, 2002, paper €55) cols. 257-511. Illustrated. Bibliographies. ISBN: 2-7063-0214-3 (vol. 13).

This second fascicle of volume 13 [see *NTA* 44, p. 375] concludes the article on Sumer (cols. 257-359) and begins the article on Susa (cols. 359-512). The article on Sumer deals with Sumerian literature and religion and with Sumer and the Semites, and contains sections by P. Michalowski, M. J. Geller, B. Alster, M. A. Powell, J.-J. Glassner, and M.-J. Seux. Written by M.-J. Steve, F. Vallat, and H. Gasche, the article on Susa treats its geographical setting, topography, names, stratigraphical and chronological context, archaeological data, and history.

Supplément au Dictionnaire de la Bible, ed. J. Briend and M. Quesnel, Fascicule: *Targum* (Paris: Letouzey & Ané, 2002, paper €88) cols. 1*-344*. Bibliography. ISBN: 2-7063-0223-2.

This fascicle is devoted entirely to the article on "Targum" and so departs from the alphabetical order of fascicles issued already. In view of R. P. Le Déaut's death in 2000, it was decided to prepare (with the help of J. Robert, and of C. Tassin, who updated the bibliography) Le Déaut's manuscript for publication without further delay. This unnumbered fascicle should be placed at the end of volume 13; to avoid confusion the numbers of the columns are followed by asterisks (cols. 1*-344*). The article treats the following topics pertaining to the Targums: terminology, origins, ancient attestations; life-setting; the Qumran targums; the "rabbinic" targums; targums of the Hagiographa; the targumic method; and targums and the NT. The section devoted to the targums and the NT (cols 270*-312*) offers brief general comments and shows how individual NT texts can be illuminated by recourse to the targums.

P. A. TORIJANO, *Solomon the Esoteric King. From King to Magus, Development of a Tradition,* Supplements to the Journal for the Study of Judaism 73 (Leiden—Boston—Cologne: Brill, 2002, €104 or $121) xiv and 333 pp. Bibliography. Indexed. ISBN: 90-04-11941-8.

Based on a doctoral dissertation directed by L. H. Schiffman and presented in 1999 to New York University, this volume traces the various characterizations of Solomon from the biblical writings to the 7th century A.D. After a seven-page general introduction, it treats the figure of Solomon as king in the Hebrew Bible (1 Kings 3–11; 2 Chronicles 2–11; Psalms 72 and 127), as Hellenistic king in Second Temple Jewish literature (Septuagint, Sirach, Eupolemus, Josephus' *Antiquities*), as exorcist (11QPsAp^a, *Testament of Solomon, Questions of Bartholomew*), as hermetic sage (Wisdom; Josephus, *Ant.* 8:4-50), as Son of David (*Psalms of Solomon* 17, ps.-Philo's *Biblical Antiquities* 60, the NT and early Christian writings, Jewish amulets and magical bowls, Christian amulets, *Testament of Solomon*), as horseman (amulets), as astrologer (*Testament of Solomon* 8 and 18, *Hygromanteia of Solomon,* Mandean *Ginza,* Syriac *Zosimus* 12, *On the Origin of the World, Selendromion of David and Solomon*), and as magician (*Sefer ha-Razim, Hygromanteia*), respectively. The three appendixes provide a translation of *Hygromanteia of Solomon,* a Greek synopsis of *Hygromanteia of Solomon,* and a text and translation of *Selenodromion of David and Solomon.*

E. I. TYLAWSKY, *Saturio's Inheritance. The Greek Ancestry of the Roman Comic Parasite,* Artists and Issues in the Theatre 9 (New York—Bern: Lang, 2002, €60.80 or $53.95) x and 192 pp. Bibliography. Indexed. LCN: 98-20808. ISBN: 0-8204-4128-7.

Taking its title from the character of Saturio the parasite in Plautus' *Persa,* this volume investigates the Greek ancestry of the Roman comic parasite under the following headings: ragged opportunism in early Greek poetry and society; beggarly interlopers and the democracy in Aristophanes' *Acharnians, Knights,* and *Wasps;* fashionable philosophizing—*Clouds* and contemporary society; the forging of a stereotype—society in the 420s B.C. and Eupolis' *Flatterers;* Athenaeus, the flatterer, and Middle Comedy; the flatterer and contemporary themes; flatterers and New Comedy; and Saturio's inheritance. Tylawsky, associate professor in the department of classics at Yale University, concludes that on the comic stage the flatterer was a false friend, a walking and talking perversion of a *philos,* and that the figure acquired some more specific characteristics or attributes from contemporary comic caricatures of historical individuals.

P. W. van der Horst, *Japheth in the Tents of Shem. Studies on Jewish Hellenism in Antiquity,* Contributions to Biblical Exegesis and Theology 32 (Leuven: Peeters, 2002, paper €35) iv and 272 pp. Indexed. LCN: 2002022972. ISBN: 90-429-1137-9.

The fifteen essays in this collection concern Greek in Jewish Palestine in the light of Jewish epigraphy (2001), the last Jewish patriarch(s) and Greco-Roman medicine, neglected Greek evidence for early Jewish liturgical prayer [§ 43-685], whether the synagogue was a place of Jewish worship before A.D. 70 (1999), the Greek synagogue prayers in *Apostolic Constitutions* 7 (1999), Jews and Christians in Antioch at the end of the 4th century (2000), the tombs of the prophets in early Judaism (2001), antediluvian knowledge—Greco-Roman and Jewish speculations about wisdom from before the flood (2000), *sortes*—sacred books as instant oracles in late antiquity (1998), celibacy in early Judaism [§ 47-597], Maria Alchemista as the first female Jewish author (2001), Apion the scholar and writer, the distinctive vocabulary of Josephus' *Contra Apionem* (1996), the Samaritan languages in the pre-Islamic period [§ 46-572], and whether there were Samaritans at Rome. Collections of van der Horst's earlier essays appeared under the title *Hellenism—Judaism—Christianity. Essays on Their Interaction* first in 1994 [*NTA* 39, p. 364] and then in a much expanded edition in 1998 [*NTA* 43, p. 213].

J. VanderKam and P. Flint, *The Meaning of the Dead Sea Scrolls. Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (San Francisco: HarperSanFrancisco, 2002, $34.95) xii and 467 pp. Illustrated. Bibliographies. Indexed. LCN: 2002069730. ISBN: 0-06-068464-X.

In this introduction to the Dead Sea scrolls, VanderKam, professor of Hebrew Scriptures at the University of Notre Dame, and Flint, co-director of the Dead Scrolls Institute at Trinity Western University in British Columbia, first treat their discovery, their dating, the archaeology of the Qumran site, and technology and the scrolls. Next they consider the Dead Sea scrolls and Scripture: the Hebrew Bible/OT before the scrolls, the biblical scrolls and the OT text, the scrolls and the OT canon, and the Apocrypha and Pseudepigrapha in the scrolls. Then after a survey of the nonbiblical scrolls, they deal with the identification of the group associated with Qumran, the theology or belief system of the Qumran group, the place of this group within early Judaism, and biblical interpretation in the Dead Sea scrolls. Next they ask whether NT scrolls were found at Qumran, and reflect on the significance of the Dead Sea scrolls for understanding the Gospels, Acts and the Letters, and Revelation, respectively. Finally they examine the controversies about the Dead Sea scrolls. The four appendixes concern passages in the biblical scrolls from the Judean Desert, passages from the Apocrypha and Pseudepigrapha in the scrolls, quotations and allusions in the nonbiblical scrolls, and translations and editions of the Dead Sea scrolls.

E. van Staalduine-Sulman, *The Targum of Samuel,* Studies in the Aramaic Interpretation of Scripture 1 (Leiden—Boston—Cologne: Brill, 2002, €139 or $165) xiv and 767 pp. Indexed. ISBN: 90-04-12164-1.

After surveying previous work on *Targum Jonathan of Samuel* (witness and translation, text and exegesis), this volume deals with its text (errors in A. Sperber's edition, manuscripts, the targum as *haftara*), exegetical and translational features (rhetorical devices, exegetical techniques and theological motives, relation to the Hebrew Chronicles, literalism), and semantic features (rendering of certain Hebrew words, usage of certain Aramaic words). Then it offers for each pericope in 1 and 2 Samuel the Aramaic text of the targum, a translation, and commentary: the birth of Samuel (1 Sam 1:1-28), the prophecy of Hannah (2:1-10), serving in Shiloh (2:11-36), the call of Samuel (3:1-21), and so forth. Finally there are conclusions regarding the characteristics of *Targum Jonathan of Samuel* (reverence for God and his people, reverence for the sacred text, theology of revelation, susceptibility to poetic and rhetorical devices, unity), the early history of this targum (exegetical techniques, exegetical choices, lectionary cycles), and various features (poetry, prophecy, eschatology, messianism). Van Staalduine-Sulman is the editor of the three-volume *Bilingual Concordance to the Targum of the Prophets* for *Targum Samuel* (1996).

F. Vinel, *La Bible d'Alexandrie.* Vol. 18, *L'Ecclésiaste. Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 2002, paper €25) 186 pp. Bibliography. Indexed. ISBN: 2-204-06903-5.

In her 77-page introduction to the Septuagint version of Ecclesiastes, Vinel treats the strange book known as Qohelet and its Greek version, the relationship between its Greek and Hebrew texts, the composition and rhetoric of the Greek text, its literalism and the effects, its developed intertextuality, the principal themes of the book (folly, the royal motif and the critique of royalty, pessimism, etc.), and the ancient interpretations of the book. Then she presents on the top of the left-hand pages a translation of the Greek text of Ecclesiastes based on the 1935 edition by A. Rahlfs (with some modifications) and on the bottom of the left-hand pages and on the full right-hand pages detailed comments on the work's language and content.

U. Volp, *Tod und Ritual in den christlichen Gemeinden der Antike,* Supplements to Vigiliae Christianae 65 (Leiden—Boston: Brill, 2002, €85 or $99) xii and 338 pp. Illustrated. Bibliography. Indexed. ISBN: 90-04-12671-6.

Prepared as a doctoral dissertation under the direction of W. Kinzig and presented in 2001 to the Evangelical theological faculty at the Friedrich-Wilhelms Universität in Bonn, this volume explores the development of rituals in early Christianity with regard to death, burial, and remembering the dead. After a nine-page introduction to death and ritual in the early Christian communities, it considers how the dead were cared for in the world of early Christianity: Egyptian funerary culture, death and lamentation in ancient Judaism, and care for the dead and the lamentation process in Greece in classical antiquity and in the Roman republic and in the early Roman empire. Next it deals with the rituals pertaining to death in early Christian sources (literary and archaeological), the context and presuppositions of the rituals, and the ritual elements. Then it considers the family and ritual impurity in the context of Christian and pagan practice regarding the dead. Volp concludes that the open and hidden differences in practice and thinking, the continuities and changes in dealing with the experiences of dying and death bear witness to a new Christian interpretation that only slowly became explicit and sometimes was advanced by their rituals. A five-page English summary is included.

D. L. Washburn, *A Catalog of Biblical Passages in the Dead Sea Scrolls,* SBL Text-Critical Studies 2 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) ix and 161 pp. Bibliography. LCN: 2002015778. ISBN: 1-58983-040-7.

The material contained in this volume is intended to be a comprehensive listing of biblical passages contained in all the Dead Sea scrolls (from Khirbet Qumran, Wadi Murabba'at, Naḥal Ḥever, etc.) that have been published to date. The biblical reference (e.g. Gen 1:1-11) is accompanied by an identification of the scroll containing the passage (4QGen^g [4Q7]), publication information (DJD 12:58) on the scroll in question (with references to plates where possible), and a brief description and/or textual analysis (fragmentary; mostly follows MT). Washburn, an independent scholar and Internet specialist in Chino Valley, Arizona, has provided a four-page introduction.

D. H. Williams (ed.), *The Free Church and the Early Church. Bridging the Historical and Theological Divide* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $24) xiii and 183 pp. Indexed. ISBN: 0-8028-4986-5.

The eight essays in this volume address the faith of the patristic or early church from the perspective of the free (or believer's) church to discover how high is the historical and theological wall that separates the two. They are by F. W. Norris on the canon of Scripture in the church; D. J. Bingham on evangelicals, Irenaeus, and the Bible; G. W. Schlabach on the correction of the Augustinians—a case study in the critical appropriation of a suspect tradition; P. R. Pleasants on the question of *sola scriptura* in Zurich; Williams on Scripture, tradition, and the church—Reformation and post-Reformation; E. Ferguson on the "congregationalism" of the early church; E. G. Hinson on the authority of tradition—a Baptist view; and W. Tabbernee on A. Campbell and the apostolic tradition.

F. M. YOUNG, *Biblical Exegesis and the Formation of Christian Culture* (Peabody, MA: Hendrickson, 2002, paper $24.95) xiv and 325 pp., 2 figs. Bibliography. Indexed. LCN: 2002068462. ISBN: 1-56563-735-6.

The paperback edition of the work published by Cambridge University Press in 1997 and described in *NTA* 42, p. 203, this volume shows how early Christians used the interpretive tools of Greco-Roman culture to build an alternative Christian culture on the basis of the biblical text. It deals with exegesis and the unity of the Scriptures, the Bible as classic, language and reference, and the Bible and the life of faith. Young is professor of theology at the University of Birmingham.

K. H. ZETTERHOLM, *Portrait of a Villain. Laban the Aramean in Rabbinic Literature,* Interdisciplinary Studies in Ancient Culture and Religion 2 (Leuven: Peeters, 2002, paper €34) x and 214 pp. Bibliography. Indexed. LCN: 2001036286. ISBN: 90-429-1033-X.

In the *Passover Haggadah* Laban the Aramean is presented as a major enemy of Jacob and of Israel even worse than Pharaoh. This volume aims to describe the development of this view of Laban in Jewish literature from the Bible to the end of the rabbinic period, and tries to explain how the mainly negative characteristics attributed to him came into being. After a 28-page introduction, it considers Laban in the Bible and prerabbinic literature, Laban and Deut 26:5—a case of intertextuality, midrashic exegesis of the Jacob-Laban story in Genesis, and a narrative analysis of the Jacob-Laban story in *Targum ps.-Jonathan.* Zetterholm concludes that the portrait of Laban as a villain could well have developed simply as a result of rabbinic hermeneutics without the portrait having been inspired by a historical enemy.

ADDITIONAL BOOKS RECEIVED

D. BACH, *Elie l'impulsif. Et pourtant, à chacun sa place* (Poliez-le-Grand: Editions du Moulin, 2003, paper) 75 pp. ISBN: 2-88469-013-1. Distributed by Desclée de Brouwer, Paris.

P. BOEHNER AND Z. HAYES, *Works of St. Bonaventure.* Vol. 2, *Itinerarium Mentis in Deum* (rev. ed.; St. Bonaventure, NY: Franciscan Institute, 2002, cloth $25, paper $17) 225 pp. LCN: 2002094592. ISBN: 1-57659-044-5 (paper).

R. BOER (ED.), *Tracking* The Tribes of Yahweh. *On the Trail of a Classic,* JSOT Supplement Series 351 (London—New York: Sheffield Academic Press, 2002, £50 or $95) ix and 205 pp. Bibliography. Indexed. ISBN: 0-8264-6050-X.

C. R. BRÅKENHIELM AND G. W. HOLLMAN (EDS.), *The Relevance of Theology. Nathan Söderblom and the Development of an Academic Discipline. Proceedings from a conference held in Uppsala, April 14–16 2002,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 11 (Uppsala: Uppsala University, 2002, paper) 199 pp., 16 photos. ISBN: 91-554-5498-4.

M. HILLAR WITH C. S. ALLEN, *Michael Servetus. Intellectual Giant, Humanist, and Martyr* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $44) xxviii and 275 pp., 32 figs. Bibliography. Indexed. LCN: 2002028981. ISBN: 0-7618-2400-6.

J. C. KOREC, *The Night of the Barbarians. Memoirs of the Communist Persecution of the Slovak Cardinal,* ed. R. Gaughran et al., trans. P.-P. Siska et al. (Wauconda, IL: Bolchazy-Carducci, 2002, $24.95) xxxvi and 475 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2002066488. ISBN: 0-86516-537-8.

G. McCulloch, *The Deconstruction of Dualism in Theology: with Special Reference to Ecofeminist Theology and New Age Spirituality,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2002, paper £19.99) xi and 281 pp. Bibliography. Indexed. ISBN: 1-84227-044-3.

C. Mostert, *God and the Future. Wolfhart Pannenberg's Eschatological Doctrine of God* (London—New York: T&T Clark, 2002, cloth £40 or $75, paper £14.99 or $24.95) xv and 262 pp. Bibliography. Indexed. ISBN: 0-567-08821-9 (cloth), -08850-2 (paper).

T. H. L. Parker, *Calvin. An Introduction to His Thought,* Outstanding Christian Thinkers (London—New York: Continuum, 2002, paper £14.99 or $24.95) x and 166 pp. Indexed. ISBN: 0-8264-6369-X.

K. Sarja, *"Ännu en syster till Afrika." Trettiosex kvinnliga missionärer i Natal och Zululand, 1876-1902* [*"Yet another Sister for Africa." Thirty-six Female Missionaries in Natal and Zululand, 1876–1902*], Studia Missionalia Svecana 88 (Uppsala: Uppsala University, 2002, paper) 363 pp., 21 figs. Bibliography. Indexed. ISBN: 91-85424-77-3. With a fourteen-page English summary.

D. Strange, *The Possibility of Salvation Among the Unevangelised. An Analysis of Inclusivism in Recent Evangelical Theology,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2002, paper £24.99) xviii and 362 pp. Bibliography. Indexed. ISBN: 1-84227-047-8.

LIST OF ABSTRACTORS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1401. F. W. Horn, "Einleitung in das Neue Testament. Tendenzen und Entwicklungen (I)," *TheolRund* 68 (1, '03) 45-79.

This survey of tendencies and developments in recent introductions to the NT [see § 35-505] first describes and evaluates "classic" volumes (*Einleitungen*) that are concerned with the history of the individual NT writings, the history of the canon, and the history of the NT texts: T. Zahn (with an introduction by R. Riesner); D. Guthrie; F. Migliore; D. A. Carson, D. J. Moo, and L. Morris; J. Roloff; U. Schnelle; R. E. Brown; I. Broer; and F. G. Untergassmair. Then it treats those volumes (*Einführungen*) that introduce the NT writings but also include coverage of the history of early Christianity, its Jewish and Greco-Roman environments, and theological and hermeneutical themes: C. B. Puskas, E. D. Freed, A. Girlanda, H. C. Kee, J. Drane, J. Blair, J. Stott, J. C. Beker, L. T. Johnson, R. Pregeant, M. A. Powell, and M. L. Bailey and T. L. Constable.—C.R.M.

Canon

1402. T. K. Huat, "What is the New Testament?" *Trinity Theological Journal* [Singapore] 10 ('02) 1-30.

The paper examines covenant themes in the principal thinkers behind the early Christian movement and assesses what impact they had on the conception of Scripture in earliest Christianity. Thus it considers how an event and a ministry led to the process of inscripturation and canonization. It treats the new covenant and the ministries of Jesus and Paul, the Christ-event as the new hermeneutical lens, and the making of the NT. It concludes that the two driving principles that worked together to produce what is called the NT today were the eschatological newness that came through Jesus the Messiah and the community that arose from this event.—C.R.M.

1403. B. M. Levinson, "*You Must not Add Anything to What I Command You*: Paradoxes of Canon and Authorship in Ancient Israel," *Numen* 50 (1, '03) 1-51.

With its historical approach biblical studies provides a way of critically engaging the ideological assumptions of contemporary theory, whose concerns with the canon are certainly understandable: for being exclusive; for allegedly encoding class, race, or gender bias; for silencing competing or less prestigious voices; etc. The article shows how cultures having a tradition of prestigious or authoritative texts address the problem of literary and legal innovation. It argues that (1) exegesis provides a strategy for religious renewal; (2) renewal and innovation are almost always covert rather than explicit in ancient Israel; (3) in many cases exegesis involves not the passive explication but the radical subversion of prior authoritative texts; and (4) these phenomena operated in the literature of ancient Israel before the closure of the canon. It concludes that the texts of the Hebrew Bible resist any simple notion of canonical authority or of Scripture as one-sidedly divine. Properly understood, the canon is radically open—it invites innovation, demands interpretation, challenges piety, questions priority, sanctifies subversion, warrants difference, and embeds critique.—C.R.M.

1404. J. A. LOADER, "Tenach and Old Testament — the same Bible?" *HervTeolStud* 58 (4, '02) 1415-1430.

The Jewish "Tenach" and the Christian "Old Testament" are not the same Bible if the canon is viewed as a list or table of contents, if it refers to differently structured book collections, and if the monopolizing of the Tenach or some hazy identification of it with the OT is meant. But it is the same if the canon is seen as a process with ecumenical implications incorporating Christians as well as Jews.—D.J.H.

1405. G. VANONI, "Der biblische Kanon. Institutionalisierte Erinnerung," *TheolPrakQuart* 151 (1, '03) 29-36.

The Bible is canonical memory. It comprises the written witness through space and time of people who narrate their sorrow and good fortune as the decisive history of meeting with God. Questions such as how the canon is to be remembered, how its unity and diversity is to be understood, and how the two different cultural memories of Judaism and Christianity relate to one another have especially in recent years been hot topics in biblical scholarship. The article takes up aspects of these issues and shows that in reading and doing the biblical word, the community of faith is essentially a community of memory.—C.R.M.

Canon, §§ 47-1928, 1974, 2035.

Interpretation

1406. E.-M. BECKER, "Was ist 'Kohärenz'? Ein Beitrag zur Präzisierung eines exegetischen Leitkriteriums," *ZeitNTWiss* 94 (1-2, '03) 97-121.

The article first discusses definitional unclarity in the use of the concept of "coherence" in NT scholarship. Then after noting that the concept is native to the discipline of text linguistics, it examines its meaning and performance in that context to determine whether and in what manner the concept of coherence can be applied in NT exegesis: the definition of the concept of coherence in text linguistics (with particular attention to the distinction between cohesion and coherence), and the differentiation of coherence and cohesion in 2 Corinthians (with reference to 2:13-14 and 1:1–2:13) and the resultant methodological and hermeneutical gain. It concludes with four statements that summarize the consequences that text-linguistic discourse about the concept of coherence has for the exegesis of NT texts (with regard to the linguistic and literary unity of a text, reconstruction of the original form of the text, and NT hermeneutics).—C.R.M.

1407. K. BERGER, "Wörtlich nehmen ist naiv. Gespräch mit dem Heidelberger Neutestamentler Klaus Berger über die richtige Auslegung der Bibel," *Zeitzeichen* [Berlin] 4 (1, '03) 39-41.

Responding to questions from E. Bohle and J. Wandel, Berger discusses the nature of the Bible, why and how one should read it, biblical translation, the merits and shortcomings of the historical-critical method, the resurrection of Jesus, and appropriate interpretation of the Bible. [The same issue (p. 38) presents translations of Rom 3:21-26 and 13:1-4 by Luther and by Berger and C. Nord.]—D.J.H.

1408. R. S. Briggs, "Getting Involved: Speech Acts and Biblical Interpretation," *Anvil* 20 (1, '03) 25-34.

The article seeks to mediate to a wider audience some of the current thinking about "speech acts" which seems to offer new and helpful ways forward in looking at how Scripture functions in the life of the reader. It concludes that getting involved with speech-act theory helps one to view biblical texts as performative actions and the biblical text as the word of God.—D.J.H.

1409. S. Byrskog, "En teori om urkristen religion. Reflektioner kring Gerd Theissens bok *A Theory of Primitive Christian Religion*" [A Theory of Early Christian Religion. Reflections on Gerd Theissen's Book *A Theory of Primitive Christian Religion*], *SvenskTeolKvart* 79 (1, '03) 42-50.

The article enters into debate with Theissen's book over his methodology, model of religion, and view of the primitive Christian sign system and its development. Theissen's scientific method cannot be the only legitimate basis for mutual dialogue within a pluralistic society. His model of religion neglects the specificity and occasional priority of religious expression and experience. His emphasis on the creativity of the early Christians with respect to their mythical and ritual sign language does not pay sufficient attention to the tradition-historical basis of their cultural sign system. In spite of these disagreements, Theissen demonstrates rare ability in describing the manifold phenomena and developments of primitive Christian religion.—C.R.M.

1410. J. Childers, "Reading the Bible with Old Friends: The Value of Patristic Bible Interpretations for Ministry," *RestorQuart* 45 (1-2, '03) 65-84.

The Church Fathers read the Bible well because they read it in church community with the aims of faithful preaching, spiritual growth, and pastoral care. Patristic exegesis is a resource for spiritual growth and the practice of ministry that is basically compatible with the ideal that good theology is always done for the church, by the church, and in the church. The proliferating assortment of handy tools such as the Ancient Christian Commentary on Scripture series opens a window on this valuable resource.—D.J.H.

1411. J. H. Claussen, "Stachel im Fleisch. Plädoyer für ein aufgeklärtes Christentum und die historisch-kritisch Erforschung der Bibel," *Zeitzeichen* [Berlin] 4 (1, '03) 30-32.

While the historical-critical method remains a "thorn in the flesh," the dogmatic method of biblical interpretation (though it asks the right questions) is sterile in itself. The Bible is holy because people experience the Holy One through it. Protestant Christianity is not a book religion but rather a religion of the Spirit-filled experiences of its readers.—D.J.H.

1412. M. A. B. Co, "Inculturation and Biblical Interpretation. The Role of Scripture Professors," *Landas* 15 (2, '01) 109-113.

Bible professors can prepare their students to become agents of inculturation by helping them to learn the tools of exegesis and hermeneutics, and by facing the many challenges in their society today and being ethically responsible in their interpretation.—D.J.H.

1413. H. J. B. Combrink, "The challenges and opportunities of a socio-rhetorical commentary," *Scriptura* 79 ('02) 106-121.

This examination of a sociorhetorical approach to writing a biblical commentary explores the possibilities and problems associated with writing such a commentary on Matthew. After thoughts on the commentary genre, it discusses sociorhetorical interpretation, hermeneutics, and commentary; reading the text, the context of reading; the creative power of the reader; the ideology of the interpreter; and the presentation of a sociorhetorical commentary. Such a method is appropriate to dealing in a responsible way with the text of Matthew and the historical, social, and symbolic world in which the text (in all its richness) and its author and readers were situated.—C.R.M.

1414. D. DE PABLO MAROTO, "La *Lectio Divina.* Praxis histórica y pastoral," *Salmanticensis* 49 (3, '02) 433-462.

The article first considers *lectio divina* in history: its practice and meaning, presuppositions, functions in the spiritual life, and the different "senses" of Scripture. Then it discusses the place of *lectio divina* today in pastoral practice and the spiritual life.—D.J.H.

1415. M. J. ERICKSON, "Evangelical Theological Scholarship in the Twenty-First Century," *JournEvangTheolSoc* 46 (1, '03) 5-27.

The article expresses the author's hopes for the development of evangelical theological scholarship in the 21st century with reference to its quality, style, and strategy.—D.J.H.

1416. M. M. JACOBS, "The 'sense' of feminist Biblical scholarship for church and society," *Scriptura* 80 ('02) 173-185.

In trying to identify the possible influence of feminist biblical scholarship on church and society, the article addresses feminist scholars' "sense" with regard to two matters: questioning and overcoming the dualisms characteristic of patriarchal culture, and contributing to a more meaningful discourse about and reading of the Bible.—D.J.H.

1417. R. LEMIEUX, "Théologie de l'Écriture et écriture théologique: l'invention de l'Autre," *LavalThéolPhil* 58 (2, '02) 221-241.

Theological work starts by reading Scripture. This reading produces the theological subject, yet it needs a writing by which this subject traces his or her own experience. The paper investigates the complex relations between reading and writing that the theologian must keep up with in order to define the locus of his or her work.—C.R.M.

1418. T. P. LETIS, "From Lower Criticism to Higher Criticism: Joseph Priestly and the Use of Conjectural Emendation," *JournHighCrit* 9 (1, '03) 31-48.

The article highlights the contribution of the 18th-century English antitrinitarian pioneers of biblical criticism in the person of the scientist-historian Priestley (1733-1804). Priestley was convinced that if a pre-Nicene Christianity could be set forth stripped of its late christological corruptions, then the real enemies of the faith—the Deists and skeptics such as T. Paine and E. Gibbon—could be invited to rethink the claims of revealed religion. While I. Newton suggested that doctrinal corruptions such as the Trinity could be detected by textual criticism, Priestly was certain that other corruptions could be detected even without the hard textual data of variants.—C.R.M.

1419. A.-J. LEVINE, "Multiculturalism, Women's Studies, and Anti-Judaism," *Journ FemStudRel* 19 (1, '03) 119-128.

The responses to biblically based sexism and biblically based anti-Judaism are ultimately quite similar. We should all celebrate our own traditions and communities rather than seek to blend them, for blending leads too easily to cooptation. We can recognize the benefits of both insider and outsider perspectives without relegating multiculturalism or discussions of gender to a matter of "show-and-tell." In each case, history can serve to correct unfortunate stereotypes.—D.J.H.

1420. C. LOMBAARD AND J. H. LE ROUX, "Wat dateer ons? Enkele opmerkings rondom die datering van Bybelse tekste (What are we dating? Some remarks on the dating of biblical texts)," *HervTeolStud* 58 (4, '02) 1855-1867.

When a date is ascribed to a biblical text, it is at times unclear what is being dated. Is it some historical event, a projection into another era (as in Daniel), the possible formation of an oral tradition, the writing or rewriting of the text, or the time when an interpretive frame was placed around some existing text. There needs to be greater accuracy in the already precarious matter of dating biblical texts.—D.J.H.

1421. A. E. MARTÍNEZ, "Interpretación bíblica y Postmodernidad *con sabor Latino*," *Apuntes* [Dallas, TX] 23 (1, '03) 4-27.

The article considers how and why postmodernity has made a strong impact on our notion of the nature of the Bible and the methodology normally used to exegete it, especially in the "Two Thirds" world. After defining postmodernity, it describes some epistemological presuppositions driving biblical interpretation today, summarizes the most common methods in use, offers a critical evaluation of this ideology from a Hispanic perspective, and makes suggestions about how Latinos might read the Bible more effectively.—D.J.H.

1422. S. MOYISE, "Intertextuality and Biblical Studies: A review," *VerbEccl* 23 (2, '02) 418-431.

After commenting on the origin of the term "intertextuality" and its introduction to biblical studies in 1989, the article demonstrates the fruitfulness of the approach by surveying five different "types" of intertextuality in use today along with specific examples in each case: intertextual echo (Phil 1:19 and Job), narrative intertextuality (Rom 8:18-39 and the exodus story), exegetical intertextuality (Rom 2:17-29), dialogical intertextuality (the lion and the lamb in Revelation 5), and postmodern intertextuality (John 4). It concludes with observations on the contributions and drawbacks of intertextuality.—C.R.M.

1423. R. MURRAY, "Vatican II and the Bible," *DownRev* 121 (422, '03) 14-25.

Vatican II's Constitution on Divine Revelation (*Dei verbum*) represents the first comprehensive teaching on God's revelation to humankind made by an ecumenical council in the church's history. After explaining why authoritative teaching on revelation was needed, the article sketches the history, content, and main emphasis of *Dei verbum*. Then it reviews the reception of *Dei verbum* since 1965 and its challenges that still call for a better response.—D.J.H.

1424. J. NEUSNER, "The Academic Study of Religion," *JournHighCrit* 9 (1, '02) 71-93.

When we study Judaism or Christianity in the context of the academic study of religion, we undertake a different task from the one undertaken when in synagogue or church people study Judaism or Christianity. And that difference also shapes the way in which we compare the one religion with the other. The reciprocal reading of the rabbis' and the Gospels' parables, like the comparative-contrastive reading of much else, yields two religions, each constructing upon but asymmetrical to the same foundation, buildings remarkable for their symmetry but also for their utter incongruity.—C.R.M.

1425. J. Neusner and B. D. Chilton, "Who Owns the Bible? A Judaeo-Christian Argument," *NewBlackfr* 84 (986, '03) 199-209.

After a one-page introduction to the question, Neusner (pp. 200-204) contends that Judaism (and not Christianity) understands the intent of Scripture, that the rabbinic sages' reading of the Scriptures recovers the main lines of Scripture's principal story (creation, fall, salvation through Israel and the Torah), and that the rabbinic sages read from the Written Torah forward to the Oral one and built their Judaism upon the (one, complete, and perfect) Torah. Chilton (pp. 204-209) responds that Christians necessarily read the Bible backward from Christ and view the OT as the record of how faith grew, developed, and broke through to the promise of a new heaven and a new earth.—D.J.H.

1426. N. B. Pereira, "A Comissão Bíblica e a Bíblia na Igreja," *RevistEclBras* 63 (249, '03) 136-142.

The article first traces the history of the Pontifical Biblical Commission and describes the major papal encyclicals pertaining to biblical studies in the Catholic church. Then it reflects on the place of the Bible in the church with reference to various biblical passages and to official Catholic documents such as Vatican II's *Dei verbum* and the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church.—D.J.H.

1427. S. Plant and D. Horrell, "Same song-sheet: different tunes? Biblical scholarship and systematic theology on reading the Bible," *EpworthRev* 30 (2, '03) 42-49.

The article takes the form of an exchange of a series of letters between the authors in which they explore the relationship between the disciplines of biblical scholarship and systematic theology. Horrell argues that historical studies of the NT have been seen as providing some controls on legitimate interpretation. Plant contends that the point of reading the Bible is not to discover what Mark or Paul or John thought but to open oneself to God as he reveals himself there.—C.R.M.

1428. G. Plasger, "Zuverlässig und lebendig. Die Bibel ist die höchste Autorität für die evangelische Kirche," *Zeitzeichen* [Berlin] 4 (1, '03) 32-34.

For the Reformers, the authority of the Bible is based on its content. The one to whom all the NT writings point in all their different shadings and accents is Jesus Christ. The Bible's authority is rooted in its witness to the activity and coming of God.—D.J.H.

1429. J. Punt, "From re-writing to rereading the Bible in post-colonial Africa: Considering the options and implications," *Missionalia* [Menlo Park, South Africa] 30 (3, '02) 410-442.

Rather than investing in a new sacred scripture to replace the Bible, the crisis surrounding the interpretation of the Bible in Africa needs to be addressed with responsibility toward both the biblical text and today's Bible readers. Attention to hermeneutical concerns should be supplemented by attention to the nature of the Bible and its role in communities and culture. Rereading the Bible has to deal with the relationship between interpretation and power, the location of Bible readers, the reception history of the texts, and recent approaches such as postcolonial interpretations and cultural studies.—D.J.H.

1430. M. Reiser, "Biblische Metaphorik und Symbolik," *TrierTheolZeit* 112 (1, '03) 58-73.

Translators of ancient texts must deal effectively not only with issues of language but also with ancient worldviews while avoiding the twin dangers of modernizing or archaizing the text. The article focuses on the presuppositions of the biblical world as they come to expression in their metaphors and symbols, asking what forms are present, how far the biblical authors are conscious of the metaphorical character of their texts, and what the findings mean for exegesis. It treats various texts under the following headings: John the Baptist, Jesus and Paul, mythical and apocalyptic descriptions, and symbolic narratives.—C.R.M.

1431. G. E. Schnittjer, "The Narrative Multiverse within the Universe of the Bible: The Question of 'Borderlines' and 'Intertextuality,'" *WestTheolJourn* 64 (2, '02) 231-252.

This examination of how literary echoes affect context in biblical narrative first discusses the nature of biblical narrative, the relation between context and meaning, and the nature of the canonical collection. Then it offers two case studies (the primary and secondary OT narratives, Mt 3:16–4:4) to illustrate that narrative echo forces readers to a context beyond the "bounds of the scroll." It argues that the biblical reader can rightly appreciate multiversal biblical narrative contexts only from within the context and universe of the Bible. Biblical context has some borders that cannot be crossed and others that must be crossed; knowing where and how to cross borderlines is the magic of good interpretation. It concludes with six implications that follow from this finding (e.g. overemphasis on either synchronic or diachronic approaches restricts the potential significance of interpretation).—C.R.M.

1432. E. Schüssler Fiorenza, "Rethinking the Educational Practices of Biblical Doctoral Studies," *TeachTheolRel* 6 (2, '03) 65-75.

The article explores the impact of the change in populations, the impact of electronic communication, and the multiplicity of methodological approaches on the ethos and practices of biblical studies. It proposes a rhetorical emancipatory educational paradigm and discusses its possibilities for the professional education of biblical scholars on the doctoral level.—D.J.H.

1433. Z. Schwáb, "Mind the Gap: The Impact of Wolfgang Iser's Reader-Response Criticism on Biblical Studies—A Critical Assessment," *LitTheol* 17 (2, '03) 170-181.

Reading Iser's theoretical works yields a different impression of his reader-response criticism from that to be gained by reading summaries and applications of it. This is so because it is hard to put Iser's theory into practice and because there is a great deal of misunderstanding among biblical scholars concerning Iser's theory. Iser's later thought moved in a direction that is not (and probably will not be) as appealing to biblical scholars as his earlier thought was. Instead of investigating the community of text and reader, he put his efforts into the investigation of the "dynamics of the gaps." In particular, interpreters from the Christian tradition who ascribe community forming and interpreting power alike to the Holy Spirit will not find Iser's later thought attractive.—D.J.H.

1434. J. SHEEHAN, "From Philology to Fossils: The Biblical Encyclopedia in Early Modern Europe," *Journal of the History of Ideas* [Baltimore] 64 (1, '03) 41-60.

The biblical encyclopedia as it emerged and developed in early modern biblical scholarship (17th and 18th centuries) can help us to see how the play of erudition was constrained and channeled, and how formal strategies of organization helped to overcome (and yet ironically also augment) the problem of information overload. The factors that underwrote the new ecumenical sense of relevance driving the biblical encyclopedia included Renaissance rationalism, confessionalism, reactions against rationalism, and disciplinary reconfigurations.—D.J.H.

1435. T. SÖDING, "Exegese und Theologie. Spannungen und Widersprüche, Kohärenzen und Konvergenzen aus katholischer Perspektive," *TheolRev* 99 (1, '03) 3-20.

After recalling K. Rahner's critique in his 1961 essay on exegesis and dogmatic theology, the article considers Vatican II's statement about the Bible as "the soul of theology" (the questions of exegesis as theology, and theology as biblical interpretation), issues in how exegesis is conceived by systematic theologians (transcendental theology, historical theology, ecumenical perspectives), theological dimensions of exegesis (theological exegesis, levels of hermeneutical discourse), *literaturwissenschaftlich* and canonical exegesis, and history-of-religions exegesis and biblical theology (the various options, dialogue between the two approaches).—D.J.H.

1436. R. K. SOULEN, "The Believer and the Historian. Theological Interpretation and Historical Investigation," *Interpretation* 57 (2, '03) 174-186.

Christian theology today can best address the conundrum of "faith and history" by (1) reclaiming a distinctively theological and ecclesial approach to understanding the Bible and the history to which it gives witness that (2) makes grateful but critical use of historical criticism while refusing to assign it primary or foundational significance. Such an approach is superior to one that rejects historical criticism entirely (whether out of fundamentalist or postmodern conviction) or one that assigns it a foundational role that it is not suited to play.—D.J.H.

1437. C. K. STOCKHAUSEN, "Film, Scripture, and Evangelization: A Test Case in Education," *Josephinum Journal of Theology* [Columbus, OH] 10 (1, '03) 71-89.

Movies are uniquely suited to the teaching, explication, and application of biblical texts because of the serendipitous nexus created by the shared narrative character of the canonical biblical collection and its individual books and texts, the films as part of the narrative genre, and the narrative character of human life. The body of the article presents an example of the most basic form in which a program of media-integrated evangelization or teaching might work.—D.J.H.

1438. J. TONG, "Lectio Divina in Expository Preaching," *StulosTheolJourn* 11 (1, '03) 7-13.

The article describes the monastic practice of *lectio divina* and its principles, and shows how they may be adapted in the process of preparing for expository preaching on biblical texts.—D.J.H.

1439. J. TONG, "The Perspicuity and Holoscopicity of the Bible," *StulosTheolJourn* 11 (1, '03) 1-5.

In the context of Christian beliefs about the Bible, there are two characteristics of the Bible that are not shared by any other religious canon: perspicuity (revelation intended to give humans sufficient wisdom and knowledge of God toward salvation), and holoscopicity (the whole message of the Bible can be seen from its parts, and the totality of its parts is the word of God).—D.J.H.

1440. P. J. VAN DYK, "A Fuzzy Interpretation of the Bible: Going Beyond Modernism and Postmodernism," *RelTheol* 9 (3-4, '02) 163-182.

The article proposes "fuzzy logic" as a way to solve the methodological deadlock in biblical studies, especially between modernism and postmodernism. It treats the origin of the term "fuzzy"; modernism, postmodernism, and the status of the text; criticism of extreme views of reality; criticism of Aristotelian binary logic (modernist readings of the Bible and postmodernist text interpretations); the fuzzy alternative (criticism of T. S. Kuhn's idea of paradigm shifts, a fuzzy view of reality); and a fuzzy reading of the Bible (a fuzzy view of texts, practical implications). Although fully appreciative of the positive aspects of both modernism and postmodernism, fuzzy logic implies a criticism of all absolutist assumptions and could allow text scholars to start talking to one another and search for a higher synthesis in biblical hermeneutics.—C.R.M.

1441. R. VAN NIEUWENHOVE, "De 'analogie' van het geloof: De relatie tussen bijbelexegese en theologie, geschiedenis en geloof (The 'Analogy' of Faith: The Relations between Biblical Scholarship and Theology, History and Faith)," *TijdTheol* 42 (4, '02) 361-377.

An awareness of the "analogical" nature of faith will allow us to outline the relevance of both historical criticism and the history of theology for modern systematic theology. Following E. Schillebeeckx, it must be acknowledged that the Christian faith is always contextualized. While the first followers of Jesus could interpret his life and death first hand, later generations had to rely on the witness of these first followers. Our response to Jesus is always mediated by the NT witness and the ensuing reflection upon it throughout the tradition. The analogical nature of faith (and the mediated character it implies) sets limits to the relevance of historical investigation: History does not yield faith. The gain of modern exegesis is its sensitivity to the sociohistorical context and its emphasis on the genuineness of Jesus' humanity. Another implication of the analogical nature of faith is that it allows for a positive evaluation of traditional or historical theology, understood against its own sociohistorical context. Thus understanding Chalcedon in light of its own context reveals that it still offers a valuable framework that remains faithful to the NT witness.—C.R.M.

1442. J. VELAIDUM, "Typology and Theology in Northrop Frye's Biblical Hermeneutic," *LitTheol* 17 (2, '03) 156-169.

Despite Frye's claim that his work is not theological, his critique of historical-critical scholarship and utilization of typology in interpreting the meaning of the Bible is aligned with at least some modern Christian theology. The article first reconstructs Frye's hermeneutic on his own terms, showing how Frye understands his aims and methods in interpreting biblical texts. Then it reconsiders this hermeneutic and argues that typology cannot be divorced from Christian theology, and that Frye's hermeneutic is necessarily based on Christian theological assumptions.—C.R.M.

1443. C. Vélez C., "Biblia y feminismo. Caminos trazados por la hermenéutica bíblica feminista," *Theologica Xaveriana* [Bogotá] 52 (4, '02) 663-682.

After general observations about feminism and feminist theology, the article describes various feminist approaches to the Bible: critical exegesis of NT texts that favor the subordination of women, recovery of forgotten texts that promote other visions about women, the search for a general theological perspective for critiquing patriarchy, recovery of the silences and absences of women in the Bible, and reconstruction of the history underlying the biblical texts.—D.J.H.

1444. U. Wilckens, "Irrwege der Vernunft. Die an den Universitäten übliche Bibelauslegung muss überwunden werden," *Zeitzeichen* [Berlin] 4 (1, '03) 35-37.

As a child of the Enlightenment, the historical-critical method regards God's intervention in nature and history as implausible. Historical exegesis will make progress only if it accepts in its methodological starting point the recognition of the historical reality of God in his activity, especially in the resurrection of Jesus the Messiah who died on the cross.—D.J.H.

Textual Criticism

1445. B. D. Ehrman, "Text and Tradition: The Role of New Testament Manuscripts in Early Christian Studies," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 5 ('00) pars. 1-62 (part 1), pars. 1-64 (part 2).

The first installment explores three textual problems (Mk 1:41; Lk 22:43-44; Heb 2:9), each of which relates to the way Jesus is portrayed by the book's author, to show the importance of establishing the "original" text for its interpretation. It contends that in each instance the reading chosen by the United Bible Societies' *Greek New Testament* and the Nestle-Aland *Novum Testamentum Graece* is wrong, significantly affecting our understanding of Mark, Luke, and Hebrews. The second installment shows how modifications (theological, apologetic) of the text by early scribes can help us understand something about the pressing social and theological problems in ancient Christianity, such as the emergence of Christian orthodoxy, the rise of anti-Semitism, and the oppression of women.—C.R.M.

1446. G. A. Mikre-Sellassie, "The Early Translation of the Bible into Ethiopic/Geez," *BibTrans* 51 (3, '00) 302-316.

After discussing Jewish influence on Ethiopia and the Ethiopian Orthodox church, the article considers when, by whom, and from what language or languages the Bible was translated into Geez. Then it deals with the revision of the Ethiopic/Geez Bible, editions of the Ethiopic Scriptures, and Ethiopic biblical manuscripts.—D.J.H.

1447. T. Nicklas, "Die altsyrische Sinaiticus-Handschrift (Sy^s) als Zeuge antijüdischer Tendenzen," *Aramaic Studies* [London—New York] 1 (1, '03) 29-53.

The Sinaiticus-Palimpsest of the Four Gospels in the Old Syriac version contains a number of anti-Jewish readings that must have come into the text from different backgrounds. Thus some variants are due to the tendency toward harmonization, and others stem from the so-called Western text (namely the Diatessaron). While no systematic alteration of pro-Jewish statements is manifest, anti-Jewish variants are found more concentrated in the passion narratives, especially so in Matthew's Gospel.—D.J.H.

1448. M. A. Robinson, "Crossing Boundaries in New Testament Textual Criticism: Historical Revisionism and the Case of Frederick Henry Ambrose Scrivener," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-77.

The article seeks to correct factual, historical, and interpretative errors in D. B. Wallace's presentation of the views of Scrivener [§ 39-1348]. It observes that Scrivener consistently attempted from 1845 until his death in 1891 to establish a true weight for the Byzantine witnesses in regard to the establishment of the text, and that it seems quite reasonable to assume that it was Scrivener's theory and writings which provided the basic elements later incorporated into J. W. Burgon's theory, albeit with further modifications.—C.R.M.

1449. M. A. Robinson, "New Testament Textual Criticism: The Case for Byzantine Priority," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 6 ('01) pars. 1-113.

Any theory of NT textual criticism must explain the origin, rise, and virtual dominance of the Byzantine textform within the history of transmission. It is too readily rejected that the Byzantine textform more closely reflects the original form of the NT text than any single manuscript, small group of manuscripts, or texttype. The article first seeks to demonstrate the weaknesses of current theories and methodologies (sequential variant units and the resultant "original" text as a problem of modern eclecticism). Then it presents the case for the Byzantine textform as an integrated whole, in both theory and praxis (the Byzantine-priority method, principles for restoration of the text, objections, inaccuracies and misleading claims). It concludes that the Byzantine-priority position offers a clear theoretical and practical alternative to the pessimistic suppositions of postmodern eclectic subjectivity.—C.R.M.

1450. M. Spencer, K. Wachtel, and C. J. Howe, "The Greek Vorlage of the Syra Harclensis: A Comparative Study on Method in Exploring Textual Genealogy," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-46.

The article compares two methods of stemma reconstruction that aim to recover the relationships between manuscript versions of a NT work: the genealogical method developed by G. Mink at the Institut für neutestamentliche Textforschung, and the cladistic maximum parsimony method developed in evolutionary biology. It first establishes a group of closely related texts (fourteen Greek manuscripts and the Syriac Harclensis) of the epistle of James by counting their agreements and differences. Next, it explains how a stemmatic representation of the group and its links to the rest of the tradition can be produced by Mink's method and by maximum parsimony. Then it discusses the similarities and differences between the two methods and their consequences for the kinds of stemmata they produce.—C.R.M.

1451. M. V. Spottorno, "The Textual Significance of Spanish Polyglot Bibles," *Sefarad* 62 (2, '02) 375-392.

Within the history of the biblical text the 16th-century Spanish Polyglot Bibles are monumental productions that do not deserve to fall into oblivion. Cardinal Cisneros's tenacity and generosity as well as B. Arias Montano's knowledge made possible the editions of the Complutensian Polyglot and the Biblia Regia. These Bibles constitute the point of departure for modern biblical textual criticism.—D.J.H.

1452. J. C. THORPE, "Multivariate Statistical Analysis for Manuscript Classification," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-65.

The article describes and evaluates statistical techniques available for use in the classification of NT manuscripts. It discusses the rationale for using statistical techniques, types of data, coding manuscripts for statistical analysis, similarity and dissimilarity matrices, equivalence of dissimilarity matrices, principal component analysis, factor analysis, multidimensional scaling, and cluster analysis. Of the techniques examined here, multidimensional scaling and cluster analysis stand out as good candidates for use in manuscript classification studies, with the potential to make very useful exploratory tools, provided that their limitations are not overlooked.—C.R.M.

Textual Criticism, §§ 47-1569, 1589, 1590, 1613, 1639, 1664, 1671, 1712–1713, 1751, 1973.

Biblical Linguistics and Philology

1453r. B. LAYTON, *A Coptic Grammar with Chrestomathy and Glossary: Sahidic Dialect* (Wiesbaden: Harrassowitz, 2000).

A. SHISHA-HALEVY, "A Definitive Sahidic Coptic Grammar," *Orientalia* 71 (4, '02) 424-459.—This is beyond doubt the finest Coptic grammar ever written, a splendid achievement, which ought to establish Coptic reliably again as a prominent typological landmark on the general linguistics map. Although it claims to be primarily directed at a nonspecialist readership, it is a "linguist's grammar" in the sense that it more than satisfies modern analytic criteria, expertly and concisely tackling intricate issues while cleverly (and programmatically) avoiding hermetic terminology and jargon. The body of the article offers comments on general matters, on fundamental notions and specific issues, and on varia.—D.J.H.

1454r. A. TAL, *Mylwn hʾrmyt hšwmrwnym. A Dictionary of Samaritan Aramaic*, 2 vols. (Leiden: Brill, 2000).

M. SOKOLOFF, "A New Dictionary of Samaritan Aramaic," *Aramaic Studies* [London—New York] 1 (1, '03) 67-107.—All scholars who are interested in Aramaic studies should be grateful to Tal for having produced the first complete dictionary of Samaritan Aramaic, which will surely be the standard work on the subject for the foreseeable future. However, it should be regretted that this basic work is marred by such a large number of errors of various types, which are catalogued in this article, and which detract from its intrinsic worth. Many of them could have been eliminated if the dictionary had been reviewed before publication by a competent editor.—D.J.H.

1455. D. F. TOLMIE, "Die vertaling van ὄνομα-uitdrukkings in die Nuwe Testament (The translation of ὄνομα-phrases in the New Testament)," *HervTeolStud* 58 (3, '02) 901-918.

To help translators in rendering ὄνομα phrases in the NT, the article categorizes them in the following way: ὄνομα phrases in which ὄνομα functions as a (direct) object of an event, ὄνομα phrases in which a movement toward ὄνομα can be detected, ὄνομα phrases that are used instrumentally, ὄνομα phrases indicating state/status, and ὄνομα phrases that are used to indicate cause.—D.J.H.

Biblical Translation

1456. F. Belli, "La Bibbia dei quarantasette. In margine a *La Bible*, Bayard/Médiaspaul, Paris/Montréal, 2001," *RivistBib* 51 (1, '03) 57-66.

After general comments on the "Bayard Bible," the article discusses its renderings of John 18–19; Qohelet 1–2; Romans 9; Jeremiah 1–2; Isa 52:13–53:12; and some Psalms. Then it considers how this version deals with some specific words (e.g. "spirit," "apostle"). Finally it treats the work's literary merits, and notes some questions that it raises about the unity of the Bible and the word of God.—D.J.H.

1457. C. Buzzetti, "Young People's Bibles (YPB): Is It Possible to Make a Good Choice?" *BibTrans* 51 (4, '00) 410-417.

After discussing the purpose and nature of "young people's Bibles," the article proposes six steps for evaluating and choosing them: editorial details, publishing features, usefulness and affordability, difficult words, difficult sentences, and final text.—D.J.H.

1458. C. Buzzetti and M. Lis, "'Translating' from medium to medium — what terms are appropriate?" *BibTrans* 52 (4, '01) 441-445. [See § 46-1492.]

The article proposes the term *transmediatio* as a way to describe translating the Bible from one medium to another.—D.J.H.

1459. T. J. Chakkuvarackal, "Translating Bible in the Indian Context," *Bible Bhashyam* 28 (4, '02) 656-671.

This article [see § 47-84] first considers major issues that modern Indian Bible translators encounter with regard to linguistics, the use of a source text, the use of principles, and the postcolonial context. Then it discusses problems in interpreting the biblical text in the Indian context, and offers ten suggestions for translators.—D.J.H.

1460. A. S. Duthie, "'And' Again: A Response to Ettien Koffi," *BibTrans* 51 (3, '00) 340-342.

After brief comments on various features of Koffi's article regarding the meaning and translation of "and" [§ 45-840], the article focuses on the inadequacy of the three subject-verb agreement patterns presented by Koffi to cover all the examples.—D.J.H.

1461. P. Ellingworth, "'You Can Say You to Him.' T- and V-forms in Common Language Translations of the New Testament," *BibTrans* 53 (1, '02) 143-153.

The article examines the use of familiar and polite forms of second-person pronouns, commonly known as T-forms (*tu*) and V-forms (*vous*), in common language translations of the NT into French, Spanish, Italian, and German. It notes differences in practice in these translations and invites translators to lay down principles and procedures for using T- and V-forms.—D.J.H.

1462r. *The Holy Bible. English Standard Version* [*NTA* 47, p. 144].

M. D. ELDRIDGE, "A New Addition to the King James Family. A Review of the English Standard Version (ESV)," *ExpTimes* 114 (7, '03) 241-244.—The ESV by and large does a very good job in securing essential literalness while maintaining the enduring quality of the King James tradition. Its main weaknesses are the occasional retention of the traditional rendering at the expense of accuracy, in certain places a lack of literary finesse, and in the case of the OT an excessive adherence to the Masoretic form of the Hebrew text. While its forays into inclusive language will be far too modest for many, its desire to return to a more literal translation as the basis for teaching and preaching is wholly to be welcomed.—D.J.H.

1463. J. HONG, "Revision of the Chinese Union Version Bible (CUV): Assessing the challenges from an historical perspective," *BibTrans* 53 (2, '02) 238-248.

After reviewing the history of Chinese Bible translation up to the publication of the Chinese Union Version in 1919, the article discusses various efforts at revising the CUV Bible and reflects on some challenges to meeting the goal of completing a new revision by 2007.—D.J.H.

1464. N. A. MUNDHENK, "User-friendly Translation," *BibTrans* 51 (4, '00) 401-409.

The article suggests some ways of making Bible translations more user-friendly: break lines at meaningful places; make references clear at the beginning of new sections; include all verse numbers; mark paragraphs at the beginning of chapters; make key verses memorable, able to stand alone; use illustrations to help to identify well known passages; and make "readers' helps" part of the translation process.—D.J.H.

1465r. A. NICOLSON, *God's Secretaries. The Making of the King James Bible* [*NTA* 47, pp. 556-557].

C. HITCHENS, "Blessed Are the Phrasemakers," *New York Times Book Review* [New York] May 18 ('03) 7.—The King James Bible was the product of one of the most intense committee meetings of all time. Nicolson's re-creation of its context is beyond praise. He brings off a brilliant freehand portrait of an England more rich yet insecure, more literate yet superstitious, more urban yet still rural in rhythm, and more unified yet riven with factions.—D.J.H.

1466. R. L. OMANSON, "Theology, Interpretation, and Translation," *BibTrans* 53 (3, '02) 353-362.

The article provides examples both in the OT and the NT to show that indeed a "commitment to the authority and infallibility of the Bible as God's word in written form" (from the preface of the NIV) can and has led to harmonization in various modern translations.—D.J.H.

1467. J. M. SÁNCHEZ CARO, "Intervención de la Iglesia en la labor traductora. El caso de la Biblia en España," *Salmanticensis* 49 (3, '02) 387-432.

One of the interesting aspects of the history of biblical translation in Spain has been the contributions made by the church through its cultural institutions, religious orders, and schools. The article traces these contributions with reference to the reception of the Latin versions, as well as translation activity in medieval times, the Reformation period, the 18th and 19th centuries, and the second half of the 20th century. It concludes with historical comments and observations on the nature of translation.—D.J.H.

1468. J. J. SMITH, "Liturgiam Authenticam. The Authority of the Vulgate and the Neo-Vulgate," *Landas* 16 (1, '02) 124-133.

Neither the decrees of the Council of Trent about the Vulgate nor the Apostolic Constitution *Scripturarum thesaurus* of Pope John Paul II (1979) can be used to support the claim in *Liturgiam authenticam* (2001) that the Neo-Vulgate is "the point of reference as regards the delineation of the canonical text."—D.J.H.

1469. N. STATHAM, "Dynamic Equivalence and Functional Equivalence: How Do They Differ?" *BibTrans* 54 (1, '03) 102-111.

Despite the claims made by E. Nida and J. de Waard, the differences of functional equivalence from dynamic equivalence represent theoretical advances that are significant enough to throw into question the common practice of using the terms interchangeably. Several aspects of functional equivalence present extremely difficult pedagogical challenges that are not presented by dynamic equivalence.—D.J.H.

1470. V. VOINOV, "Pronominal Theology in Translating the Gospels," *BibTrans* 53 (2, '02) 210-218.

Although ancient Greek did not make a distinction between familiar and polite forms of pronomial address, Bible translators working in languages that do have this linguistic resource should not reject using it in their translations. Dialogue involving Jesus in the Gospels should not be automatically rendered in the same form as is used for addressing God. Rather, the natural form in the target language in the light of the social context of the dialogue should be the deciding factor for the translator considering which form to use in such passages.—D.J.H.

1471. D. B. WALLACE, "Innovations in Text and Translation of the NET Bible, New Testament," *BibTrans* 52 (3, '01) 335-349.

"NET" stands for both New English Translation and for the Internet (since it is available for free on the Internet at www.netbible.org). It is done by evangelicals whose highest commitment is to represent the meaning of the biblical text as accurately as possible. After describing the framework and philosophy of the NET Bible, the article discusses some of its innovations in the NT in dealing with Synoptic parallels, translations, and textual criticism.—D.J.H.

1472. E. WENDLAND, "Contextualized Translations and Readings of the New Testament in Africa," *BibTrans* 52 (1, '01) 132-144.

The article reflects on potential problems regarding contextualized translations and readings of the NT in Africa, and on ways to encourage doubly contextualized African translations and readings; that is, directing the process of culturally sensitive hermeneutics to both the source language and culture as well as those of a particular receptor or user group.—D.J.H.

1473. H. WIENS, "Angels," *BibTrans* 51 (2, '00) 224-232.

Bible translators cannot avoid or ignore the subject of angels. Regardless of their beliefs about the existence of angels, they must translate the Hebrew *mal'āk* or the Greek ἄγγελος along with many other terms that also challenge the materialistic worldview behind our culture.—D.J.H.

1474. K. H. Wynn, "Disability in Bible Translation," *BibTrans* 52 (4, '01) 402-414.

The article offers four guidelines for translating disability terminology within Scripture: Use "people first" terminology; use terms acceptable to the group to which those terms will be applied; do not avoid naming a disability by using euphemistic language; and avoid clinical or medical terms that present people with disabilities as being ill.—D.J.H.

Biblical Translation, § 47-1455.

Computer-Assisted Research

1475. A. M. Linfield, "HUMBUL and PRS-LTSN: Two UK Net-Based Resources for Theology and Religious Studies," *JournRelTheolInfo* 5 (2, '02) 43-50.

The HUMBUL Humanities Hub (www.humbul.ac.uk) is an information gateway dedicated to the humanities managed by the Humanities Computing Unit of Oxford University. All the sites listed within it (e.g. Princeton Geniza Project, All-in-One Biblical Resources Search, AdHoc Image and Text Database on the History of Christianity) have been selected and annotated by subject specialists from within the academic community. The Learning and Teaching Support Network (www.prs-ltsn.leeds.ac.uk) aims to facilitate the study and teaching of theology and religion by providing a range of subject-specific resources.—C.R.M.

1476. J. A. Rydberg-Cox and A. Mahoney, "Vocabulary Building in the Perseus Digital Library," *Classical Outlook* [Athens, GA] 79 (4, '02) 145-149.

The Perseus Digital Library (www.perseus.tufts.edu) now includes a vocabulary tool that can generate several different kinds of vocabulary lists for Greek or Latin texts. The article explains how the Perseus Vocabulary Tool works, the information it provides, and things to do with it.—D.J.H.

Computer-Assisted Research, §§ 47-1450, 1452, 1471, 1907, 1973.

Scholars

1477. M. Arnold, "Homme de Cœur et de Raison: Albert Schweitzer, Théologien," *FoiVie* 101 (5, '02) 45-66.

In order to bring balance to the view that Schweitzer opted for action to the detriment of reflection, the article presents a sketch of his theological thought with particular attention to its continuity. It discusses his studies of Jesus, his ethical stance ("respect for life"), his interest in mission (duty to colonized peoples), and his understanding of the relation of Christianity to other cultures and religions.—C.R.M.

1478. A. Atherstone, "Benjamin Jowett's Pauline Commentary: An Atonement Controversy," *JournTheolStud* 54 (1, '03) 139-153.

Jowett's article on the interpretation of Scripture in *Essays and Reviews* (1860) must be understood within the context of the response to his Pauline commentary five years before, which was met with a torrent of negative criticism. In that commentary Jowett pronounced traditional interpretations of the atonement as vicarious sacrifice "horrible and revolting" and "inconsistent with truth and morality."—D.J.H.

1479. A. G. AUBERT, "J. Gresham Machen and the Theology of Crisis," *WestTheolJourn* 64 (2, '02) 337-362.

Machen (1881-1937) distinguished himself from Fundamentalism in the way he defended orthodoxy and historic Christianity through his outstanding and recognized scholarship. The fact that he was acknowledged by European scholars and his own interaction with critical European scholarship made him a unique scholar, in contrast to some of his fundamentalistic contemporaries. After surveying the historical-religious background of Machen's work, the article explores the method that he used in the study of the NT and analyzes his encounter with Neo-orthodoxy, especially his analysis of K. Barth.—D.J.H.

1480. A. BIRMELÉ, "In memoriam Étienne Trocmé," *RevHistPhilRel* 82 (4, '02) 387-390.

Trocmé's life (1924-2002) was above all that of a researcher, and his work is qualified by its rigorous and demanding character. The article notes some of his more important publications on Acts and Mark, his service as editor and one of the directors of *Revue d'Histoire et de Philosophie Religieuses,* and his service to the Université Marc Bloch.—C.R.M.

1481. M. BOUTTIER, "*In memoriam* Maurice Carrez (1922-2002)," *FoiVie* 101 (5, '02) 7-8.

Carrez's career was one of multiple pastoral and professional activities. He authored indispensable tools for reading the Greek NT and also published works on theology and exegesis, especially on the Pauline epistles.—C.R.M.

1482. J. E. B. DE PINHO, "*Curriculum Vitae* do Padre Manuel Isidro Araújo Alves. In Memoriam," *Didaskalia* 33 (1-2, '03) 11-17.

The article provides a personal appreciation of the late Professor Alves (1940-2002), describes his academic formation in biblical studies and his various academic positions, and lists his publications. A photograph of him appears between pp. 10 and 11 in this fascicle.—D.J.H.

1483. F. L. DOLDÁN, "In Memoriam. Pbro. Dr. Enrique Nardoni, SSD," *Revista Bíblica* [Buenos Aires] 64 (3-4, '02) 131-136.

This memorial note describes the life (1924-2002) and academic career of Professor Nardoni in Argentina and the USA, and lists his publications (books, collaborative efforts, articles, reviews).—D.J.H.

1484. R. GUZMÁN R., "Aproximación a la investigación bíblico-teológica del Nuevo Testamento en los cuarenta años de *Teología y Vida.* Lectura realizada desde la perspectiva del Concilio Vaticano II," *TeolVida* 41 (3-4, '00) 277-309.

The article first lists all the contributions pertaining to the NT that were published in *Teología y Vida* from 1960 to 1999. Then with reference to Vatican II, it discusses their content and their significance for understanding renewal in the Catholic church and the reception of the council's approach to biblical study.—D.J.H.

1485. U. HÜBNER, "Der *Deutsche Verein zur Erforschung Palästinas* (1877-2002) und seine Basler Wurzeln," *TheolZeit* 58 (4, '02) 329-338.

To mark 150 years in the existence of the *Deutsche Verein zur Erforschung Palästinas,* the article discusses with particular attention to its ties to Basel the founders of the organization, some major figures in its history, and its various publication projects (including *Zeitschrift/ Abhandlungen des Deutschen Palästina-Vereins*).—D.J.H.

1486. J. LE ROUX, "Gerhard von Rad — 'n honderd jaar (Gerhard von Rad — one hundred years)," *HervTeolStud* 58 (4, '02) 1577-1592.

Von Rad used the tools of historical criticism and tradition history to determine the "theological maximum" of the OT. He focused on Israel's own presentation of Yahweh's history with it. He brought together history and theology, as well as critical scholarship and theological reflection.—D.J.H.

1487. R. LÓPEZ ROSAS, "Biblia, memoria histórica y encrucijada de culturas," *EfMex* 20 (60, '02) 397-412.

After describing the international conference held in September 2002 at the University of Salamanca, the article summarizes papers given at that conference by such scholars as J. L. Sicre Díaz, H. Moxnes, P. Sacchi, D. Álvarez Cineira, C. J. Gil Rabiza, S. Guijarro Oporto, F. Vouga, and G. Theissen.—D.J.H.

1488. M. Á. MARTÍNEZ JUAN, "Fr. Armando Bandera, O.P. (1920-2002): Semblanza y Bibliografía," *Ciencia Tomista* [Salamanca] 129 (2, '02) 383-404.

After a biographical sketch of Bandera (with particular attention to positions that he held in institutions of higher education and the Catholic church), the article lists 368 books and articles by him that were published between 1948 and 2001 (including several recent articles on the book of Revelation).—D.J.H.

1489. E. MOUTON, "Bernard Combrink: Komeet vir die Koninkryk (Bernard Combrink: Comet for the Kingdom)," *Scriptura* 80 ('02) 149-154.

Appearing first in Afrikaans (pp. 149-151) and then in English (pp. 152-154), the article describes Combrink's life (1940-) and academic formation, his academic and administrative duties, his publications, and his contributions to NT study at the University of Stellenbosch and elsewhere. [The same issue, which is dedicated to him, contains a photograph of him and a list of his publications on pp. 55-60.]—D.J.H.

1490. I. SCHORSCH, "Schechter's Seminary: Polarities in Balance," *ConsJud* 55 (2, '03) 3-23.

S. Schechter's conception of Judaism, which animated the institutions he founded, still does justice, after a century of breathtaking scholarship, to a Judaism more dynamic and diverse than even Schechter could have imagined. Though Schechter served as president of the Jewish Theological Seminary of America in New York for only thirteen years, his influence stamps the institution to this day. He was the incarnation of the polarity between the historian and the believer.—D.J.H.

1491. C. SCHULTE, "Religion in der Wissenschaft des Judentums. Ein historischer Abriss in methodologischer Absicht," *RevÉtudJuiv* 161 (3-4, '02) 411-429.

The article distinguishes five major periods in the historical development of the Wissenschaft des Judentums: the historicization of the Jewish religion, beginning with the Haskhalah; the beginnings of the historical and critical approach to rabbinic texts established by L. Zunz; the theological period when scholarship was used as a means to educate modern rabbis (A. Geiger); the period of professionalization and specialization after the inauguration of the Breslau Rabbinerseminar and the Hochschule für die Wissenschaft des Judentums in Berlin; and the pluralistic period, established in new and secular institutions after World War II, when the focus spread beyond rabbinic Judaism into fields such as religious folklore, sociology of religion, and Kabbalah.—D.J.H.

1492. H. Shanks, "The Mistress of Stratigraphy Had Clay Feet. Kathleen Kenyon's Flawed Jerusalem Excavation," *BibArchRev* 29 (3, '03) 52-58, 70.

Between 1961 and 1967 Kenyon led an important excavation in the area of Jerusalem known as the "City of David" where the original city was located. Although Kenyon was known as "the mistress of stratigraphy," M. L. Steiner's recent (2001) publication of her findings regarding the settlement in the Bronze and Iron Ages documents how incomplete, illegible, sloppy, and just plain wrong her excavation records are.—D.J.H.

1493. J. W. Thompson, "The Formation of an Academic Tradition in Biblical Studies at Abilene Christian University," *RestorQuart* 45 (1-2, '03) 15-28.

After surveying developments in the Bible department at Abilene Christian University from 1924 to 1950, the article discusses accreditation and the move toward academic credentials in the 1950s, the beginning of graduate education and academic publishing, and new developments in the 1960s. [The issue, which is dedicated to I. A. Fair, contains a photograph of Fair, as well as a tribute to him by R. Money (p. 1), an appreciation of him by M. W. Hamilton (pp. 2-4), an essay on the role of the academic dean by T. Sensing (pp. 5-9), and personal reflections on Fair as academic dean by J. R. Reese (pp. 11-14).]—D.J.H.

1494. G. Vahanian, "*In Memoriam* Etienne Trocmé (1924-2002)," *FoiVie* 101 (5, '02) 3-5.

A specialist on the NT, Trocmé was at the same time a historian and an interpreter, a theoretician and a practitioner. For him liturgy was not only the matrix of dogmatics but also of ethics. He worked for dialogue between Christians and Jews, and was sensitive to the interests of the Muslim community.—C.R.M.

Scholars, § 47-1877.

Bulletins

1495. M.-P. Bussières et al., "Littérature et histoire du Christianisme ancien," *LavalThéolPhil* 57 (3, '01) 563-604.

Written by a team of ten scholars, this installment [see § 46-105] presents descriptions and evaluations of thirty-two recently published works in various languages under the following headings: scholarly tools (one), the Bible and the history of exegesis (three), Hellenistic Judaism (two), literary and doctrinal history (ten), and editions and translations (sixteen).—C.R.M.

1496. M.-P. Bussières et al., "Littérature et histoire du Christianisme ancien," *LavalThéolPhil* 58 (2, '01) 357-394.

Written by a team of fourteen scholars, this installment [see § 47-1495] presents descriptions and evaluations of thirty-one recently published works in various languages under the following headings: scholarly tools (one), the Bible and the history of exegesis (nine), Hellenistic Judaism and Christian origins (four), literary and doctrinal history (eight), gnosticism and Manichaeism (two), and editions and translations (seven).—C.R.M.

1497. D. J. HARRINGTON, "The Word Flourishes. Books on the Bible," *America* 188 (9, '03) 20-24.

Descriptions and evaluations of seven recently published books, all in English [see § 46-796]. Two items deal with Catholic biblical interpretation. The others treat the Psalms, music in ancient Israel, OT theologies, Luke's Gospel, and the formation of early Irish Christianity.—D.J.H.

1498. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 41 (2, '03) 131-136.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

1499. H. WANSBROUGH, "New Testament chronicle," *Priests & People* 17 (1, '03) 41-45.

This annual overview [see § 46-802] describes and evaluates two introductions to the NT, three collective works on the historical Jesus, two books on Luke and John, and two studies of Revelation.—D.J.H.

GOSPELS—ACTS

Gospels (General)

1500r. H. W. BASSER, *Studies in Exegesis. Christian Critiques of Jewish Law and Rabbinic Responses 70-300 C.E.* [*NTA* 46, p. 147].

B. CHILTON, "A Quest for the Social History of Basser's *Studies,*" *Review of Rabbinic Judaism* [Leiden] 4 (2, '01) 315-319.—Basser's essays constitute a radical departure from conventional approaches, and his argument that the NT may clarify rabbinic literature and vice versa is well made (though there are some loose ends). S. T. KATZ, "Methodology in Basser's *Studies,*" pp. 320-329.—While Basser raises issues of real importance for students of the early encounter between Judaism and Christianity, his method of analysis and ultimate conclusions, while provocative, are suspect and not proven. [Also included are Basser's responses to Katz and Chilton (pp. 330-343), and Katz's reply to Basser (pp. 344-345).]—D.J.H.

1501. T. J. CHAKKUVARACKAL, "'Woman-Power' in the Canonical Gospels: A Paradigm for the Modern Patriarchal Societies," *BangalTheolFor* 34 (2, '02) 58-77.

The article first treats the patriarchal culture of ancient Judaism, feminist critiques of androcentrism and misogynism in connection with the Bible, and women in the Jesus movement. Then it examines the information in the Gospels with regard to Jesus' relationship to women and the involvement of women in Jesus' life and ministry. It concludes that the Jesus of the canonical Gospels uses the "intrinsic power" of women for molding an egalitarian society in which men and women are responsible citizens.—C.R.M.

1502. O. CULLMANN, "Les récentes études sur la formation de la tradition évangélique," *RevHistPhilRel* 83 (1, '03) 5-39.

This two-part article on the formation of the Gospel tradition, which originally appeared in *Revue d'Histoire et de Philosophie Religieuses* 5 in 1925, discusses the German *Formgeschichtliche Schule* and the views of its most noted exponents (e.g. M. Dibelius, K. L. Schmidt, R. Bultmann) under the following headings: the "form-critical method," the premises and goal of the method, the means of investigation, and the consequences for Christology. [In the same issue (pp. 3-4) M. Philonenko notes that this early study by the late professor Cullmann (1902-99) reveals *a posteriori* the structure of a great theological project, carried out with rigor, at the frontier of exegesis and dogmatics.]—C.R.M.

1503. P. G. R. DE VILLIERS, "Geskiedenis, geloof en die Evangelies. Perspektiewe op die verhouding tussen geskiedenis en teologie in die Bybelwetenskappe (History, faith and the Gospels. Perspectives on the relationship between history and theology in biblical studies)," *Scriptura* 80 ('02) 161-172.

This consideration of the relation between history and theology in biblical studies focuses on the context in which they should be understood with reference to the example of research on the historical Jesus. It offers definitions of history and faith, and discusses the nature of the Gospels as documents that mediate the history of Jesus. It concludes with comments on the prehistory and function of the Gospels.—C.R.M.

1504. J. DORÉ, "Ce que les miracles de guérison de Jésus nous enseignent," *EspVie* 113 (75, '03) 3-6.

After reflecting on the corporeal nature of human existence, the article considers various aspects of Jesus' healing miracles: his concern for sick persons and their suffering, how his actions bring not only healing but also salvation, and his real participation in the human condition.—D.J.H.

1505. M. HENGEL, "Die vier Evangelien und das eine Evangelium von Jesus Christus," *TheolBeitr* 34 (1, '03) 18-33.

The article considers how it is that we possess the narrative of Jesus' activity in fourfold and often contradictory form in the NT canon, and how the origin of these texts is to be explained. After treating early efforts at harmonization or radical reduction, it discusses the witness of Irenaeus, the sequence of the four Gospels, the superscriptions of the Gospels, Papias' comments on Mark and Matthew, the Evangelist Mark and the Petrine tradition in Rome, Mark's Jesus narrative as "Gospel," the origin and dissemination of the "Gospels" and their uniform title, and the one gospel and Paul.—C.R.M.

1506. R. HURLEY, "Le genre 'évangile' en fonction des effets produits par la mise en intrigue de Jésus," *LavalThéolPhil* 58 (2, '02) 243-257.

This consideration of the genre of the Gospels and attempts to define it through comparative analysis with other literature treats the Gospel genre in the history of interpretation, genre in the reader, the Gospels and history, and the narrative world referred to by the Gospels. It maintains that the generic classification of the Gospels requires a far more subtle approach than the simple comparison of texts on the basis of formal or thematic characteristics. In fact, genre cannot be specified without reference to the effects produced in the reader.—C.R.M.

1507. E. C. JIMENEZ, "'Jesus, Son of David, Have Mercy on Me!' Prayers to Jesus in the Miracle Narratives," *Landas* 16 (1, '02) 51-64.

Taking its starting point from S. E. Balentine's *Prayer in the Hebrew Bible* (1993), the article discusses patterns and characteristics of contextual prayers in Gospel miracle stories, explores the theologies of petitionary prayer in the miracle narratives, and makes some qualifications about these prayers. It observes that prayers in the miracle stories can be interpreted not merely as appeals to a miracle worker for physical healing but as prayers to Jesus Christ to bring about an integral salvation beyond physical healing or rescue.—D.J.H.

1508. M. PÉREZ FERNÁNDEZ, "Tradiciones rabínicas en el Nuevo Testamento," *EstBíb* 60 (4, '03) 493-502.

The article presents three examples of three different types from different sources of the Gospels in an effort to identify traditions common to the Gospels and tannaitic literature: (1) a lexical parallel from Q with the occurrence of ἐπιούσιον in Mt 6:11/Lk 11:3 (see e.g. *Sifre Numbers* 89:5; *Mekilta* on Exod 16:4); (2) a realia parallel from the triple Synoptic tradition with John the Baptist's use of the image of a slave in Mk 1:7 parr. (see e.g. *Mekilta* on Exod 21:2; *Sifre Numbers* 115:5); and (3) a theological and sociological parallel in the equation of service with discipleship in Jn 12:26 (see e.g. *Sifre Deuteronomy* 357; *Mekilta* on Exod 18:27).—C.R.M.

1509. P. PERKINS, "Jesus, Evangelization, and the Gospels," *Josephinum Journal of Theology* [Columbus, OH] 10 (1, '03) 33-43.

After observing that after the fact early Christians came to associate evangelization with the tradition of Jesus sending his disciples to preach the kingdom, the article considers the Gospels in connection with two questions: How does the mission of Jesus point toward the identity of the church? and What direction might the Gospels provide for the crisis of mission in the multicultural pluralism of our century? It considers these issues under the following headings: Jesus, Q, and Mark; Luke and Matthew; sent by the risen Lord; and a way forward.—C.R.M.

1510. J. RASKIN, "A Discovery, the Crucified, Simon, Zealots, and Essenes," *JournHigh Crit* 9 (1, '02) 94-124.

Taking as its starting point the view that the details in the four canonical Gospels are largely patchwork fantasies and fictions, the article argues that the crucifixion referred to the death of Simon, who was a son of Judas the Galilean who founded the "Fourth Philosophy" mentioned by Josephus; that this Simon is identical with the apostle Simon Peter; and that Christianity originated from the zealous Pharisaic-Essene mass revolutionary movement started in A.D. 6 by Judas the Galilean.—D.J.H.

Gospels General, § 47-1470.

Jesus

1511. J. ADIPRASETYA, "Jesus, Clowns, and Marginality: Multicultural Theology for Chinese-Javanese People," *StulosTheolJourn* 10 (1-2, '02) 25-37.

From the perspective of Chinese Indonesians who exist on the margins of Indonesian society, the article examines cross-cultural features of clowns and notes some features common to the clown that are apparent in Jesus' life (e.g. self-emptying, critic of social norms and structures, victim and healer). Christ-likeness means clownishness in the sense of journeying from the center toward outsiders and marginalized people.—C.R.M.

1512. D. C. Allison, "The Continuity between John and Jesus," *Journal for the Study of the Historical Jesus* [London—New York] 1 (1, '03) 6-27.

The study first highlights how difficult it can be to make broad generalizations about the differences between John and Jesus with reference to five important distinctions proposed by G. Theissen. Then it calls attention to some crucial continuities that the secondary literature has sometimes neglected: descent from Abraham and judgment, shared images, and Jesus and John's coming one. The tradition of linking and comparing John and Jesus is striking in view of the Christian tendency to exalt the one over the other, and surely the *synkrisis* originated because Jesus so much reminded people of John, and because Jesus related himself to John's ministry and expectations in positive ways. This is not to say that there were not important differences between Jesus and John, although they are less obvious and less easy to establish than often imagined. In any case they should not eclipse the vital similarities that bespeak Jesus' large indebtedness to his predecessor.—C.R.M.

1513. R. Bauckham, "The Eyewitnesses and the Gospel Traditions," *Journal for the Study of the Historical Jesus* [London—New York] 1 (1, '03) 28-60.

After noting the importance of S. Byrskog's *Story as History — History as Story* (2000) for putting the topic of the eyewitnesses back into our understanding of the transmission of Gospel traditions, the study first discusses Papias' understanding of the relationship of eyewitnesses to traditions about Jesus as found in Eusebius' *Ecclesiastical History* 3.39.3-4. Then it examines the phenomenon of personal names in the Gospels. It argues that the eyewitnesses were well known figures in the Christian movement and that traditions derived from them did not develop independently of them. They remained throughout their lifetimes living and authoritative sources of the traditions that were associated with them as individuals, not just as a group. It is a genuine possibility that many Gospel pericopes owe their main features not to anonymous community formation but to their formulation by the eyewitnesses from whom they derive.—C.R.M.

1514. J. A. Bellamy, "A Further Note on ʿĪsā," *JournAmOrSoc* 122 (3, '02) 587-588.

In the Quran the name *ʿĪsā* is a corruption of Arabic *al-Masīḥ,* from which the definite article was dropped when the prophet Muhammad rejected the regular name for Jesus, *Yasūʿ*, which may have carried embarrassing sexual connotations that the prophet feared his opponents might read into the name *Yasūʿ*.—D.J.H.

1515. R. Bos, "De Gepredikte Jezus – De Prediking aangaande Jezus Christus tussen Theologie en Historie (The preached Jesus – The preaching of Jesus between theology and historism)," *VerbEccl* 23 (2, '02) 274-290.

The article reflects on the tensions between preaching the gospel of Jesus (the preached Jesus) as a source of joy and dealing with the critical questions of theologians (the historical Jesus), and pleads for caution in using either approach. It gives particular attention to the Holy Spirit as a bridge between God and humans, and to a diligent scanning of the witnesses to Jesus and to anchoring them in the books of Moses, the prophets, and David.—D.J.H.

1516. A. CADAVID, "La investigación sobre la vida de Jesús," *TeolVida* 43 (4, '02) 512-540.

After an introduction to the quest of the historical Jesus, the article discusses the three major phases in the quest: the Old Quest (from the late 18th century to 1953), the New Quest (1953-80), and the Third Quest (1980 onward). Attention is given to major figures, topics, hypotheses, and achievements in each phase.—D.J.H.

1517r. B. CHILTON, *Rabbi Jesus. An Intimate Biography* [*NTA* 45, p. 579].

B. LANG, "A Biography of Jesus without Rival," *Review of Rabbinic Judaism* [Leiden] 5 (1, '02) 95-101.—Chilton's work is a conscious departure from the myth of the "impossible biography." He constructs a new sequence of the events that constitute the life of Jesus on the basis of "generative exegesis," and presents his biography of Jesus in a well argued and attractive manner. J. NEUSNER, "Bruce Chilton, *Rabbi Jesus. An Intimate Biography*," pp. 102-105.—Chilton innovates by asking, How plausible is a finding within the environment of Judaism? and How suitable is it as an explanation of why Jesus was remembered in the way he was? These two questions yield a Jesus infused with the Torah (Judaism) of his times, and at the same time a Jesus rightly understood as the first Christian of his day. R. S. ASCOUGH, "Bruce Chilton, *Rabbi Jesus. An Intimate Biography*," pp. 106-111.—Chilton attempts to present a life of Jesus that clearly situates him in the world of 1st-century formative Judaism and brings new light and life to the story. But there is too much conjecture for it to fall into the category of carefully nuanced scholarship and not enough narrative to classify it as a novel about Jesus.—D.J.H.

1518. P. F. CRAFFERT, "Appropriating Historical Jesus Research in Africa," *RelTheol* 9 (3-4, '02) 199-224.

Although historical Jesus research receives almost no attention in African scholarship, a historical understanding of Jesus within his own cultural setting can pick up many clues from specialists in African traditional religions. Such an approach can help in describing Jesus as a historical figure and can offer a new avenue for interreligious dialogue in Africa.—D.J.H.

1519r. J. D. CROSSAN AND J. L. REED, *Excavating Jesus* [*NTA* 47, pp. 153-154].

E. P. SANDERS, "Who Was Jesus?" *New York Review of Books* [New York] April 10 ('03) 49-51.—In the midst of this confused presentation—some parts of the book accurately describing archaeology and history, and other parts misrepresenting both—we have a description of Jesus as a mild economic reformer, futilely trying to overthrow the Roman empire by advocating free healing and free food. While one may sympathize with the effort to find support for economic reform in Jesus' ministry, the basic problem for such a thesis is that evidence is lacking. The power of the Jesus of the Gospels is his vision of the kingdom that God would bring to the world.—D.J.H.

1520. J. DART, "Who's who in Jesus' family," *ChristCent* 120 (9, '03) 11-12.

If the James ossuary inscription [§ 47-508] is increasingly deemed authentic, then the matter-of-fact "son of Joseph" inscription conceivably strengthens the case for the historical place of Joseph and the conclusion that Mark is particularly critical of Jesus' family and followers. Contrary to Mark, some primitive apocryphal writings indicate that two brothers—James and Judas—were followers of Jesus before his death.—D.J.H.

1521. S. GUIJARRO OPORTO, "La investigación sobre el Jesús histórico," *Didaskalia* 32 (2, '02) 3-30.

After introductory observations about Jesus research, the article considers the old quest from H. S. Reimarus to W. Wrede (1778-1901), the skeptical parenthesis from Wrede to E. Käsemann (1901-53), and the new quest from Käsemann to the present. Then it discusses some recent images of Jesus: wisdom teacher, eschatological prophet, spiritual charismatic, social reformer, and marginal Jew. Finally it offers general comments about sources, criteria of historicity, Jesus and Palestinian Judaism, and Jesus and Christianity.—D.J.H.

1522. B. HOLMBERG, "Från Jesusrörelse till Jesus själv. Gerd Theissens utveckling inom jesusforskningen" [From Jesus Movement to Jesus Himself. Gerd Theissen's Development in Jesus Research], *SvenskTeolKvart* 79 (1, '03) 16-21.

Over the past twenty-five years Theissen has moved from a form-critical and fairly skeptical perspective that focuses only on the tradition process and reads the Gospels as mirrors of the early church (and hardly at all of Jesus himself) to a historiography guided by an awareness of the strong coherence between Jesus himself and both his Jewish context and the movement that developed out of his ministry. In his recent work on the historical Jesus he has substituted the criterion of plausibility for the criterion of dissimilarity.—D.J.H.

1523. S. M. LEE, "Beyond Ideologies, Toward Unification in the Light of the Ethos of the Jesus Movement," *Journal of Asian and Asian American Theology* [Claremont, CA] 5 ('02) 36-64.

Jesus sought to heal, reconcile, and unify Palestinian society which was divided by the politics of holiness. For the recovery and revitalization of Palestinian society, Jesus and his followers sought to transform their social world on the basis of the politics of compassion as *imitatio Dei.* The Jesus movement can provide guidelines for the unification movement in 21st-century Korea.—D.J.H.

1524. D. MACDONALD, "Articuler l'histoire en exégèse et dogmatique. Jésus d'avant Pâques et Christ ressuscité," *NouvRevThéol* 125 (1, '03) 89-98.

Theologians cannot ignore the importance of the actual history of Jesus for Christology. Rather, they must grasp the impression that Jesus made on his disciples during his ministry and follow their itinerary up to the point of the post-Easter emergence of their faith. The paradoxical merging of authority/power and obedience/weakness in their pre-Easter impression of Jesus is "resolved" through their experience of his death and resurrection. The disciples' faith then emerges when they see that what they had previously perceived as irreconcilable opposites are in fact complementary dimensions of the divine love revealed and communicated in Jesus Christ.—D.J.H.

1525. S. MCKNIGHT, "Calling Jesus *Mamzer,*" *Journal for the Study of the Historical Jesus* [London—New York] 1 (1, '03) 73-103.

After reviewing seven accusations of deviance leveled against Jesus in the Gospel tradition, the study focuses on the charge that Jesus was a *mamzer* ("illegitimate son" or "bastard") in order to explore how scholars (especially B. Chilton) have used this category to understand Jesus. It treats recent scholarship on Jesus as *mamzer,* the meaning of *mamzer* (nine definitions), the implications of *mamzer* for understanding Jesus, and disagreements and agreements with Chilton's positions. It concludes that although Chilton overstates the discovery and its interpretive possibilities, that Jesus was a *mamzer* was not adequately recognized prior to Chilton, and this status of Jesus will become a permanent aspect of historical Jesus studies.—C.R.M.

1526. J. P. MEIER, "The Historical Jesus and the Historical Law: Some Problems within the Problem," *CathBibQuart* 65 (1, '03) 52-79.

In pursuing a quest for the historical Jesus' teaching on the Mosaic Torah, one confronts two major problems: (1) understanding the status and content of the Written Torah around Jesus' time, and (2) identifying and understanding the interpretive traditions surrounding the Torah that may have influenced the historical Jesus. With reference to various examples, the article shows first that complexity in treating the relation of Jesus to the Mosaic Law is not entirely on the side of the historical Jesus. Then with reference to the issue of marriage and divorce as it is treated in Qumran and rabbinic texts as well as in the NT, it argues that discerning which interpretive traditions Jesus presupposed, embraced, or rejected seems at times nearly impossible.—D.J.H.

1527. G. C. J. NEL AND A. G. VAN AARDE, "Die Koninkryk van God by Jesus: 'n Apokalipties-eskatologiese of eties-eskatologiese begrip? (The Kingdom of God in Jesus' sayings: An apocalyptic-eschatological or ethical-eschatological concept?)," *HervTeolStud* 58 (3, '02) 1113-1133.

Drawing on the insights of Q research, the article questions the view that Jesus' "kingdom of God" sayings are to be understood in an apocalyptic-eschatological framework. Rather, it argues that Jesus' references to the kingdom of God should be understood as referring to an alternative lifestyle here and now, and as reflecting a subversive wisdom that challenges many conventional practices.—D.J.H.

1528. B. A. PEARSON, "Parallel Paths to Heaven: Enoch & Jesus," *BibRev* 19 (2, '03) 24-31, 50.

The article compares Enoch's story to Jesus' story on the basis of the Gospels and *1–3 Enoch,* and highlights similarities with regard to their births, career-beginning visions, relationship with angels, preaching, portrayal as sages, journey to the underworld, transfiguration, connection with Son of Man terminology, and status as divine rulers. Jesus' and Enoch's stories alike reflect a development in Jewish thinking in the Second Temple period; their paths diverge into Christianity and rabbinic Judaism.—C.R.M.

1529. J. PUNT, "Empire, Messiah and violence: A contemporary view," *Scriptura* 80 ('02) 259-274.

After introductory comments on monotheistic religion, the NT, and violence, the article considers the relation between Jesus and violence as portrayed in the NT with reference to *The Matrix* (1999). It treats sacred Scriptures, messiahs, and violence; the sword and the gun—contemporary symbols; and *The Matrix,* the messiah, and violence. It concludes that *The Matrix* can be seen as valuable commentary on and a reworking of religious and biblical themes. An appendix (p. 274) provides a synopsis of *The Matrix.*—C.R.M.

1530. M. RACE, "Galilee's Influence on Jesus," *BibToday* 41 (2, '03) 73-79.

A familiarity with the region of Galilee offers a more rounded picture of the historical Jesus and helps one understand more clearly the words and images used in parables, modes of travel, Jesus' companions and their occupations, foods Jesus ate, and where and how he prayed.—C.R.M.

1531. B. B. Scott, "Did Jesus Speak Greek?" *The Fourth R* [Santa Rosa, CA] 15 (6, '02) 11, 15-19.

The matter of Jesus' linguistic usage cannot be simplified to Aramaic versus Greek. Aramaic was undoubtedly Jesus' first language, but the circumstantial evidence that he also spoke Greek is very strong (see Q 7:6-10; Mk 7:24-30; 15:2-4). Like many Jews of his day, Jesus was influenced by the new lingua franca, and its influence on him and his followers was such that it would be the language in which tradition would preserve his memory.—D.J.H.

1532. J. P. Sweeney, "Modern and Ancient Controversies over the Virgin Birth of Jesus," *BiblSac* 160 (638, '03) 142-158.

The controversy over Jesus' unique human origin has a much longer history than Deism, the Enlightenment, and modern biblical scholarship. Rather, questions about Jesus' unique human origins go back to the context of his own ministry (see Mk 6:2-3; Jn 8:41; 1 Jn 4:2; 2 Jn 7). Denials of Jesus' virgin birth are also evident in the early patristic period in the controversies between Trypho and Justin and between Celsus and Origen.—D.J.H.

1533. G. H. Twelftree, "The Miracles of Jesus: Marginal or Mainstream?" *Journal for the Study of the Historical Jesus* [London—New York] 1 (1, '03) 104-124.

The paper advances a case for the miracles of Jesus to be taken as the interpretive key or starting point in reconstructing the historical Jesus. It surveys evidence that suggests that performing miracles was the most frequent function of Jesus' public life before Easter, considers Jesus' understanding of his miracles, highlights the relation between Jesus' miracles and the kingdom of God, and reflects on Jesus and his self-understanding. It concludes that above all other features of Jesus' ministry, the removal of the miracles would fundamentally distort any reconstruction of the life, mission, and self-understanding of the historical Jesus.—C.R.M.

1534. P. Walker, "Lifelines: The Historical Jesus Part III," *Anvil* 20 (1, '03) 47-56.

After describing N. T. Wright's *Jesus and the Victory of God* (1996) as a magisterial accomplishment grounded in careful historical reasoning but rich in theological consequences, this installment [see § 47-158] considers five of its positive contributions: a real Jesus who is the Christ of faith, the cross of Jesus—substitution rooted in history, the Synoptic Evangelists as loyal followers, Jesus as the center of the Bible, and Jesus and Judaism—Israel restored. Then after noting some critical responses, it raises some friendly questions about the end of exile, the destruction of the Temple in A.D. 70, the revolutionary Pharisees, and so forth. It concludes by listing Wright's conclusions on some central issues.—D.J.H.

1535. R. L. Webb, "On Finding a Home for Historical Jesus Discussion: An Invitation to the *Journal for the Study of the Historical Jesus*," *Journal for the Study of the Historical Jesus* [London—New York] 1 (1, '03) 3-5.

This new journal aims to provide a focused forum for the academic study of Jesus within the context of 1st-century Palestine. The article sets out seven types of academic discussion that contributors are encouraged to pursue.—C.R.M.

Jesus, § 47-1935.

Passion and Death

1536. L. Depuydt, "The Date of Death of Jesus of Nazareth," *JournAmOrSoc* 122 (3, '02) 466-480.

After confirming A.D. 29 as the most likely year in which Jesus died and refuting an objection to it, the article argues that March 18 (rather than April 15) is the most probable date and discusses new theories proposed by W. Hinz [see §§ 34-583; 37-114]. It concludes that much points to ca. 3:00 p.m. (Jerusalem local time) on March 18 of A.D. 29 as the time of Jesus' death.—D.J.H.

1537 S. Freyne, "Jesus the Martyr," *Concilium* (1, '03) 49-58.

After tracking the evolution in the Gospels of μαρτυρέω and cognates from witness in a law court to martyr for Christ's sake, the article discusses various NT interpretations of Jesus' death, considers Jesus' death as a challenge to the "systems" of his time, and reflects on Jesus as the "faithful witness" (see Rev 1:5).—D.J.H.

1538. J. Hemer, "The Cross: The Non-Apocalyptic Overcoming of Evil," *NewBlackfr* 84 (983, '03) 3-13.

On the cross, Jesus confronts evil by suffering it and refusing to perpetuate it. Thus God overcomes evil in a nonapocalyptic way by showing that what happens is evil (even though the people who do it think they are doing the will of God) and by not resisting the evil but absorbing it, taking it on, and turning it into good, into revelation.—D.J.H.

1539. M. Rae, "The Travail of God," *International Journal of Systematic Theology* [Oxford—Malden, MA] 5 (1, '03) 47-61.

Both the OT and the NT provide considerable warrant for using the metaphor of divine travail in speaking of the saving action of God made manifest in the atoning death of Jesus. This metaphor draws attention to the new life toward which atonement is directed, provides a means of recognizing that Christ takes the consequences of sin upon himself, keeps together God's work in creation and redemption, shows that human suffering is not a sign of God's absence, and affirms that the Word of God (and not suffering) has the last word.—D.J.H.

1540. D. Rudman, "The Crucifixion as *Chaoskampf*: A New Reading of the Passion Narrative in the Synoptic Gospels," *Biblica* 84 (1, '03) 102-107.

Three elements in the Synoptic passion narratives—the darkness that covers the land, the death of a creator figure, and the tearing of the Temple curtain—suggest that Jesus is apparently defeated by the forces of chaos. Alongside the death of this creator figure, one may also see in the tearing of the Temple curtain a figurative destruction of creation. Thus the crucifixion demonstrates the unraveling of the old created order prior to its renewal or replacement heralded by Jesus' resurrection. This theology of death, destruction, and cosmic renewal (not unlike that of the Baal-Mot legend) informs the Synoptic passion narratives.—D.J.H.

The Resurrection

1541. J. Hemer, "The experience of resurrection," *Priests & People* 17 (4, '03) 133-137.

The NT accounts take great pains to point out that the Easter happenings were unsolicited, puzzling, and frightening at first rather than consoling, and at a certain point they stopped.

Any effort to understand Jesus' resurrection in a way that fits neatly into our world must be missing something and betraying the raw force of the apostolic witness.—D.J.H.

1542. M. SHEA, "If Christ Has Not Been Raised: The Evidence for the Resurrection," *Crisis* [Washington, DC] 21 (2, '03) 14-19.

Paul and the other NT witnesses really believed that they saw the risen Christ. When the alternative explanations have all spent themselves in fruitless clamor for our attention, it is the old Christian story found in the NT that still persuades.—D.J.H.

1543. T. W. TILLEY, "More than a Kodak Moment. What to look for in the Resurrection," *Commonweal* 130 (7, '03) 13-16.

If a camera had been available at the moment of Jesus' resurrection, it might have recorded an "act of God." The real questions are whether we dare to testify that what we "see" is an act of God, and whether we can recognize an act of God in the events of our world.—D.J.H.

1544. N. T. WRIGHT, "On the third day," *ChristCent* 120 (7, '03) 32-36.

If resurrection happened to Jesus whom many regarded as Israel's Messiah, that meant that it had happened in principle to Israel as a whole. Jesus' followers believed that his resurrection was a call to Israel to find a new identity in following Jesus and establishing his kingdom. The resurrection declares Jesus to be not only God's Messiah and Son but also the one in whom the living God, Israel's God, has become personally present in the world.—D.J.H.

1545r. N. T. WRIGHT, *The Resurrection of the Son of God* [*NTA* 47, p. 571].

A. E. HARVEY, "What happened that first Easter? Can there be a literal truth to resurrection?" *Times Literary Supplement* [London] April 18 ('03) 5-6.—Any reader who embarks on this comprehensive, careful, and lucid study of all the evidence relating to the alleged "resurrection" of Jesus of Nazareth will be carried along by the force of an expertly argued case to prove that this evidence can be brought into a consistent shape and yield the conclusion that as a matter of history something which was culturally appropriate to call "resurrection" actually happened in the case of Jesus. But at this point the reader may well also begin to ask, Has Wright proved too much?—D.J.H.

1546r. IBID.

G. O'COLLINS, "In the steps of the disciples," *Tablet* [London] April 19 ('03) 28-29.—This volume is a monumental achievement in its scope, depth, and execution. Wright consistently argues from historically demonstrable effects to the only satisfactory candidate as the cause: God's bringing about the bodily resurrection of Jesus, which became known through the Easter appearances and the discovery of the empty tomb. This landmark in scholarly studies of the resurrection is worthy to be placed on library shelves with R. E. Brown's classic works on Jesus' birth and death.—D.J.H.

Resurrection, § 47-1883r.

Synoptics

1547. A. D. BAUM, "Oral poetry und synoptische Frage. Analogien zu Umfang, Variation und Art der synoptischen Wortlautidentität," *TheolZeit* 59 (1, '03) 17-34.

The article discusses the features of oral poetry in southern Yugoslavia (the work of M.

Parry and A. B. Lord) and in West Africa, respectively, as analogies to the Synoptic Problem with respect to the amount of wording agreement, the range of variation in wording agreement, and the kind of wording agreement. A comparison of the Markan-Lukan double tradition with modern oral literature allows three observations: (1) The correspondence of about 35% of the words of the Markan-Lukan texts may be explained not only by literary dependence but also as a result of oral tradition. (2) The great range of variation in wording agreement in the Markan-Lukan texts (between 4% and 89%) is analogous to what is found in the oral literature of Yugoslavia and West Africa. (3) That only part of the differences in the Markan-Lukan double tradition can be attributed to conscious editorial activity on the part of Luke suggests that oral tradition or human memory also played a role in the composition of the third Gospel.—C.R.M.

1548. L. Bravo, "La pedagogía de las parábolas. Una perspectiva psicológica," *TeolVida* 43 (4, '02) 503-511.

Viewed from the perspective of cognitive psychology, Jesus' method of teaching in parables has showed its effectiveness in imprinting on the collective memory images and meanings that have been transmitted through many centuries. Within the visual histories and dramatizations of the parables there are meanings that people may discover and share with others easily.—D.J.H.

1549. Y. Dreyer, "Vroue in die Sinoptiese Evangelies — méér as dekoratiewe karakters (Women in the Synoptic Gospels — more than decorative characters)," *HervTeol Stud* 58 (4, '02) 1679-1706.

The article describes how the Gospels of Mark, Matthew, and Luke, respectively, deal with the roles of male disciples and women, with the goal of developing a comprehensive approach to the full humanity and personhood of women, the equal value of men and women as persons, and the public acknowledgment of their value.—D.J.H.

1550. D. Gardocki, "Modlitwa Jezusa objawieniem Jego synowskiej świadomości i wizji Boga w ujęciu Jon Sobrino (The Prayer of Jesus as a Revelation of the Consciousness of his Sonship and his Understanding of God in the Thought of Jon Sobrino)," *Studia Bobolanum* [Warsaw] 3 ('02) 47-65.

The article presents Sobrino's analysis of the prayers of Jesus as portrayed in the Synoptic Gospels through which one discovers Jesus' consciousness of his sonship and his understanding of God. Its four parts treat mistaken forms of prayer criticized by Jesus, the personal prayer of Jesus according to Mt 11:25 and Mk 14:35-36, the understanding of God that can be gleaned from Jesus' prayer, and the prayer of Jesus on the cross (mainly Mk 15:37). It concludes that Sobrino seems to conceive of Jesus' sonship in psychological rather than ontological terms, concentrates too narrowly on Mk 15:37, and fails to take the Lord's Prayer into account.—C.R.M.

1551. D. Hermant, "Les redites chez Marc et les deux autres synoptiques (IV^{e} partie, *fin*)," *RevBib* 109 (4, '02) 528-555.

The article concludes the stylistic study of the Synoptic Gospels on the specific point of their use of "repetitions" [see §§ 44-902; 45-169; 46-860]. It deals with repetitions suppressed by Matthew and Luke in divergent ways, repetitions conserved by the three Synoptic Evangelists, and repetitions absent from Mark, respectively. It concludes with remarks on the general significance of the repetitions, and on the light they shed on the distinctive character of each of the Synoptic Evangelists.—D.J.H.

1552. R. F. HOCK, "Romancing the Parables of Jesus," *PerspRelStud* 29 (1, '02) 11-37.

Romancing the parables of Jesus is shorthand for the attempt to illuminate the meaning of the parables in light of Greek novels or romances whose narratives provide detailed, coherent, and comprehensive accounts of life in the Greco-Roman world. After methodological preconsiderations, the article illustrates the value of the romances by using them in the interpretation of three parables: the prodigal son (Lk 15:11-32), the unmerciful servant (Mt 18:23-35), and the laborers in the vineyard (Mt 20:1-16). It concludes that reading the parables in light of the Greek romances shows that by means of analogies with conventional ways of thinking and acting (i.e. by means of parables), Jesus' claims about the reactions, relations, and character of God were clarified and made worthy of belief to those who heard and first read them.—D.J.H.

1553. A. MEKKATTUKUNNEL, "Walking in the Way of the Lord: A Study of the Ethics of Synoptic Gospels," *Jeevadhara* 32 (192, '02) 499-508.

Each Synoptic Evangelist has his own ethical view corresponding to his theological outlook. Whereas Markan ethics is based primarily on the concept of discipleship, Matthean ethics is concerned with the life of new righteousness and Lukan ethics emphasizes the ethics of heartfelt compassion.—D.J.H.

1554. J. SCHRÖTER, "Die Bedeutung der Q-Überlieferungen für die Interpretation der frühen Jesustradition," *ZeitNTWiss* 94 (1-2, '03) 38-67.

Starting from an "open" version of the Q hypothesis (Q designates material common to Matthew and Luke beyond Mark, but nothing is postulated about its origin or unity), the article first engages in an extended discussion of the Q hypothesis and the Two Source theory with particular attention to the meaning of the term λόγια in Papias (as opposed to λόγοι) and its implications for the identification and analysis of Q. Next it treats the Two Source theory and the processes of the Synoptic tradition by considering the example of the beginning of Q (Mt 3:1-12/Lk 3:1-18; Mt 3:13–4:11/Lk 3:21-22; 4:1-13). Then it offers two unfavorable observations regarding the Two Source theory drawn from the evidence surveyed that have consequences for further discussion about Q: the improbability that there were two essentially different sources for the beginning of the Jesus tradition, and the problem of the relation between the non-Markan material in Matthew and Luke and the postulation of a document that contained it.—C.R.M.

1555. B. VILLEGAS, "En busca de Q. La fuente común de Mt y Lc," *TeolVida* 43 (4, '02) 602-683.

After general comments on the search for Q, the article examines 74 pericopes in which Matthew and Luke exhibit parallels and comments on the Synoptic relation of these passages vis-à-vis Mark and what may be discovered about the original text and order of Q from the texts of Matthew and Luke. Then it presents a hypothetical Greek text of Q.—C.R.M.

Synoptics, §§ 47-1527, 1668, 1820, 1824.

1556. D. S. DODSON, "Dreams, the Ancient Novels, and the Gospel of Matthew: An Intertextual Study," *PerspRelStud* 29 (1, '02) 39-52.

After discussing the function and categorization of dreams in the ancient world, the article considers the literary form of the dream narrative (scene-setting, dream-vision terminology, dream-vision proper, reaction and/or response), and analyzes the form of the dream narrative in Matthew's Gospel (Mt 1:18b-24; 2:13-15; 2:19-20). Then it treats the literary function of the dream narrative, dreams and the narrative framework of the novels, and the function of dreams in Matthew's Gospel. It concludes that Matthew's dream accounts show a continuity with the way in which dreams were used literarily in the Greco-Roman world.—D.J.H.

1557. J. GNILKA, "Der Matthäuskommentar von Ulrich Luz," *TheolLitZeit* 128 (2, '03) 227-233.

To mark the completion of Luz's four-volume commentary on Matthew's Gospel [see *NTA* 30, p. 98; 36, pp. 111-112; 43, p. 169; 46, p. 557; 47, pp. 160-161], this article discusses the general orientation of the project, and offers comments on Luz's approach to questions of introduction and to his exegesis of various passages (with particular attention to the Sermon on the Mount, the question of anti-Judaism, and Mt 16:17-19). It concludes that Luz's commentary is an exemplary work of exegesis and is especially enriched through its concern with the history of interpretation.—D.J.H.

1558. C. G. MÜLLER, "Bitten und Beten im NT und seiner Umwelt: Martial und Matthäus im Vergleich," *NTStud* 49 (1, '03) 1-21.

The article compares the encouragements to the prayer of petition in Matthew's Gospel (see 7:7-11 [Lk 11:9-13]; 21:22) and examples taken from Martial's *Epigrams*. The petitioner, according to Martial, seeks for material goods and personal security, draws parallels between the emperor and Jupiter, and yet is uncertain about the outcome of the prayers. In the Matthean instructions there is no uncertainty about prayers being heard, and their focus is the reign of God and the necessities associated with it (see Mt 6:9-13).—D.J.H.

1559. C. THOMAS, "The Reign of God: The Heart of Evangelization," *Josephinum Journal of Theology* [Columbus, OH] 10 (1, '03) 90-102.

The article revisits the notion of the kingdom of God as found in Matthew's Gospel and presents it as the content and reason for evangelization. It considers the dawn of the kingdom, the nature of the kingdom, the standard for life in the kingdom of God, and prayer for the coming of the kingdom.—D.J.H.

Mt, § 47-1413.

1560. [Mt 2:1-12] T. HEGEDUS, "The Magi and the Star in the Gospel of Matthew and Early Christian Tradition," *LavalThéolPhil* 59 (1, '03) 81-95.

The presence of the astrological motifs of the Magi and the star in Mt 2:1-12 presented the early church with an opportunity to develop creative responses to astrology. One tradition developed an accepting and favorable view of the practitioners of astrology by establishing a link between Balaam and the Magi. In another tradition a myth in which a "new star" is victorious over other heavenly bodies illustrated the Christian belief in Christ's victory over the cosmic power of fate that held humanity in bondage, and the star of the Matthean account signaled this victory already at Christ's birth. In these ways the astrological content of the Matthean pericope was reinterpreted in a remarkably benign manner that stood in more or less explicit tension with the prevalent anti-astrological stance of early Christianity.—D.J.H.

1561. [Mt 2:2] R. S. McIvor, "The Star of Messiah," *IrBibStud* 24 (4, '02) 175-183.

The article considers theories by prominent astronomers who attempt to explain the star associated with Jesus' birth and how it was recognized by the Magi (see Mt 2:2). After noting the significance of messianic interpretations of Num 24:17, it considers evidence (including catacomb paintings) that suggests that the Star of Bethlehem was a nova or supernova.—C.R.M.

Mt 4:1-11, § 47-1584.

Mt 5–7, § 47-1716.

1562. A. Matteo, "I πτωχοὶ τῷ πνεύματι della prima beatitudine di Matteo (Mt 5,3a)," *BibOr* 44 (4, '02) 245-254.

The phrase οἱ πτωχοὶ τῷ πνεύματι in Mt 5:3a ought to be understood in light of the OT concept of poverty. The emphasis in the expression should be given to τῷ πνεύματι. It is comparable to the Hebrew expression *ʿnyy rwḥ* in the Qumran *War Scroll* (1QM xiv, 6-7).—D.J.H.

1563. M. C. Parsons and D. T. Hanks, "When the Salt Lost Its Savour: A Brief History of Matthew 5.13/Mark 9.50/Luke 14.34 in English Translation," *BibTrans* 52 (3, '01) 320-326.

This essay traces the first appearances of "savour" (and its Latin and Middle English equivalents) in translations of Mt 5:13 (and Mk 9:50 and Lk 14:34) prior to the Authorized Version (1611), as well as its disappearance from modern English translations of those texts in the 20th century. Thus it seeks to chronicle the rise and fall of the popularity of "savour" in those texts having to do with salt, and thus preserve the moment when in the history of English Bible translations the salt did indeed lose its "savour."—D.J.H.

Mt 6:9-13, § 47-1789.

1564. J. L. Bailey, "Church as Embodiment of Jesus' Mission (Matthew 9:36–10:39)," *CurrTheolMiss* 30 (3, '03) 189-196.

In the light of Mt 9:36–10:39, joining the church means joining God's humanizing movement in and for the world. It involves participating in Christ's compassion, focusing evangelical outreach, preaching and practicing full mercy, sharing Christ's vulnerable love, sharing God's generosity, fostering hope beyond this life, overcoming fear for the sake of mission, and gaining life by losing it.—D.J.H.

1565. L. Cardellino, "Il segno di Giona (Mt 12,38-42; Lc 11,16.29-32)," *BibOr* 44 (4, '02) 235-244.

The NT references to the "sign of Jonah" (Mt 12:38-42; Lk 11:16, 29-32) must be read in light of the theme of divine mercy in the OT book of Jonah that overrides the prophet's hostility to his people's enemies and corrects those within Israel who insist on placing heavy legal burdens on others.—D.J.H.

1566. S. M. B. WILMSHURST, "The Historic Present in Matthew's Gospel: A Survey and Analysis Focused on Matthew 13.44," *JournStudNT* 25 (3, '03) 269-287.

The "historic present" describes those cases where a present tense form is used in contexts that require a past sense. The cluster of historic presents in the parable of the hidden treasure (Mt 13:44) highlights the crucial theme of the response to the discovery of the kingdom: It is received with joy as the finder's eternal treasure. Other Matthean uses of the form (3:13; 3:15; 17:1; 25:19; 27:38) confirm that it highlights important turning points, themes, and discourse structures at key stages throughout the Gospel.—D.J.H.

Mt 13:52, § 47-2036.

1567. [Mt 15:21-28] E. MOUTON, "Die kanaänitiese vrou van Matteus 15: *Hervormer* in eie reg" [The Canaanite woman of Matthew 15: *Reformer* in her own right], *Scriptura* 80 ('02) 220-225.

The article retells the story of the Canaanite woman from within the genre of a worship service, with particular reference to the structure and rhetorical dynamics of Mt 15:21-28.—D.J.H.

Mt 16:15, § 47-1819.

1568. A. DEL CORRO, "To Put or Not to Put a Footnote: Matthew 16:19," *BibTrans* 53 (2, '02) 226-233.

Even though some scholars have defended rendering ἔσται δεδεμένον and ἔσται λελυμένον in Mt 16:19b as perfective ("will prove thereafter to have been bound or loosed"), their translation as futures is much more likely. Including a footnote about the perfective interpretation might give the impression that there is more substance to it than there really is.—D.J.H.

Mt 17:1-8, § 47-1595.

Mt 17:14-21, § 47-1596.

1569. [Mt 21:12-13] M.-É. BOISMARD, "Jésus a-t-il usé de violence en chassant les vendeurs du Temple?" *RevBib* 110 (1, '03) 33-37.

In the Coptic manuscript of Matthew's Gospel recently published by H.-M. Schenke, Jesus in Mt 21:12-13 does not carry out a violent action when he turns on the sellers installed in the Temple area. This important detail, which is not in Matthew's Gospel, comes from an archaic form of John's Gospel that in the Coptic manuscript has replaced the primitive Matthean text.—D.J.H.

1570. [Mt 21:33-46] O. PETIT, "La vigne: les échos théologiques d'une figure biblique," *SémiotBib* 109 ('03) 56-61.

The article explores how the theological echoes of various elements found in the OT parable of the vineyard in Isa 5:1-7 appear in the Matthean parable of the wicked tenants (Mt 21:33-46) and in the Johannine Jesus' pronouncement in Jn 15:1-11, with reference to the Father's desire, the only Son as God's gift, and the Lord's marvelous action.—D.J.H.

1571. [Mt 22:21] D. T. BALL, "What Jesus Really Meant by 'Render unto Caesar' (It's Not About Taxes)," *BibRev* 19 (2, '03) 14-17, 52.

The key to understanding Jesus' answer in Mt 22:21 (see Mk 12:14; Lk 20:22) to the question about the legality of paying taxes to the emperor lies in the analogy made with the coin. Jesus' questioner's admission that the coin bears Caesar's likeness and inscription gives Jesus an opening to refute their challenge through a reference to Scripture (Gen 1:26 and Exod 13:9) and the implication that one owes one's very being to God.—C.R.M.

1572. E. WENDLAND, "Whose side are you on? Structure and rhetoric in Christ's parable of the sheep and the goats (Matthew 25:31-46), with special reference to Bible translation," *Scriptura* 80 ('02) 307-317.

The dramatic scenario portrayed in Mt 25:31-46 presents life-and-death issues in a very traditional, down-to-earth, and powerful way. The article first considers the structure of the passage's rhetoric, its genre in relation to its discourse structure and rhetoric, and the rhetoric of its structure. Then it proposes several ways to present its literary dimension more adequately in the Chichewa language.—D.J.H.

Mt 26:6-13, § 47-1598.

1573. S. SMITH, "Catholic Sisters and Mission: What about Matthew 28:19-20?" *Women-Church* [Sydney] 32 ('03) 27-33.

Christian feminists are right to revisit and revision Mt 28:16-20 in the light of other Matthean texts, especially 28:1-10 with its commissioning of the women to bring the good news of Jesus' resurrection to the male disciples. Responsibility for mission belongs to the community of faithful disciples, who include women.—D.J.H.

Mark

1574. A. BEDENBENDER, "Neue Beobachtungen zum Markusevangelium," *Texte & Kontexte* [Berlin] 25 (93-94, '02) 17-98.

The article first discusses Jesus' saving actions "between Jews and Gentiles" in Mark's Gospel: feeding miracles (Mk 6:30-44; 8:1-9; 8:14-21; 9:2-10), healing stories (7:24-30; 7:31-37; 8:22-26), and the boat journeys on the Sea of Galilee (4:35–5:1; 6:45-53; 5:21; 8:13; 6:32; 8:10). Then it presents a note on Mk 14:41-50 (pp. 84-87), and an essay on the composition and structure of Mark's Gospel (pp. 88-94).—D.J.H.

1575. S. G. BROWN, "On the Composition History of the Longer ('Secret') Gospel of Mark," *JournBibLit* 122 (1, '03) 89-110.

The paper offers a generalized critique of the theory of longer Markan (*Secret Gospel of Mark*) priority along with positive evidence that the extant verses of the longer Gospel were not originally part of the Gospel of Mark. It discusses the school of longer Markan priority, general problems with the theory of longer Markan priority, a composition-critical consideration in favor of canonical Markan priority, compositional considerations and the longer version of Mk 10:46, and compositional considerations and Mk 14:51-52. It concludes that the theory of longer Markan priority is belied by the evidence, and that longer Mark was an amplification of the canonical Gospel—a deliberative redaction that elaborated the mysteries of Mark's narrative.—C.R.M.

1576r. M. CASEY, *Aramaic Sources of Mark's Gospel* [*NTA* 43, p. 383].

J. H. CHARLESWORTH, "Can One Recover Aramaic Sources Behind Mark's Gospel?" *Review of Rabbinic Judaism* [Leiden] 5 (2, '02) 249-258.—Casey has written a major study on Aramaic tradition or sources that preserve Jesus traditions. He has refined the requisite methodology in numerous ways and grounds this area of research in Qumran Aramaic that clearly antedates Jesus and reflects the Jewish culture of ancient Palestine. B. CHILTON, "Maurice Casey's Aramaic Sources of Mark's Gospel," pp. 259-262.—Casey's central contention that Aramaic has played too marginal a role in discussion of the historical Jesus and the development of the Gospels is sound. But in addressing previous studies and in connecting linguistic data to cultural issues, Casey might have been more sensitive to the social circumstances in which the Gospels were produced and those in which scholarship takes place.—D.J.H.

1577. P. DANOVE, "The Rhetoric of the Characterization of Jesus as the Son of Man and Christ in Mark," *Biblica* 84 (1, '03) 16-34.

The article first considers the role of repetition in characterization, the nature of semantic and narrative frames and their implications for describing the implied reader of Mark, and the rhetorical strategies apparent in characterization. Then it investigates the manner in which the semantic and narrative rhetoric introduces and reinforces frequently discordant content concerning the Son of Man and Christ, and relates developments concerning the Son of Man to the Christ. It concludes that the characterization of the Christ in Mark functions to encourage the rejection of the authorial (and real) audience's deficient and at time erroneous preexisting beliefs about the Son of Man and the Christ, and the acceptance of the narrative audience's cultivated beliefs which alone ensure positive alignment with the Son of Man who will send angels to gather the elect (13:27).—D.J.H.

1578. P. M. MEAGHER, "Listen to the Spirit: Mark's Gospel. The Gospel as Literature: The Narrative Stories of Jesus Christ," *Vidyajyoti* 67 (2, '03) 134-137.

In reading Mark's Gospel it is important to honor the Evangelist's distinctive interpretation of Jesus, the narrative character of his writing, and the narrative world that he creates.—D.J.H.

1579. A. G. MURPHY, "Meditation on Mark's Gospel," *HomPastRev* 103 (5, '03) 52-57.

After tracing the theme of the disciples' superficial understanding in Mark's Gospel, the article considers the weakening effect of superficial understanding in the Gethsemane episode (14:32-42) and reflects on Mark's unrelenting focus on the cross.—D.J.H.

1580. M. NAVARRO PUERTO, "Cruzando fronteras, rompiendo estructuras. Estudio narrativo del itinerario de María de Nazaret en Mc," *EphMar* 52 (2-3, '02) 191-224.

Using the method of narrative analysis, the article traces the itinerary of Mary in Mark's Gospel with reference to Mk 3:20-35; 6:1-6; 10:28-31; 15:40-47; and 16:1-8. It notes that the character of Mary arises from the crisis provoked by Jesus in relation to his family (3:31-35) and ends as an open character at 16:1-8. While the narrator separates the role of Jesus' mother from the patriarchal structure of the Mediterranean Jewish family, he does not separate Mary (or put her against) the other women of the Gospel.—D.J.H.

1581. R. H. STEIN, "Is Our Reading the Bible the Same as the Original Audience's Hearing It? A Case Study in the Gospel of Mark?" *JournEvangTheolSoc* 46 (1, '03) 63-78. [See § 46-57.]

The intended audience of Mark's Gospel was made up of Greek speakers who did not know Aramaic and Hebrew, were unfamiliar with certain Jewish customs, possessed at least a basic knowledge of the OT and of the Jesus traditions, and were primarily hearers (rather than readers). The meaning of Mark is probably one that a first-time hearer of the text would have been able to understand. As a result complicated and obscure interpretations most probably miss the more simple meaning that Mark intended his hearers to understand.—D.J.H.

1582. [Mk 1:1-15] S. GUIJARRO, "Why Does the Gospel of Mark Begin as It Does?" *BibTheolBull* 33 (1, '03) 28-38.

The beginning of Mark's Gospel (1:1-15) has the same purpose as the beginnings of Hellenistic "lives": to show the ascribed honor of his character. According to Mark, Jesus' honor comes from his being God's Son, not from his human family or education. Through a ritual process centered upon a liminal stage of revelation and testing, the Evangelist shows Jesus' true identity as a holy man, capable of brokering God's patronage on his people.—D.J.H.

1583. G. A. KLINGBEIL, "'Up, down, in, out, through and back'. Space and movement in Old Testament narrative, ritual and legal texts and their application for the study of Mark 1:1-3:12," *EstBíb* 60 (3, '02) 283-309.

The article first considers space and movement in OT narrative, ritual, and legal texts, respectively, in order to establish distinct categories concerning the importance of space in its OT context in the belief that these categories formed the mental and literary matrix of the NT authors in their use of space in NT texts. Then it applies these categories (e.g. change of focus in the story, depiction of similar events inside a main character, making a story real) as a conceptual matrix in a pilot study of Mk 1:1–3:12. It concludes that space and movement indicators are not coincidental but represent consciously utilized literary devices.—C.R.M.

1584. R. DORMANDY, "Jesus' Temptations in Mark's Gospel: Mark 1:12-13," *ExpTimes* 114 (6, '03) 183-187.

There are five clear contrasts between the Markan temptations (Mk 1:12-13) and those in Matthew (Mt 4:1-11) and Luke (Lk 4:1-13): the subject, choice of verb ("led" or "driven"), the wilderness, the forty days, and the wild beasts. The most obvious difference among the narratives is the fact that Matthew and Luke detail the conversation between Satan/the devil and Jesus. Three explicit temptations in Mark's Gospel (8:11; 10:2; 12:13) correspond to the ones "missing" in his primary temptation narrative insofar as they parallel the three temptations in Matthew and Luke's wilderness scene.—C.R.M.

1585. D. KOTECKI, "'Nawracjacie się i wierzcie w ewangelię' (Mk 1,15) – Fundament życia chrześcijańskiego" [Repent, and Believe in the Gospel (Mark 1:15) – A Foundation of Christian Life], *CollTheol* 72 (3, '02) 33-53.

The union of these two imperatives ("repent" and "believe") in Mk 1:15 signals that repentance or conversion is a process. During this process faith must grow by setting aside everything that threatens it: fear, complete lack of loyalty or faith, doubt, cowardice, etc. Jesus' exhortation retains its force as the foundation for Christian life even for contemporary believers. Too often believers fail to achieve a theological conversion. They tend to substitute their own understanding of the gospel and God's demands for those that only a close reading of the text can highlight.—J.J.P.

1586. D. LANDGRAVE GÁNDARA, "La purificación de un leproso (Mc 1,40-45). Implicaciones sociales del proyecto de Jesús. Un análisis exegético-teológico," *EfMex* 20 (60, '02) 361-396; 21 (61, '03) 5-48.

The narrative of the healing of the leper in Mk 1:40-45 presents Jesus as the revealer of God's compassion who encounters the reality of exclusion in Israel and breaks through laws and prejudices in favor of freedom for men and women. After treating introductory matters (delimitation of the pericope, textual criticism, contexts, structures), the first installment provides a syntactical analysis, examines the structure of the pericope, traces the diachronic development of the passage, and concludes with a semantic analysis. The second installment provides the Greek text and a translation, offers detailed exegetical analyses of each verse in the Greek text, and compares Mk 1:40-45 with its parallel passages (Mt 8:1-4; Lk 5:12-16; Papyrus Egerton 2) and notes the distinctive perspectives of those texts.—D.J.H.

Mk 1:41, § 47-1445.

1587. A. ESSELBACH, "Horizontalité/Verticalité: Deux dimensions de l'espace pour une mise en discours de la foi. Une lecture sémiotique de Mc 2,1-12: la guérison du Paralytique," *SémiotBib* 108 ('02) 21-37

With particular attention to spatial dimensions, the article first presents a discursive analysis of Mk 2:1-12 under the following headings: the setting (2:1-2), four believers and the pardoned paralytic (2:3-5), the encounter with the scribes (2:6-11), and the believers and the question posed to the reader (2:12). Then it offers a narrative analysis of the passage with regard to the faith that brought the paralyzed man into Jesus' presence (2:1-5), and the invitation to move from knowing to faith (2:6-12).—D.J.H.

1588. P. ELLINGWORTH, "'To save life or to kill?' (Mark 3.4)," *BibTrans* 52 (2, '01) 245-246.

1 Maccabees 2 may well provide the background for the phrase "to save life or to kill" in Mk 3:4. If so, Jesus' words would have this sense: "If it was right for those national heroes the Maccabees to kill on the Sabbath, how much more is it right for me to heal someone on the Sabbath?"—D.J.H.

1589. J. RIUS-CAMPS, "Les variants del text occidental de l'Evangeli de Marc (IX) (Mc 5,21-6,6a)," *RevistCatTeol* 26 (2, '01) 365-383.

This installment compares cases of textual variation in Mk 5:21–6:6a found in the Western text represented by Codex Bezae (D05) and the Alexandrian text represented by Codex Vaticanus (B03).—D.J.H.

1590. J. RIUS-CAMPS, "Les variants del text occidental de l'Evangeli de Marc (X) (Mc 6,6b-31)," *RevistCatTeol* 27 (1, '02) 185-202.

The article compares textual variants in Mk 6:6b-31 that occur in the Western text as represented by Codex Bezae (D05) and in the Alexandrian text represented by Codex Vaticanus (B05).—D.J.H.

1591. [Mk 7:24-30] A. GNANADASON, "Jesus and the Asian Woman: A post-colonial look at the Syro-Phoenician woman/Canaanite woman from an Indian perspective," *Studies in World Christianity* [Edinburgh] 7 (2, '01) 162-177.

A postcolonial critique of Mk 7:24-30 would argue that it is the story not only of the Syro-Phoenician woman challenging patriarchal power and having her say but also a story that articulates relationships of domination and subordination in a colonizing setting. This requires that the text be both depatriarchalized and decolonialized by looking at the lives of Indian women and the impact of the missionary movement on their lives.—D.J.H.

1592. M. ROSIK, "Jezus i córka syrofenicjanki (Mk 7,24-30): Wyniesienie do godności dziecka Bożego (Jesus and the Daughter of the Syro-Phoenician Woman [Mk 7,24-30]: The Raising to the Dignity of God's Child)," *StudTheolVars* 40 (2, '02) 139-145.

The "dog" words in this pericope have a different (positive) meaning on the lips of Jesus than on those of the woman. This allows the Evangelist to use three different words for "child/ren" in order to demonstrate that by healing the Syrophoenician woman's daughter, Jesus raises these "dogs" to the dignity of children of God.—J.J.P.

1593. [Mk 9–10] L. T. JOHNSON, "Jesus and the little children," *Priests & People* 17 (3, '03) 102-105.

In the simple fact that Jesus "saw" children precisely as children and in particular need of care, Jesus was distinctive among the great men of antiquity and indeed among the great leaders of every age. This statement is illustrated with reference to various pericopes in Mark 9–10: the boy with the unclean spirit (9:14-29), accepting the child as accepting Jesus (9:33-37), scandal and the millstone (9:42-50), and children and the kingdom of God (10:13-16; 10:42-45).—D.J.H.

1594. A. STANDHARTINGER, "Jesus, Elija und Mose auf dem Berg. Traditionsgeschichtliche Überlegungen zur Verklärungsgeschichte (Mk 9,2-8)," *BibZeit* 47 (1, '03) 66-85.

The role of Elijah and Moses in Mk 9:2-8 has been interpreted in various ways: representatives of the Law and the Prophets, end-time prophets, or heavenly righteous figures. But their function is better understood in light of their connections with Sinai/Horeb as the mountain of God. The Markan account of the transfiguration is told from the perspective of the disciples, who not only experience the Sinai theophany but also receive a call or commission. The heavenly voice puts Jesus' preaching in the place of the divine commandments given on Mount Sinai.—D.J.H.

1595. [Mk 9:2-8] S. WILLIAMS, "The Transfiguration of Jesus Christ (Part 2) — Approaching Sonship," *Themelios* 28 (2, '03) 16-27.

This installment [see § 47-895] contends that the transfiguration of Jesus in Mk 9:2-8 parr.

is the revelation of God's decisive action in salvation history and the sign of the new dispensation of grace under the messianic lordship of Jesus Christ. In the context of the NT it constitutes the fullest revelation, under earthly conditions, of the glory (and not just the destiny) of the person of Jesus as the Son of God. At the mount of transfiguration we are at the heart of the gospel.—D.J.H.

1596. O. PRINTZ, "Quelques réflexions sur l'épilepsie à partir des récits de la guérison de l'enfant épileptique. Marc 9,14-29 et les récits parallèles de Matthieu 17,14-21 et Luc 9,37-43," *RevHistPhilRel* 82 (4, '02) 391-400.

The article considers the account of the epileptic boy in Mk 9:14-29 (cf. Mt 17:14-21; Lk 9:37-43) with attention to three fundamental questions: Where do diseases come from? (the etiological or etio-archaeological perspective); How are these diseases and what carries them to be approached? (the ethical perspective); and Do diseases have a hidden meaning? (the eschatological perspective).—C.R.M.

Mk 9:50, § 47-1563.

Mk 12:14, § 47-1571.

1597. J. E. WEIR, "Would Viagra Have Helped? A Discussion of Mark 12:18-27 from a Liberationist Standpoint," *ExpTimes* 114 (6, '03) 187-192.

The purpose of the Sadducees in Mk 12:18-27 was to entice Jesus into taking a position on resurrection so that they could then label (or libel) him as "pro-resurrectionist," powerful ammunition to use against him in a trial before the Sanhedrin where the Sadducees wielded tremendous political clout. The potency of their hypothetical case about the seven brothers who married the same woman and yet produced no children turned upon the impotence of its participants.—D.J.H.

1598. [Mk 14:3-9] K. E. CORLEY, "The Anointing of Jesus in the Synoptic Tradition: An Argument for Authenticity," *Journal for the Study of the Historical Jesus* [London—New York] 1 (1, '03) 61-72.

The article discusses scholarly theories on the transmission of the story of the anointing of Jesus, the accounts in Mark and Matthew (Mk 14:3-9; Mt 26:6-13), and the version in Luke (Lk 7:36-50). It contends that the story behind the Synoptic accounts of the unnamed woman who anoints Jesus should be considered historical primarily on the grounds of dissimilarity, and that the story probably goes back to an original shorter *chreia* that was subsequently expanded into a longer narrative in each Gospel.—C.R.M.

1599. [Mk 14:22-25] D. J. BILLY, "The Eucharist and Mark's Institution Narrative," *Spirituality Review* [St. Louis] (1, '03) 6-16.

Mark's narrative of the institution of the Eucharist (Mk 14:22-25) offers sound theological insights into the prophetic action shared by Jesus with his disciples during his last Passover meal. His account encourages the Christian community to view its own eucharistic celebration within the larger narrative of Jesus' passion, death, and resurrection.—D.J.H.

1600. [Mk 16:1-8] G. O'COLLINS, "The Empty Tomb. Reflections on the Resurrection," *America* 188 (14, '03) 13-15.

Mk 16:1-8 yields a rich commentary on the divine self-revelation conveyed by the numinous wonder of the resurrection. In dramatically reversing the situation of Jesus' death, God has transformed the human condition and led us into the light of a new day that will never end. It is only to be expected that the three women in Mark's story react with hushed astonishment.—D.J.H.

1601. G. VAN OYEN, "Het slot van Marcus in het licht van de narratieve kritiek: De tekst van Mc. 16, 1-8 teruggebracht bij de lezer (Mk. 16:1-8 in the Light of Narrative Criticism)," *TijdTheol* 43 (1, '03) 40-51.

Several narrative lines reach their climax in Mk 16:1-8. The article treats the place of the passage in the "narrative world," the characterization of the women and the young man, the relation between verses 7 and 8, and the readers. It observes that since no one character can resolve the secrecy around Jesus, the spotlight falls on the proclamation that the crucified Jesus has risen and lives; and that the only way to read the end of Mark authentically is to make the leap from implied reader to real reader.—C.R.M.

1602. A. DENAUX, "De Verrijzenisboodschap van Marcus 16" [The Resurrection Proclamation of Mark 16], *Collationes* 33 (1, '03) 5-31.

After comparing the content of Mk 16:1-20 with its parallel passages in the other Gospels (Mt 28:1-20; Lk 24:1-53; Jn 20:1-23), the article considers (1) Mk 16:9-20 as an early Christian supplement to the original Gospel of Mark; (2) Mk 16:1-8 as the original Markan ending, and its narrative and theological significance; and (3) the tradition history and historicity of the empty tomb narrative.—D.J.H.

Luke

1603. B. BYRNE, "Jesus as Messiah in the Gospel of Luke: Discerning a Pattern of Correction," *CathBibQuart* 65 (1, '03) 80-95.

In the scene describing the annunciation to Mary (Lk 1:26-38), Luke creates a pattern of "correction" that runs through the Gospel to the effect that Jesus is the (Davidic) Messiah, but not in a political sense that would pose a threat to the established civic order. This pattern can be seen in the episodes of the temptation (4:1-13) and the transfiguration (9:28-36), and emerges with particular strength in the chapters dealing with the closing events of Jesus' life and career. For Luke, effective communication of the view that Jesus was a leader who abjured violence and sought to bring peace, who was crucified as a dangerous political rebel owing to a misrepresentation of his messiahship by his enemies, was essential to the "assured" establishment of Christian identity (1:4) and to the success of the gospel in the wider Greco-Roman world.—C.R.M.

1604. S. CURKPATRICK, "Parable Metonymy and Luke's Kerygmatic Framing," *JournStudNT* 25 (3, '03) 289-307.

This study claims that Luke's unique parables only make kerygmatic sense with their Gospel framing, since they are not intrinsically kerygmatic and apart from their framing remain as ambiguous as the sketches of life they present. It treats the ambivalent character of the L parables, the interpretative impetus of Luke's parable frames, and the metonymic dissipation of reference in the L parables without their frames. It concludes that the L parables require a gospel kerygma and theological framing for their "reality-shattering" dimension, and that there is no tell-tale kerygma in the L parables that can provide leverage for a profile of the historical Jesus.—C.R.M.

1605r. G. W. FORBES, *The God of Old. The Role of the Lukan Parables in the Purpose of Luke's Gospel* [*NTA* 45, p. 160].

D. REINSTORF, "Luke's parables and the purpose of Luke's Gospel," *HervTeolStud* 58 (3, '02) 1281-1295.—The article considers the aim and methodology of the book, issues raised in its introduction, the ten parables unique to Luke that are analyzed, and the theology of the Lukan parables and their contribution to the purpose of Luke's Gospel. Forbes's main hypothesis is that Luke's parables present a vision of God that is contiguous with the portrait of God in the OT. His book makes a valuable contribution to Lukan research, especially his attempt to synthesize the themes that resonate throughout the parables into a unified whole.—C.R.M.

1606. D. HAMM, "The Tamid Service in Luke-Acts: The Cultic Background behind Luke's Theology of Worship (Luke 1:5-25; 18:9-14; 24:50-53; Acts 3:1; 10:3, 30)," *Cath BibQuart* 65 (2, '03) 215-231.

In the postexilic Jewish imagination the regular Tamid service was the primary liturgy of the Temple. The study aims to show that Luke's allusions to the daily morning and afternoon Temple service are more frequent and more fully integrated than commentators generally acknowledge, and that they contribute to Luke's larger theme of Christian discipleship as worship. It first reviews how and why Lk 24:50-53 alludes to the actions of the high priest Simeon II in Sir 50:20-21. Next it examines six other passages in Luke-Acts (Lk 1:5-25; 18:9-14; 22:19b; 23:45-47; Acts 3:1; 10) that indicate the implied author's interest in the Tamid service. Then with reference to the witness of Stephen in Acts 6–7 it suggests how these allusions to the Tamid service function as an important symbolic background in Luke's narrative theology.—C.R.M.

1607. R. J. KARRIS, "St. Bonaventure as Biblical Interpreter: His Methods, Wit, and Wisdom," *Franciscan Studies* [St. Bonaventure, NY] 60 ('02) 159-208.

After describing the nature of Bonaventure's commentary on Luke's Gospel [see *NTA* 46, p. 154; 47, p. 563] and briefly investigating his hermeneutics, the article compares Bonaventure's methods with the fifteen-step method found in G. D. Fee's *New Testament Exegesis. A Handbook for Students and Pastors* (3rd ed., 2002). Along the way it makes observations about Bonaventure's wit and wisdom, especially as articulated in his Wisdom Christology, and delves into Bonaventure's Franciscan emphases and the contemporary nature of his commentary.—D.J.H.

1608. R. J. KARRIS, "St. Bonaventure's Use of *Distinctiones:* His Independence of and Dependence on Hugh of St. Cher," *Franciscan Studies* [St. Bonaventure, NY] 60 ('02) 209-250.

St. Bonaventure utilizes thirty-six *distinctiones* in his commentary on Luke [see *NTA* 46, p. 154; 47, p. 563]. Sixteen are his creation, while he has adapted twenty from the commentary on Luke by Hugh of St. Cher (d. 1263). After discussing the meaning and use of medieval *distinctiones,* the article analyzes three representative *distinctiones* peculiar to Bonaventure's commentary (on Lk 4:30; 7:22; 18:1) to take the measure of his artistry and theology. Then it examines three representative *distinctiones* that Bonaventure has in common with Hugh of St. Cher (on Lk 4:15; 23:43; 24:18) in order to detect the personal characteristics of Bonaventure's artistry and theology in his adaptations of Hugh of St. Cher's thought.—C.R.M.

1609. J. M. MARTÍN-MORENO, "Alegría y experiencia de Dios en la obra lucana," *Manresa* 75 (294, '03) 51-68.

After tracing the theme of the experience of the Holy Spirit in Luke-Acts, the article considers various dimensions of the joy that accompanies the manifestation of the Spirit: the joy of the messianic times, praise as the expression of joy, the joy of Jesus, joy at being found worthy to suffer insults for the name of Jesus, the discernment of true joy, and the eschatological fulfillment.—D.J.H.

1610. E. MAZICH, "Geography as Narrative in Luke–Acts," *BibToday* 41 (2, '03) 95-101.

Luke's subtle but creative use of the lands and cities of Palestine and the Mediterranean basin to set the scene for his story in Luke-Acts is a fine example of the manner in which the land helps to play a formative role in NT proclamation. The article illustrates this observation with attention to the infancy narrative, Jesus' public ministry in Galilee, the journey to Jerusalem, the Jerusalem community, from Jerusalem to Antioch, Paul's missionary travels, and Paul in Rome.—C.R.M.

1611. W. A. MEEKS, "Assisting the Word by Making (Up) History. Luke's Project and Ours," *Interpretation* 57 (2, '03) 151-162.

The article examines how Luke used the tools of literary history of his own day to serve faith. It discusses the author and the eyewitnesses (Lk 1:1-4); Luke's confidence that the *logos tou theou,* the "word," "speech," or "message" of God, could not be stopped from carrying out its ordained purpose; and Luke's theme as "the Logos became story"—the story of Jesus as told in Luke's Gospel. It concludes with nine lessons that emerge from the project of the first Christian historian.—C.R.M.

1612. C. G. MÜLLER, "Leserorientierte Fragen im Erzählwerk des Lukas," *TheolGlaub* 93 (1, '03) 28-47.

Luke uses questions as a special stylistic device to support the scenic and dramatic structures of his narratives. Many of these questions are not only part of the characters' speech but also are directed to the listeners/readers in a rather pragmatic way to provoke personal answers. After briefly outlining the form of questions in the NT and commenting on questions as a means of communication, the article discusses the following examples of reader-oriented questions in Luke-Acts: Lk 1:18 and 1:34; 2:41-51; 7:18-26; 9:7-9, 18-20; "What should we/I do?" (3:10, 12, 14; 10:25; 18:18; Acts 2:37; 16:30; 22:10); and "questioning oneself to faith"—the example of the Ethiopian eunuch (Acts 8:26-40).—C.R.M.

1613. D. C. PARKER, "A Comparison between the *Text und Textwert* and the Claremont Profile Method Analyses of Manuscripts in the Gospel of Luke," *NTStud* 49 (1, '03) 108-138.

The article compares the methods and results of the Institut für Neutestamentliche Textforschung (INTF) *Text und Textwert* (*TuT*) volumes on Luke with F. Wisse's presentation of the International Greek New Testament Project manuscript profiling in his *The Profile Method for Classifying and Evaluating Manuscript Evidence* (1982). Taking Wisse's Group

1519 as a test case, it discusses Group 1519 according to Wisse, Group 1519 according to *TuT,* profiling the INTF data, refining the preliminary results, looking for new group members, Group 1519 in Mark and Matthew, the relationship between 871 and 1566, and the full manuscript profiles and the question of surplus. It concludes with fourteen specific and theoretical conclusions drawn from the study.—C.R.M.

1614. T. E. PHILLIPS, "Reading Recent Readings of Issues of Wealth and Poverty in Luke and Acts," *CurrBibRes* 1 (2, '03) 231-269.

This survey of scholarship on issues of wealth and poverty in Luke and Acts presents representative examples of how each of the two dominant reading strategies (positing historical readers or a symbolic function for possessions) has been employed by critical scholars. After addressing a popular reading (R. J. Cassidy), it considers the ecclesiastical reader (H.-J. Degenhardt); the persecuted reader (W. Schmithals); the financially secure reader (an emerging consensus—e.g. R. J. Karris, W. Stegemann); the financially secure God-fearer (D. P. Seccombe); the hostile, self-regarding reader (T. E. Schmidt); the residential reader (J. Koenig); the (metaphorically) enslaved reader (K.-J. Kim); the ascetic reader (S. R. Garrett); the postapostolic reader (Phillips); the sensitive contemporary reader (M. Prior); the eschatological reader (J. O. York); possessions as symbolic of one's person (L. T. Johnson); and possessions as symbolic of commitment to social structures (D. B. Kraybill and D. M. Sweetland).—C.R.M.

1615. P. TOMSON, "Luke-Acts and the Jewish Scriptures," *Analecta Bruxellensia* [Brussels] 7 ('02) 164-183.

In his twofold work, Luke gives full expression to his insight that the church and its message are based on the Jewish Scriptures. Referring to these Scriptures in their Greek translation, Luke takes care to mention Moses along with the prophets, shows how the Law of Moses is observed by Jesus and the apostles, and gives much attention to God-fearing non-Jews who keep the minimum requirements of the apostles' decree in sympathy with Judaism. In Luke's presentation, the community of the followers of Jesus the Messiah is to be understood in the perspective of the ongoing history of Israel.—D.J.H.

1616. M. TURNER, "The Work of the Holy Spirit in Luke-Acts," *WordWorld* 23 (2, '03) 146-153.

After noting that most interpreters hold that Luke regards the gift of the Spirit to believers exclusively as a prophetic/charismatic empowering for service and mission to those who are already "saved," the article outlines the strengths of this majority view—Luke's "Spirit of prophecy" as a *donum superadditum,* discusses two important false antitheses often introduced by this interpretation, and reexamines in more detail the relation of the gift of the Spirit to Luke's soteriology. It concludes that for Luke the Spirit as the power of salvation and the Spirit as the Spirit of prophecy are one and the same.—C.R.M.

1617. H. C. VAN ZYL, "The soteriological meaning of Jesus' death in Luke-Acts. A survey of possibilities," *VerbEccl* 23 (2, '02) 533-557.

After reviewing the data used to support the view that Luke-Acts does not accord salvific meaning to the death of Jesus, the study examines the full spectrum of how Jesus' death is presented in Luke-Acts: the death of Jesus as divine necessity; whether Jesus' death is only a prelude to his exaltation; Jesus as martyr, righteous sufferer, and Suffering Servant; Jesus' death as participation in the chaos at the center of the world; and Jesus' death as a memorial of expiation of sins. It concludes that there is a growing tendency in Lukan scholarship to assign to Jesus' death a more positive soteriological meaning in and of itself.—C.R.M.

1618. P. WARGNIES, "Théophile ouvre l'évangile (Luc 1-4)," *NouvRevThéol* 125 (1, '03) 77-88.

If it may be assumed that the Gospel of Luke addresses Christians of pagan origin through "Theophilus," the question arises why Jewish realities set against a rich scriptural background are so concentrated in Luke 1–4. The article aims to show how Luke has constructed the opening chapters of the Gospel so that his prospective readers are gradually able to discern the extent to which their access to salvation realizes the hope to which Scripture pointed, which is fulfilled in the Jesus they have begun to discover.—C.R.M.

1619. [Lk 1:1–3:6] C. K. ROWE, "Luke and the trinity: an essay in ecclesial biblical theology," *ScotJournTheol* 56 (1, '03) 1-26.

The essay aims to broaden the way in which the exegetical necessity of trinitarian theology has frequently been understood in the post-Enlightenment period by offering an exegetical-theological interpretation of the birth-infancy narrative in Luke 1–2 and exploring its implications for exegesis in the opening scene in the body of the Gospel (3:1-6). It focuses on two titles/names given to Jesus (κύριος and σωτήρ) with their respective OT echoes and background and on the way in which these titles/names function within the narrative. It contends that attention to the question of the identity of God in the narrative of Luke-Acts compels us to speak in trinitarian terms.—C.R.M.

1620. [Lk 1:26-38] M. PATELLA, "Seers' Corner: Nazareth," *BibToday* 41 (2, '03) 102-107.

After describing the topography of Nazareth, the article discusses the site of the Basilica of the Annunciation and the Greek church near a living spring there.—D.J.H.

1621. [Lk 1:39-80] H. GRATA, "Marie rencontre Elisabeth," *Christus* 50 (198, '03) 169-175.

With reference to various parts of Lk 1:39-80, the article reflects on the encounter between Mary and Elizabeth as two believing, humble, and open women who describe and confirm their experiences of the word of God.—D.J.H.

1622. [Lk 1:46-55] V. R. STEUERNAGEL, "Doing Theology with an Eye on Mary," *EvangRevTheol* 27 (2, '03) 100-112.

With reference to the Magnificat (Lk 1:46-55) and other texts concerning Mary (Lk 1:26-56; 2:41-52; Jn 2:1-8; Mk 3:31-35; Jn 19:25-27; Acts 1:14), the article constructs a picture of Mary the theologian, who sees her life from the perspective of God's history with his people.—C.R.M.

Lk 1:46-55, § 47-1635.

Lk 1:52, § 47-1864.

Lk 1:54, § 47-1843.

1623. J. L. GERGOLET, "Lc 2, 1-20: Ensayo de análisis narrativo," *Revista Bíblica* [Buenos Aires] 64 (3-4, '02) 175-192.

After providing the full Spanish text of Lk 2:1-20, the article presents narrative analyses of its four parts: the census (2:1-5), the birth of Jesus (2:6-7), the shepherds and the angels (2:8-14), and the visit of the shepherds to the manger (2:15-20). It concludes with a "vision of the whole."—D.J.H.

Lk 4:1-13, § 47-1584.

1624. [Lk 6:27-38] L. SCHOTTROFF, "Vom Mut, Gott nachzuahmen: Feindesliebe und Schuldenerlass," *BibKirch* 58 (2, '03) 83-90.

In Lk 6:27-38 the themes of love of enemies and lending/forgiveness of debts are linked together as ways of imitating God's example. The article places these themes in the context of the broader Lukan teachings about love of enemies, its active character, nonviolent resistance, debts and their remission, and imitating God.—D.J.H.

1625. J. T. MENDONÇA, "O espaço como categoria cristológica em Lc 7,36-50," *Didaskalia* 33 (1-2, '03) 121-137.

After identifying the house of Simon the Pharisee and the city as the major geographical spaces in Lk 7:36-50, the article considers the use of various prepositions to denote space in the passage, the various movements associated with Jesus, the boundary between pure and impure, and the significance of the perfumed ointment.—D.J.H.

Lk 7:36-50, § 47-1598.

1626. [Lk 9:12-17] W. C. K. POON, "Superabundant Table Fellowship in the Kingdom: The Feeding of the Five Thousand and the Meal Motif in Luke," *ExpTimes* 114 (7, '03) 224-230.

After noting that the account of the feeding of the five thousand in Lk 9:12-17 is sandwiched between two episodes concerned with Jesus' identity (9:7-9 and 9:18-20), this investigation of why the feeding miracle is a "decisive revelation" for Luke first presents a close reading of the pericope. Then it examines Luke's treatment of food and drink elsewhere in the Gospel. It contends that the feeding miracle is the feast of which all the others reported by Luke are but reflections insofar as it is a prefiguring of the messianic banquet. It is possible that the primary forward reference of the feeding story in Luke is not so much the Last Supper as it is the resurrection appearance on the Emmaus road (24:13-35).—C.R.M.

Lk 9:28-36, § 47-1595.

Lk 9:37-43, § 47-1596.

1627. J. A. LOUBSER, "What is Biblical media criticism? A media-critical reading of Luke 9:51-56," *Scriptura* 80 ('02) 206-219.

Biblical media criticism takes a holistic view of the role of the oral and manuscript media employed in the production of texts. After some theoretical considerations on text and medium, the article first identifies the communication technologies available to Luke (oral communication, scribal practices, primary manuscript culture, intermediate manuscript culture).

Then it attempts to identify these modes of orality/literacy in Lk 9:51-56, examines the oral hermeneutics of this text, and reflects on the hermeneutical implications of reading a text from a media-critical point of view.—C.R.M.

Lk 9:58, § 47-1824.

1628. [Lk 10:25-37] J.-Y. Baziou, "Quand le salut vient à l'Église par l'étranger," *Spiritus* [Paris] 170 ('03) 45-54.

After noting that all the great figures of the Bible are wounded heroes, the article reads the parable of the Good Samaritan in Lk 10:25-37 in light of the patristic identifications of the Samaritan as Christ and the inn as the church, and reflects on their implications for the church's mission vis-à-vis marginal persons today.—D.J.H.

1629. [Lk 10:25-37] A. Lacocque, "L'herméneutique de Jésus au sujet de la loi dans la parabole du bon Samaritain," *ÉtudThéolRel* 78 (1, '03) 25-46.

The parable of the Good Samaritan in Lk 10:25-37 offers an important exegetical key for understanding the Torah in the thought of Jesus. The priest and the Levite represent a certain method of interpretation to which the lawyer in the story is sympathetic, but it is rejected by the Lord. Although the Samaritan is the polar opposite of the priests and other moral authorities of the people, he demonstrates an understanding of the Law marked by the principle of the superabundance of love. Far from being "lawless," he radicalizes the range of the Torah by refusing any restrictive definition of the "neighbor." In 10:37 the lawyer appears to have been convinced by Jesus, which means he must call into question his fundamental options in a process moving from confusion to reorientation.—C.R.M.

1630. J. A. Filemoni-Tofaeono, "Marthya: Her Meneutic of His Story. A Reflection on Luke 10:38-42," *Pacifica* [Suva, Fiji] 28 ('02) 73-88.

This reading of Lk 10:38-42 from the perspective of cultural hermeneutics shows that the story of Martha and Mary highlights the dilemma that women of Oceania face as they attempt to navigate the stormy waters between tradition and modernity. It concludes that all of us, men and women, are in some sense a combination of both figures ("Marthya").—D.J.H.

Lk 11:2-4, § 47-1789.

Lk 11:16, § 47-1565.

Lk 11:29-32, § 47-1565.

1631. [Lk 13:10-17] M. Moya and H. Renard, "Il les guérissait tous," *Spiritus* [Paris] 170 ('03) 55-67.

After placing Jesus' healing actions in their social and cultural contexts, the article presents a literary analysis of the account of the healing of the crippled woman in Lk 13:10-17 with particular attention to its concentric structure. Then it considers the woman's situation and the obstacles it posed to Jesus, and reflects on the liberation of the crippled woman in the context of other Lukan texts and of human existence today.—D.J.H.

Lk 14:34, § 47-1563.

1632. [Lk 16:1-15] R. DORMANDY, "Unjust Steward or Converted Master?" *RevBib* 109 (4, '02) 512-527.

This new reading of the parable in Lk 16:1-9 considers it in light of the wider Lukan literary context and suggests that it ought to be known as the parable of the rich man converted. It discusses the presuppositions that we bring to the text, assumptions about the relative worthiness of the master and the steward, failure to see the parable in light of Lukan teaching for rich people generally, and links between the parable and the sayings that follow it (16:10-15). The irony displayed in the parable is consistent with Jesus' teaching elsewhere in Luke and with the message that Luke wishes to convey to his wealthy friend Theophilus.—C.R.M.

1633. [Lk 16:19-31] D. WARDEN, "The Rich Man and Lazarus: Poverty, Wealth and Human Worth," *Stone-Campbell Journal* [Joplin, MO] 6 (1, '03) 81-93.

The article first considers the relation between history and fiction in the parable of the rich man and Lazarus in Lk 16:19-31. Next it examines the unfolding of the story with attention to its two major parts (an introductory narrative followed by a dialogue) to determine what they contribute to the parable's purpose. Then it explores the point or the application of the parable. It concludes that the point of the parable is that what is exalted among human beings is an abomination in the sight of God.—C.R.M.

1634. A. DAGRON, "'Il n'y a que cet étranger . . .' Lc 17, 11-19," *SémiotBib* 108 ('02) 39-46.

Utilizing an interview format, the article offers comments on the episode of the ten lepers in Lk 17:11-19. It shows how the healing brings about a separation in the group of lepers. While nine are simply purified, one "sees" himself cured.—C.R.M.

1635. [Lk 18:1-8] S. CURKPATRICK, "A Parable Frame-up and Its Audacious Reframing," *NTStud* 49 (1, '03) 22-38.

Luke's parable of the audacious widow (Lk 18:2-5) has clear resonances with the Gospel's themes of inclusion and justice for liminal ambiguous persons, yet the dissonance between the parable and its immediate frame (vv. 1, 6-8) effectively silences the parable's dramatic implications [see § 46-1629]. The article demonstrates that while Luke has constructed a first literary interpretation of the parable, Luke's reading need not determine all subsequent readings. Within the Gospel there is an abundance of material on the themes of just, inclusive relationships that can create alternative, integral readings of the parable, for example from Luke's Magnificat (1:46-55), in continuity with Luke's use of the widow tradition.—C.R.M.

1636. B. E. REID, "A Godly Widow Persistently Pursuing Justice: Luke 18:1-8," *BibRes* 45 ('00) 25-33.

While Lk 18:1 and 6-8 seem to be secondary interpretive layers, 18:2-5 is probably closer to the parable that Jesus told. In that parable neither the judge nor the widow conform to accepted stereotypes. The judge is unjust and impious, while the widow acts in an uncharacteristically forceful way. It is the widow, not the negative figure of the judge, who is cast in the image of God and presented as an example for the disciples to emulate. Godly power is present in apparent weakness. At the end the judge remains as ungodly and shameless as ever, but the widow achieves one small victory for justice.—D.J.H.

1637. J. S. Croatto, "La elaboración lucana de la alegoría de la viña de Isaías 5, 1-7 (Lucas 20, 9-19)," *Revista Bíblica* [Buenos Aires] 64 (3-4, '02) 193-204.

After noting the two "vineyard" parables in Isaiah (5:1-7; 28:23-29), this article considers the Lukan reception in Lk 20:9-19 with particular attention to whether it is a parable or an allegory, and to the Lukan midrash on Isa 5:1-7. Finally it discusses the allegory of the vineyard in 4Q500 1 and in *Targum Jonathan* of Isa 5:1-7, respectively.—D.J.H.

Lk 20:22, § 47-1571.

Lk 22:43-44, § 47-1445.

1638. [Lk 23:39-49] D. Liberto, "To Fear or not to Fear? Christ as *Sophos* in Luke's Passion Narrative," *ExpTimes* 114 (7, '03) 219-223.

The account of the crucifixion of Jesus in Lk 23:39-49 varies greatly from the other two Synoptic accounts (Mt 27:38-56; Mk 15:33-41). The paper argues that Luke in chapter 23 and throughout Luke-Acts presents to his readership the correct attitude with regard to death. Luke omits a quotation from Psalm 22 and instead quotes from Psalm 31, because he wants to portray a Jesus, who like the *sophos* in Hellenistic literature, is calm in the face of death. The dialogue of the two criminals is the key to understanding that Luke is providing a midrash on the psalm. In this way Luke can contrast the teaching of Jesus and the OT on death with that of the philosophers.—C.R.M.

1639. [Lk 24:12-35] J. Read-Heimerdinger and J. Rius-Camps, "Emmaous or Oulammaous? Luke's Use of the Jewish Scriptures in the Text of Luke 24 in Codex Bezae," *RevistCatTeol* 27 (1, '02) 23-42.

After noting that in place of the familiar Emmaus at Lk 24:13 Codex Bezae has Οὐλαμμαοῦς, which is to be identified as Bethel where Jacob had his dream of a ladder between heaven and earth (see Gen 28:10-22), the study discusses variant readings in the text of Lk 24:12-35 in Codex Bezae (D05) and in Codex Vaticanus (B03), the purpose of Luke 24, the disciples' partial comprehension, historicizing modifications in the Alexandrian text, the implications of the parallel of Jacob's dream, the sixty stadia of Lk 24:13, and the identity of Cleopas (Cephas/Peter). It argues that the Bezan text draws on traditional Jewish exegesis of the Genesis account of Jacob's dream to establish a parallel with the story of the two disciples and relies on the metaphorical meaning of the language, especially of names, to communicate a theological message. By contrast the Alexandrian text uses language in a more literal way to tell the story as a factual account in which the Jewish context of the participants in the encounter is not immediately apparent. The Jewish point of view of Codex Bezae suggests an early date for its writing. Its account was altered by later readers who did not understand the intricacies of the Jewish reading of the Scriptures or the subtlety of the exegetical methods employed.—C.R.M.

Lk 24:13-35, §§ 47-1626, 2039.

John

1640. J. Beutler, "Die Ehre Gottes und die Ehre der Menschen im Johannesevangelium," *GeistLeb* 76 (2, '03) 83-91.

After surveying the uses of the terms δόξα/δοξάζω and τιμή/τιμάω in John's Gospel, the article focuses on passages where there is a choice between the glory/honor of God and the glory/honor of human beings (e.g. Jn 5:41-44; 8:30-59; 12:20-43). Then it traces the theme of the "glorification" of Jesus in various parts of John's Gospel, with particular attention to the farewell discourses in chapters 13–17 and 21.—D.J.H.

1641. Y.-M. BLANCHARD, "Lumière et ténèbres dans la tradition johannique," *Transversalités* [Paris] 85 ('03) 103-117.

The frequent occurrences of the word "light" (τὸ φῶς) not only constitute a "red thread" in the Johannine writings but also provide a possible key to understanding Johannine Christology and anthropology. The article focuses on the "light" imagery in the Gospel's Prologue (1:1-18), in the encounter with Nicodemus (3:1-21), and in the proclamation of Jesus as the "light of the world" (chaps. 8–12). It concludes with general reflections on the symbolic significance of "light" in the Fourth Gospel.—D.J.H.

1642. H. BOERSMA, "A New Age Love Story: Worldview and Ethics in the Gospel of John," *CalvTheolJourn* 38 (1, '03) 103-119.

When we look at John's Gospel as part of God's larger narrative of love, we find that the Fourth Gospel opens up a worldview that invites us to enter into the story of Israel and Jesus, and so into the new age where love is the basic ground rule—involving human beings in God's project of restoring and bringing to fulfillment his good creation. Participation in the new age love story means adopting a celebratory worldview and so partaking in God's restoration of the created order.—D.J.H.

1643. J. A. CABALLERO, "El discípulo amado en el evangelio de Juan," *EstBíb* 60 (3, '02) 311-336.

The article considers the various disadvantages that ensue when one does not identify the beloved disciple of the Fourth Gospel with John, the son of Zebedee. After laying out the problem of the identity of the beloved disciple and the classical solution, it evaluates recent positions on the issue by L. Devillers, J. Winandy, and M.-É. Boismard. Then it examines Jn 19:25-27 as the key passage for clarification of the question. It concludes with observations on the concept of authorship in antiquity and on the thematic unity of the rest of the passages in the Fourth Gospel where the beloved disciple is mentioned.—C.R.M.

1644. H. CAZELLES, "Johannes. Ein Sohn des Zebedäus, 'Priester' und Apostel," *IntKath Zeit/Communio* 31 (5, '02) 479-484.

The article provides literary and historical evidence for the thesis that John the Son of Zebedee and beloved disciple was a Jewish priest with roots in Jerusalem.—D.J.H.

1645. J. C. DAS NEVES, "A Verdade Em S. João," *Didaskalia* 33 (1-2, '03) 19-33.

Truth is a major theme in John's Gospel and 1 John. After noting some of the major conclusions reached by I. de la Potterie in *La vérité dans Saint Jean* (2 vols., 1977), the article traces the theme of truth through John's Gospel and 1 John with particular attention to Jesus as the revealer and revelation of truth.—D.J.H.

1646. P. ELLINGWORTH, "Hints About the Structure of John's Gospel," *BibTrans* 51 (2, '00) 214-219.

The article notes various hints regarding the structure of John's Gospel from the language that John uses: indications of time, indications of place, introduction of a new character, expressions marking a beginning or an end, a new kind of writing, a "punch line," a question, and the word οὖν.—D.J.H.

1647. P. Ellingworth, "Translating *Oun* in John's Gospel," *BibTrans* 51 (1, '00) 135-143.

After noting that the traditional translation "therefore" by no means fits all occurrences of οὖν in John (191 times), the article considers how standard translations of different types treat it. Then it presents the results of a study of each occurrence of οὖν in John. It concludes that in John οὖν is primarily a discourse marker.—C.R.M.

1648. T. Hägerland, "John's Gospel: A Two-Level Drama?" *JournStudNT* 25 (3, '03) 309-322.

The article first critiques J. L. Martyn's and R. E. Brown's views that John's Gospel consists of two parallel and intertwined stories—a surface story about Jesus, and a subsurface story about a religious community. It contends that there are no parallels in antiquity to the two-level drama that Martyn and others have tended to see in the Fourth Gospel. Then it considers the narrative sections of John and judges that they show no trace of an intention to tell anything else than Jesus' life. It concludes that the Gospel itself does not exhibit any desire to present a history of the Johannine community.—C.R.M.

1649. R. Metzner, "Vollmacht im Johannesevangelium," *NovTest* 45 (1, '03) 22-44.

The article discusses the theo-logical accent of ἐξουσία in the Fourth Gospel, Jesus' authority over the cross, Jesus and "the ruler of this world," the authority of the divine gift, Jesus' authority to forgive sins, the authority of knowledge, the authority of love, and the origin of the Johannine ἐξουσία concept. It argues that the Johannine concept of authority participates in the salvation terminology of the Fourth Gospel and represents a deepening of the Synoptic tradition. The Evangelist perceives an authorizing structure within the community of Father, Son, and believers. All authority is based in God. The Son receives the Father's glory, love, knowledge, and their life-giving power and allows believers to share in them. Authority in its Johannine sense is a mark of divine love and a basic category of Johannine theology.—C.R.M.

1650. F. J. Moloney, "The Gospel of John and Evangelization," *Josephinum Journal of Theology* [Columbus, OH] 10 (1, '03) 19-32.

The article first surveys the Fourth Gospel's narrative shape with respect to evangelization and shows that its simple structure opens out into a more enticingly subtle use of the story of Jesus as a "rhetoric of persuasion." Then it sketches the way the storyteller uses some of the major Johannine characters to evangelize a believing community: the Samaritan woman, the man born blind, Martha and Mary, and Mary Magdalene and Thomas. The Fourth Gospel was written to address the problems faced by believers who lived in the period of the absence of Jesus. The author accepted that they believed without seeing, and he blessed them and asked them to go on believing and to deepen their faith.—C.R.M.

1651. F. J. Moloney, "Raymond Brown's New *Introduction to the Gospel of John:* A Presentation—And Some Questions," *CathBibQuart* 65 (1, '03) 1-21.

At his death in 1998 a new *Introduction to the Gospel of John* from R. E. Brown was in an advanced state of preparation. The article first discusses Brown's views on the Johannine tradition and its story, the influences that formed the Johannine tradition, and Johannine theology. Then it describes Moloney's activity in editing and updating Brown's manuscript. Finally it asks "What's new in the new *Introduction*?" and reflects on several areas where Brown seemed to have been moving in new directions regarding the interpretation of John's Gospel.—D.J.H.

1652. A. RAKOTOHARINTSIFA, "Chronique johannique II," *ÉtudThéolRel* 78 (1, '03) 79-95.

This installment [see § 44-999] in a survey of recent publications (in various languages) on Johannine literature first considers three collective works and three monographs on John's Gospel. Then it deals with two commentaries and six monographs on Revelation, as well as three books on apocalyptic and the Johannine tradition and one on *Acts of John*.—D.J.H.

1653. C. E. ROMÁN, "Implicaciones morales de la justicia en el Nuevo Testamento desde el Evangelio de Juan," *Theologica Xaveriana* [Bogotá] 52 (4, '02) 615-640.

In order to approach the idea of justice in the NT, the article starts from the thematic categories in John's Gospel and explores their content from the perspective of the Johannine signs. Then it considers NT expressions concerning satisfaction by blood, the postpaschal kerygma, and forgiveness of sins, as well as their meaning in current economic discourse.—D.J.H.

1654. T. SÖDING, "Inkarnation und Pascha. Die Geschichte Jesu im Spiegel des Johannesevangeliums," *IntKathZeit/Communio* 32 (1, '03) 7-18.

While the preexistence and incarnation of Jesus the Son of God was part of early Christian faith (see 2 Cor 8:9; Phil 2:6-11), only John's Gospel presents a preexistence Christology (see 1:1-18; 1:30; 8:58). As the hermeneutical-christological metatext of the whole Gospel, Jn 1:1-18 clarifies the Johannine understanding of Jesus' preexistence and incarnation in terms of revelation. Its statements about the Word becoming flesh (1:14a) and the manifestation of God's glory in Jesus (1:14b) provide the hermeneutical key to the Christology of John's Gospel. The question facing John's readers is whether they can believe that the Son of God whose miracles and discourses are reported by John actually became human, died for our sins, and was raised from the dead.—D.J.H.

Jn, §§ 47-1697, 1860.

1655. L. M. NUTU, "The Seduction of Words and Flesh and the Desire of God: A Poststructuralist Reading of John 1:1, 14 and *The Pillow Book*," *BibInt* 11 (1, '03) 79-97.

The article approaches Jn 1:1 and 14 from a poststructuralist perspective (drawing on J. Derrida, R. Barthes, and others) and connects these verses with P. Greenway's film *The Pillow Book* (1995) with the intention of reading afresh the incarnation of the Word in the former and the inscription of the flesh in the latter. By paying attention to the seduction of word(s) and flesh, the dynamics of speech and writing, and the desire of God, it investigates the relationship between text and image, and between text, image, and reader, and exposes the ocular-erotic character of reading. In the incarnation God desires our flesh as much as we desire his Word. The Word desires our flesh as an inscription of himself, whose glorious radiance can be beheld (Jn 1:14b); becoming text is the means of seduction.—C.R.M.

1656. J. T. DENNISON, "Symmetries of Equivalence: Logos and Theos in John 1:1-2," *Kerux* [Lynnwood, WA] 18 (1, '03) 29-36.

Jn 1:1-2, when viewed grammatically, structurally, staircase-paradigmatically, chiastically, concentrically, and parallelistically, states that Jesus of Nazareth, the incarnate Logos (see Jn 1:14), is God, since he is the Logos whom John declares to be θεός.—D.J.H.

1657. D. J. MACLEOD, "The Creation of the Universe by the Word: John 1:3-5," *BiblSac* 160 (638, '03) 187-201. [See § 47-941.]

The article discusses the Word's relationship to the universe in general (Jn 1:3-4a) and to humankind in particular (1:4b-5), respectively. These verses assert that the λόγος or Word is (1) the creator of everything in the universe; (2) the ground, giver, and sustainer of all life; (3) the medium of all divine self-disclosure; and (4) the nemesis of Satan and all the forces of evil in this world.—C.R.M.

1658. [Jn 1:14] I. JESUDASAN, "Word Made Flesh," *Third Millennium* [Rajkot, Gujarat] 6 (1, '03) 64-73.

Jn 1:14 reports as a historical fact that "the word was made flesh." The word could become flesh only if it was possible for the flesh also to become word once again. Just as the word had to become flesh to dwell among enfleshed intelligent beings, so the flesh had to become word again in order to dwell in and as the soul of all unspiritual flesh.—D.J.H.

Jn 1:14, § 47-1655.

1659. C. BENNEMA, "Spirit-Baptism in the Fourth Gospel: A Messianic Reading of John 1,33," *Biblica* 84 (1, '03) 35-60.

The phrase ὁ βαπτίζων ἐν πνεύματι ἁγίῳ in Jn 1:33 is a programmatic statement for Jesus' ministry of revelation and cleansing people by means of the Spirit. This concept is rooted in Jewish messianic traditions about a messiah who would judge, restore, and cleanse Israel by means of his Spirit-imbued word. To baptize with the Holy Spirit describes the process of entering into salvation and remaining in it.—D.J.H.

1660. [Jn 1:35-51] J. CALLOUD, "Quatrième évangile: Jésus et ses disciples. La fonction christique," *SémiotBib* 109 ('03) 3-25.

The article examines successively the three scenes that portray the constitution of the group that will accompany Jesus in Jn 1:35-51: from John to Jesus—the first two disciples and the question of place (vv. 35-39); Andrew, Simon Peter, and Jesus—the question of the Christ/Messiah (vv. 40-42); and Philip and Nathanael—"you will see still better things" (vv. 43-51). Attention is given to what these sequences communicate about space, language, and time.—C.R.M.

1661. J. N. RHODES, "'What do you want from me?' (John 2.4)," *BibTrans* 52 (4, '01) 445-447.

A fairly literal, yet idiomatic translation of the expression τί ἐμοὶ καὶ σοί in Jn 2:4 that has been largely overlooked is "What do you want from me?" This is a rendering that fits well in a wide range of contexts and can readily convey suspicion, reluctance, or hostility.—C.R.M.

1662. T. T. TARHEMBE, "Jesus and the Samaritan Woman: A Model of Dialogue with the 'Other' (Jn 4:5-29)," *East Asian Pastoral Review* [Quezon City] 40 (1, '03) 44-61.

Jesus' encounter with the Samaritan woman in Jn 4:5-29 broke down the boundary or wall that separated Jews and Samaritans. He penetrated the frontier of the "other" and entered into an intimate relationship by which he stayed and dined with the Samaritans. In dialogue we must be prepared to risk our status, dignity, and even lives in order to effect change.—D.J.H.

1663. D. E. FREDRICKSON, "Living as Gods on Our Skin. The Vigil of Pentecost and Pentecost Sunday (John 7:37-39)," *WordWorld* 23 (2, '03) 210-215.

Desire is the only concept capable of holding together the great building blocks of Johannine theology: Spirit, faith, and the glorified (that is, crucified) Jesus. In this context the article explores various aspects of Jn 7:37-39: pleasure in thirst, rivers flowing out of the empty parts of our innards, and our real divinity.—D.J.H.

1664. [Jn 8:8-9] T. WASSERMAN, "The Patmos Family of New Testament MSS and Its Allies in the Pericope of the Adulteress and Beyond," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-59.

This article examines the genetic relationships among 34 manuscripts suspected of being related because of a peculiar shared reading in John 8:8b-9a: "he wrote on the ground the sins of each. . . ." After describing the discovery of the Patmos family, it discusses the selection of the manuscripts for examination, the selection of pericopes (Mt 19:13-26; Mk 11:15-26; Lk 13:34–14:11; Jn 6:60–7:1; 7:53–8:11), method of analysis and classification, results of the quantitative analysis, conclusions from the quantitative analysis, manuscript classification, and *Text und Textwert* data. It concludes that the manuscripts do not all belong to the same family with a common reconstructable archetype, although a number of distinct families that do depend on common archetypes are present.—C.R.M.

1665. [Jn 11:1-44] F. MANZI, "Christus 'verus homo Lazarum flevit amicum'. Apporto biblico sul segno della risurrezione di Lazzaro," *EphLiturg* 117 (1, '03) 53-95.

After considering the place of Jn 11:1-44 in the liturgy and looking at the text from anthropological and christological perspectives, the article shows how the resurrection of Lazarus is a sign not only for the eyewitnesses and readers (and hearers) of the Gospel but also for Jesus. The death and resurrection of Lazarus serve as signs of Jesus' death and resurrection, and the episode highlights Jesus' consciousness of being the Son of God in connection with the themes of the prayer of thanksgiving and discernment. It concludes with a reflection on the "logic" of revelation through signs.—D.J.H.

Jn 12:1-8, § 47-1598.

Jn 12:24, § 47-1845.

1666. [Jn 13–17] S. T. POTGIETER, "'n Johannese Ekklesiologie? (A Johannine Ecclesiology?)," *VerbEccl* 23 (2, '02) 502-515.

Certain theological concepts in the farewell discourses of Jesus in Jn 13–17 are systematized and may be identified as the unique characteristics of a group of people described in the passage as "Jesus' own." They are depicted as a communion of faith, love, service, joy and peace, prayer, teaching, and unity as well as a community of the Holy Spirit and of mission. Such a portrayal corresponds to the characteristics of a 1st-century Mediterranean family. A normal relationship between a father and his son is activated when analogical references are made to God as Father and Jesus as Son. Through a process of spiritual birth normal people receive the status of children of God as well as the unique features that set them apart from the world, in opposition to whose hostility they live an alternative lifestyle.—C.R.M.

1667. T. Veerkamp, "Der Abschied des Messias. Johannes 13–17," *Texte & Kontexte* [Berlin] 25 (95-96, '02) 1-95.

The article first discusses the language of the Fourth Gospel with particular attention to the translation of Jn 13–17. Then it offers a translation of and commentary on the Johannine farewell discourses according to the following outline (with numerous subsections): questions and answers (13:1–14:31), explanations (15:1–17:1a), and the question of the Messiah (17:1b-26). The text is approached in terms of a "political criticism" of the Fourth Gospel that seeks to identify the politics proposed by the text; the interests it serves; whether its means are suitable or not; the ideological, political, and social consequences of its positions; and what it is responsible for and what it is not.—C.R.M.

1668. P. R. Choi, "I am the Vine: An Investigation of the Relations between John 15:1-6 and Some Parables of the Synoptic Gospels," *BibRes* 45 ('00) 51-75.

Jn 15:1-6 has verbal and thematic links to several Synoptic parables: the vineyard and the tenants (Mt 21:33-40 parr.), the four fields (Mt 13:19-23 parr.), the net and the weeds (Mt 13:47-50; 13:37-43), and judgment (Mt 3:10-12 par.; Mk 11:12-14, 20-22: etc.). Through the parable of the vine and the branches in Jn 15:1-6, John condenses the Synoptic parables dealing with growth and bearing fruit on the one hand, and the parables dealing with indiscriminate proliferation and elimination on the other hand, into one poignant synthesis.—D.J.H.

Jn 15:1-11, § 47-1570.

1669. T. Söding, "Die Einheit der Liebe. Joh 17 auf dem Ökumenischen Kirchentag 2003 in Berlin," *BibKirch* 58 (2, '03) 120-126.

In light of the first ecumenical *Kirchentag* held in Berlin in May 2003, the article examines John 17, one of the guiding texts of the ecumenical movement. Jesus' desire that "they may all be one" (v. 21) is actualized for John insofar as the Fourth Gospel recognizes the (Synoptic) witness of Peter even while preserving the special truth claim of the beloved disciple.—C.R.M.

1670. O. F. Tveit, "John 17 and the Unity of the Believers. A Prayer for Identity through Relations," *TidsTeolKirk* 74 (1, '03) 3-20.

The article considers some readings of John 17 with regard to the ecumenical movement, the prayer of John 17 in the narrative context of the Fourth Gospel, relation and identity—the performative words of prayer in 17:20-23, and the impact and relevance of John 17 for the task of the ecumenical movement. It concludes that the identity of believers is always granted to them in Christ, and that to "be one" is a matter of a relationship of a certain quality: love.—C.R.M.

1671. [Jn 19:5] C. E. Hill, "A Notice of Corrections in Standard Editions of Two Johannine Manuscripts," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-4.

The article reports on three minor errors in standard printed editions of two fragments of

Johannine manuscripts based on an examination of the texts at the Ashmolean museum in Oxford. In P^{90} (P. Oxy. 3523) the *nomen sacrum* at Jn 19:5 should read ΙΗΣ, not simply ΙΣ. At 2 Jn 2 in 0232 (P. Antinoopolis 12), αληθεια should end with a ν; and the τ in μιστον in v. 8 should of course be a θ.—C.R.M.

Jn 19:25-27, § 47-1643.

1672. A. Moreno García, "Manos y dedos: hacia la comprensión de los merismos en la perícopa tomasiana de Jn 20,19-31," *EstBíb* 60 (4, '02) 523-542.

After considering what lies behind the "hand and finger" merism in Jn 20:19-31, the article considers the Johannine context of this merism, focuses on the figure of Thomas as the incredulous Christian, and reflects on how the merism and Thomas fit into the trinitarian structure of Christian faith according to John.—D.J.H.

Acts of the Apostles

1673. L. Alexander, "Mapping Early Christianity. Acts and the Shape of Early Church History," *Interpretation* 57 (2, '03) 163-173.

The article employs the concept of mental maps in order to illuminate some of the larger patterns and conceptual structures implicit in Acts and the ways they in turn have shaped our own approach to Christian origins. The discussion unfolds under the following headings: "And so we came to Rome," center and periphery, the local and regional map, and the road map. It suggests that the concept of the church as a social network or an interlocking web of social networks offers a way of mapping early Christianity that conforms to our literary sources and is also consistent with Luke's focus on the apostles and their associates, whose crisscrossing journeys link the local congregations with each other and with their symbolic center in Jerusalem.—C.R.M.

1674. J. B. Green, "The Book of Acts as History/Writing," *LexTheolQuart* 37 (3, '02) 119-127.

The inability of the narrative of Acts to divulge satisfying and conclusive answers to the historical questions posed to it in the last century is a consequence of badly framed questions. Recent work in the philosophy of history might help us better to understand the nature of Acts as history, mediate between competing views of the historical and theological agendas of the narrative, and breathe fresh life into theological and religiously significant readings of biblical narrative.—C.R.M.

1675. P. Richard, "The Pluralistic Experiences of the First Christian Communities according to the Acts of the Apostles," *Dei Verbum* [Stuttgart] 62-63 ('02) 24-31.

The article [see § 47-954] presents a rapid survey of Acts focusing on the pluralism introduced by Luke from the beginning: the founding roots of pluralism in the churches (Acts 1:1–2:41; A.D. 30), the twelve apostles' testimony in Jerusalem (2:42–5:42; A.D. 30-32), from Jerusalem to Antioch—from the Jewish world to the Gentiles (6:1–15:35; A.D. 32-48), from Antioch to Rome—the acts of Paul (15:36–28:15; A.D. 48-60), and Paul's definite break with Jewish ethnocentricity and the universal triumph of the gospel (28:16-31; A.D. 60).—C.R.M.

Acts, §§ 47-1606, 1609–1612, 1614–1617, 1788, 1826.

1676. V. S. POYTHRESS, "Translating λέγω in Acts 1:3," *WestTheolJourn* 64 (2, '02) 273-278.

In Acts 1:3, the phrase λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ is rendered "speaking of the things pertaining to the kingdom of God" by the KJV (cf. NKJV and NASB), while the RSV (cf. NIV) reads "speaking of the kingdom of God." λέγω typically means not "speak (about)" but "say, tell," with the object provided by the accusative in Greek. "Speak" in English (as opposed to "say") actually translates not λέγω but λέγω τὰ. Thus nothing has dropped out of the RSV translation, which is superior to the KJV because the effective doubling of "about" has been eliminated.—C.R.M.

1677. J. ROCHETTE, "Regard et guérison, présence nouvelle du Christ à son Église dans la 'diaconie de l'apostolat' (Ac 1,25)," *NouvRevThéol* 125 (2, '03) 205-222.

The apostolic διακονία (Acts 1:25) defines the mission of the apostles and their collaborators (including the Seven) as narrated in Acts. Its origin and legitimacy are to be found in its proximity to Jesus' public ministry from John's baptism to Jesus' ascension (1:22). The same visual density that characterizes the narration of the latter event (1:9-11) reappears in the healing of the cripple by Peter and John (3:1-10). It is this powerful presence of the Lord that the apostolic διακονία manifests elsewhere in Acts.—C.R.M.

1678. G. J. LEEPER, "The Nature of the Pentecostal Gift with Special Reference to Numbers 11 and Acts 2," *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 6 (1, '03) 23-38.

The article first discusses Numbers 11 and Acts 2, respectively, as foundational texts for Pentecostal theology. Then it considers their implications for the Pentecostal view of the gift of the Spirit with respect to vocational empowerment, separateness from conversion-initiation, observable signs, and universal availability.—C.R.M.

1679. D. HAMM, "Acts 4:23-31—A Neglected Biblical Paradigm of Christian Worship (Especially in Troubled Times)," *Worship* 77 (3, '03) 225-237.

Acts 4:23-31 is Luke's only description of the Christian assembly at prayer and of the content of that prayer, and it offers nothing less than a paradigm of liturgical prayer. After considering the literary form of the passage, the article discusses the community address to God the creator (4:24b-25), the carefully crafted pesher (4:25b-27), the petition (4:29-30), the creation of *koinonia* (4:32-35), and the consequences of the passage for liturgical theory and practice.—C.R.M.

1680. [Acts 6–7] N. H. TAYLOR, "Stephen, the Temple, and Early Christian Eschatology," *RevBib* 110 (1, '03) 62-85.

The study attempts to discern the historical Stephen's position regarding the Temple within the broader context of early Christian eschatology. It treats historicity, Hellenists and Hebrews (Acts 6:1-6), the date of Stephen's death, the account of Stephen's martyrdom in 6:12–8:1, sources, Stephen's speech (7:2-53), Stephen and the theology of Luke, Stephen and the Temple, and Stephen and early Christianity. The climate of heightened eschatological tension and defensiveness of the Temple precipitated by Caligula's intended desecration of it in A.D. 40 would provide a context in which intra-Hellenistic Jewish conflicts might escalate to the proportions reflected in the Stephen narrative.—C.R.M.

1681. [Acts 6:12–8:1] S. CURKPATRICK, "The Spectre of Stephen and the Haunting of *Acts,*" *JournHighCrit* 9 (1, '02) 16-30.

The article uses the Stephen episode in Acts 6:12–8:1 to argue that Acts can be read against its own rhetoric to make explicit an inscribed memory of some early traumatic events and tensions—a possibility emerging from tensions in the text. At least two uncomfortable memories emerge: first, an uneasy memory for contemporaries of the writer—the murder of Stephen; and second, an ineluctable memory concerning some early Christian evaluations of Judaism. Acts has retained a haunting memory of internal schism, culminating in murder and persecution.—C.R.M.

Acts 8:14-25, § 47-2029.

1682. A. E. ARTERBURY, "The Ancient Custom of Hospitality, the Greek Novels, and Acts 10:1-11:18," *PerspRelStud* 29 (1, '02) 53-72.

After describing and defining hospitality (Greco-Roman, Jewish, Christian) in antiquity with attention to its vocabulary, the article highlights some remarkably detailed hospitality encounters between a guest and host in the Greek novels, and examines the three separate manifestations of hospitality found in Acts 10:1–11:18. It concludes that according to this passage God used the custom of hospitality to convert Cornelius' household, Peter, and the Jewish Christian leadership.—C.R.M.

1683. [Acts 10:1–11:18] P. A. JIMÉNEZ, "The Spirit Told Me To Go: A Hispanic Homiletic Reading of Acts 11:12," *Apuntes* [Dallas, TX] 23 (1, '03) 28-34.

The conversion of Cornelius and his household (Acts 10:1–11:18) was a turning point in the process by which Christianity went from a Palestinian sect to a worldwide religion. This crucial biblical story of the first non-Jewish Christian community to be accepted by the church can teach us how to live in community even in a time of cultural diversity and strife.—C.R.M.

1684. [Acts 13:1–28:31] P. H. REARDON, "Homing to Rome: The *Aeneid* and the Acts of the Apostles," *OneChrist* 38 (1, '03) 45-55.

After noting resemblances between Acts and Virgil's *Aeneid,* the article first comments on the *Aeneid* and Rome and the role of geographical symbolism in Luke's theology. Then it offers an analysis of Acts, beginning with Paul's first missionary journey (Acts 13:1–14:28), under the aspect of the story's intended destination, Rome, and its affinity with the *Aeneid.* Finally it observes that the case of the healing of Aeneas by Peter in Acts 9:32-35 shows a subtle connection to the Rome-ward motif of Acts even outside of the narration of the journeys of Paul.—C.R.M.

1685. J. J. KILGALLEN, "Hostility to Paul in Pisidian Antioch (Acts 13,45)—Why?" *Biblica* 84 (1, '03) 1-15.

In order to explain the change in mood and atmosphere at Antioch of Pisidia according to Acts 13:44-45 in comparison with the joy and success of the story narrated in 13:13-43, the article considers the definition of ζῆλος, the sense of τὸν λόγον τοῦ κυρίου, the occurrence of τὰ ἔθνη, the term οἱ Ἰουδαῖοι, the content of the "word of the Lord," the contextualization of οἱ Ἰουδαῖοι, and οἱ Ἰουδαῖοι defined by ζῆλος. It concludes that in 13:44-45 Luke recounts the conflict raised by the offer of salvation to the Gentiles (i.e. the forgiveness of sins and justification by God), and depicts the intensity of the conviction of "the Jews" (a religious rather than an ethnic term) inclined to hostile persecution for the sake of preserving their heritage.—C.R.M.

1686. H. Ponsot, "Peut-on encore parler de 'concile' de Jérusalem? À propos d'Ac 15 et de la chronologie paulinienne," *RevBib* 109 (4, '02) 556-586.

After reviewing the problem of the relation between Acts 15 and Galatians 2, the article first considers the treatment of the question about circumcision in Acts 15:1-11 and the Apostolic Decree in 15:12-29, respectively. It contends that Acts 15 combines two different meetings that both took place in Jerusalem, but at different times with different people (in A.D. 37 to deal with the issue of circumcision, and in A.D. 52 or 53 to deal with the question of table fellowship between Jewish and Gentile Christians). Next it treats Luke's literary project as outlined in Lk 1:1-4 and highlights Acts 6–7 and Acts 18, respectively, as additional examples of Luke's association of chronologically separate events in his narrative. Then it examines Paul's point of view with attention to the information in Galatians 2, Paul's visits to Jerusalem, chronological information relative to Paul's activities, and the incident at Antioch. Finally it proposes a new chronology of Paul's career that omits a visit by him to Jerusalem in A.D. 49.—C.R.M.

Acts 16–20, § 47-1691.

1687. D. A. Reed, "Acts 17:16-34 in an African Context (An Assessment from a N. Atlantic/Western Perspective)," *AfricJournEvangTheol* 22 (1, '03) 87-101.

After comments on African biblical hermeneutics, the essay reviews the outline of the Areopagus speech in Acts 17:16-34, presents a brief history of North Atlantic/western readings of it in the 20th century, and considers African interpretations of the same text. By and large western scholars are concerned only with historical questions connected with the Areopagus speech, while African interpreters seek out the practical meaning of the text.—C.R.M.

1688. N. A. Mundhenk, "A note on Acts 17.24," *BibTrans* 53 (4, '02) 441-442.

All of the main English translations render κόσμος in Acts 17:24 as "world" rather than "universe." For ongoing translation programs it would be good to make sure that in this verse God creates the whole universe.—C.R.M.

1689. [Acts 19:1-7] A. Ash, "John's Disciples: A Serious Problem," *RestorQuart* 45 (1-2, '03) 85-93.

The article seeks to explain the episode about the twelve at Ephesus who had received John's baptism (see Acts 19:1-7) in the light of Luke's overall scheme. After considering the gift of the Holy Spirit in Acts, the article discusses the gift of the Spirit in Acts 19:1-7, and reflects on the portrayal of John the Baptist in Luke-Acts. Luke seeks to show that these followers of John the Baptist had to be rebaptized in order to be in relationship to Christ and be invested with the gift of the Holy Spirit.—D.J.H.

1690. R. Strelan, "Acts 19:12: Paul's 'Aprons' Again," *JournTheolStud* 54 (1, '03) 154-157.

The article suggests that Paul wore the σουδάρια καὶ σιμικίνθια (see Acts 19:12) not in his workshop as the traditional view would have it but in the σχολή. Passages from Apuleius, Suetonius, Quintilian, and others suggest that the *sudarium* worn around the neck was part of the uniform of an orator. The *semicinctium* appears to be nothing more than a thinner version of the *cinctium,* or what the Greeks knew as a ζώνη ("girdle" or "belt"). Paul wore the accepted dress of an orator, the *sudarium* and the *semicinctium,* in the hall of Tyrannus where he debated, dialogued, and taught (Acts 19:9-10). People wanted access to that particular clothing (19:12) because the voice and the stomach/genital area of a holy man were considered bodily areas of special power.—C.R.M.

1691. R. P. THOMPSON, "'Say it ain't so, Paul!' The Accusations against Paul in Acts 21 in Light of his Ministry in Acts 16–20," *BibRes* 45 ('00) 34-50.

The accusations against Paul in Acts 21 reflect a point of view or perspective concerning Paul's ministry after the Jerusalem council that runs counter to the Lukan narrative perspective in Acts 16–21. The accusations function in the narrative to throw the whole issue of the identity of the people of God into potentially creative tension. The essay explores the validity of this thesis by examining the accusations within the Acts narrative and more specifically within chapter 21, assessing recent interpretations of the accusations against Paul, and exploring the intratextual links between the accusations of chapter 21 and chapters 16–20.—C.R.M.

1692. D. P. BÉCHARD, "The Disputed Case Against Paul: A Redaction-Critical Analysis of Acts 21:27–22:29," *CathBibQuart* 65 (2, '03) 232-250.

After noting that scholars have tended to concentrate on the speech Paul delivers in Acts 22:1-21 in isolation from its narrative setting, the article demonstrates that a close reading of 21:27-40 and 22:22-29 provides important clues for understanding the critical function of this episode in relation to the trial narrative that follows it. It discusses ambiguities in the narrative, extrinsic references to Paul's arrest, and the author's redaction of the narrative account of the Temple incident. It concludes that the author intended his edited account of Paul's final public appearance in Jerusalem (21:27–22:29) to function as a programmatic introduction to the trial narrative that follows.—C.R.M.

1693. [Acts 24:10-21] D. HOGAN, "Paul's Defense: A Comparison of the Forensic Speeches in Acts, *Callirhoe,* and *Leucippe and Clitophon,*" *PerspRelStud* 29 (1, '02) 73-87.

The article first examines trial speeches in Chariton's *Callirhoe,* Achilles Tatius' *Leucippe and Clitophon,* and Acts 24:10b-21 and 26:2-29 in order to determine whether they conform to the model of forensic speeches in ancient rhetorical manuals as preserved by Quintilian. Then it considers the way the speeches function within their narrative frameworks. It concludes that the speeches in Acts roughly conform to the forensic speeches outlined by Quintilian, and that they fit into trial scenes that serve to convince the auditor that Paul is unmistakably innocent.—C.R.M.

Acts 26:2-29, § 47-1693.

1694. [Acts 27:13–28:6] G. PARTOENS, "Acts 27-28 in the Preface to Prudentius's First *Liber contra Symmachum,*" *VigChrist* 57 (1, '03) 36-61.

The preface to Prudentius' first *Liber contra Symmachum* offers a highly idiosyncratic interpretation of Acts 27:13–28:6 (vv. 7-44), which applies the biblical events allegorically to very specific moments during the 4th and possibly early 5th centuries (vv. 45-89). The poet's adaptation of the story of Acts in several essential aspects testifies to the liberty Prudentius sometimes took in presenting and interpreting the content of Holy Scripture.—C.R.M.

EPISTLES—REVELATION

Epistles (General)

1695. C. A. SMITH, "The Consequences of the Increase in and the Changed Role of Letter-Writing for the Early Church," *IrBibStud* 24 (4, '02) 146-174.

The paper first discusses factors that prevented the ancient Greco-Roman world from embracing a written and especially a letter-writing culture: low literacy, lack of mass education, unavailability of economical writing materials, extensive use of personal messengers, absence of a postal service, the nonpedagogical nature of 6th-century B.C. philosophy, and preference for oral over written communication. Next it notes factors that caused movement toward a written culture: public writings and the polis, the Sophists and education, the conquests of Alexander the Great, the availability of writing materials, and rhetoric and epistolary handbooks. Finally it considers the consequences of the movement from an oral culture to a hybrid oral-written culture for the early church with reference to the Pauline letters.—C.R.M.

Paul

1696. G. S. ADAMSEN, "Omskærelsen hos Paulus. En epangelisk (sic) og kristologisk tolkning (Circumcision in Paul. An epangelic [sic] and christological interpretation)," *TidsTeolKirk* 74 (1, '03) 21-35.

After juxtaposing Paul's circumcision of Timothy (Acts 16:1-3) with his refusal to allow Titus to be circumcised (Gal 2:3-5), the article explores the connection of circumcision to God's promises and baptism. Circumcision is the seal of Abraham's righteousness that was reckoned to him because he believed God's promises (Rom 4:9-12). It is owing to these promises that circumcision is a true benefit (3:1-2). The promises concern Christ (15:8-9; Gal 3:16). Circumcision is also interpreted positively as a type of baptism (Col 2:11-15). Thus understood in the light of God's promises and christologically, circumcision is antithetical to any legalistic interpretation or demand (Rom 2:25-29; Gal 2:3-5).—C.R.M.

1697. S. BRETON, "Christianisme: Paul ou Jean?" *Esprit* [Paris] (2, '03) 66-78.

Rather than regarding Paul and John as contradictory or in opposition, it is better to view them as complementary. While Paul stressed the critical function of the cross, John emphasized life in God and in Christ as marked by "being in" and "abiding."—D.J.H.

1698. R. BURNET, "L'anamnèse: structure fondamentale de la lettre paulinienne," *NTStud* 49 (1, '03) 57-69.

Taking as its starting point P. Bonnard's insight that *anamnesis* is a fundamental structure of the Pauline letters, the article shows that this theme is so prominent in Paul's letters that it can be called a preoccupation, explores the functions of this motif in Paul's letters, and considers its role in Paul's letter-writing activity and theology. It concludes with Bonnard that Paul letters are *anamnesis* and celebration.—D.J.H.

1699. W. S. Campbell, "Significant Nuances in Contemporary Pauline Interpretation," *IrBibStud* 24 (4, '02) 184-200.

The essay seeks to outline the significant changes in Pauline interpretation that have taken place over the last half century and assess the current situation. It considers work by W. D. Davies, J. Munck, J. C. Beker, E. P. Sanders, J. D. G. Dunn, D. Boyarin, etc. It concludes with a sketch of our new image of Paul in his 1st-century context.—C.R.M.

1700. A. de Mingo, "San Pablo y las mujeres," *Moralia* [Madrid] 26 (1, '03) 7-29.

Investigation of Paul's letters and Acts indicates that women played an active role in early Christianity. Paul never forbade the participation of women (concretely through prophecy) in the Christian assembly. But due to the mentality of his time he considered it dangerous for women to prophesy with uncovered hair. Paul's attitude toward women was much more open than the restrictive approach found in the Deuteropauline literature.—D.J.H.

1701. P. Ellingworth, "Translating *Kosmos* 'World', in Paul," *BibTrans* 53 (4, '02) 414-421.

After general comments on the meaning of κόσμος in the ancient world and in the NT, the article observes that translators need to consider which of the occurrences of κόσμος in Paul can be naturally rendered by a single expression in their own language and which require a different translation. Then it examines the strategies adopted by the more recent European language translations in rendering κόσμος, paying particular attention to attempts to make clear whether κόσμος refers to the universe, the earth, human beings and angels, humanity as a whole, etc.—C.R.M.

1702. T. Engberg-Pedersen, "Stoisk og paulinsk menneskesyn — ligheder og forskelle" [The Stoic and Pauline View of Humankind — Similarities and Differences], *NorskTeolTids* 104 (1, '03) 29-34.

The article first discusses four similarities between a Stoic and a Pauline understanding of human beings: the role of cognition in the determination of "the good" and "salvation," the role of conversion to the true understanding, the moral-psychological consequences of converting to the true understanding, and the ethical content of those consequences. Then it considers a number of Pauline distinctives (Paul dramatizes and personifies, creates images, ritualizes, embodies), which all fall in the general category of myth, that may explain why Paul's discourse was efficacious in generating groups of people who saw themselves as a "new creation," while the discourse of Stoicism did not have the same effect.—C.R.M.

1703. M. Fœssel, "Saint Paul, la fondation du christianisme et ses échos philosophiques," *Esprit* [Paris] (2, '03) 79-84.

A Jew by birth, a Greek by culture, and a Roman citizen, Paul appears as the depository of a unique synthesis. His letters constitute something like an "essence of Christianity" in which Paul opens up a new economy of salvation founded on a logic of gift. Various aspects of his thought have been taken up by philosophers throughout history.—D.J.H.

1704. M. Gruber, "Paul's theology and spirituality of the body," *Theology Digest* [St. Louis] 50 (1, '03) 19-25.

On the basis of key texts in Paul's letters and other NT writings, the article develops four theses on a Christian spirituality of the body: The body is a gift; it is meant to be given away; involvement on behalf of the wounded body is required; and the hope of the resurrection of the body is based on Jesus' tormented and awakened body as the enduring sign of love's victory over suffering. [The German original appeared in *Theologie der Gegenwart* 44 ('01) 264-273.]—D.J.H.

1705. F. J. Matera, "To Preach As Paul Preached," *NewTheolRev* 16 (2, '03) 37-47.

The article considers who empowered Paul to preach (God through the revelation of his Son), why he preached (to lead people to faith and salvation), what he preached (Christ's death and resurrection, and God's saving righteousness), and how he preached (with rhetoric and the word of the cross).—D.J.H.

1706. J.-C. Monod, "Destins du paulinisme politique: K. Barth, C. Schmitt, J. Taubes," *Esprit* [Paris] (2, '03) 113-124.

The political interpretations of Paul by Barth (1886-1968), Schmitt (1888-1985), and Taubes (1923-87), while proceeding from Protestant, Catholic, and Jewish traditions, respectively, marked a certain rupture vis-à-vis classical or tranquil readings of Paul. The article first considers the works of Barth (the "slingshot"), Schmitt and the *katechon* (an anti-philosophy of history?), and Taubes (the end of the Law and the universal people). Then it reflects on topics that arise out of reading their works together.—D.J.H.

1707. J. Murphy-O'Connor, "Pauline Studies," *RevBib* 110 (1, '03) 135-140.

Descriptions and evaluations of five recently published books on Paul and his writings: L. Thurén, *Derhetorizing Paul* (2000); K. J. O'Mahony, *Pauline Persuasion* (2000); B. Dodd, *Paul's Paradigmatic "I"* (1999); H. H. D. Williams, *The Wisdom of the Wise* (2001); and M. Quesnel, *Paul et les commencements du christianisme* (2001).—D.J.H.

1708. K. Nürnberger, "Paul's concept of salvation - culmination of an evolutionary process," *Scriptura* 80 ('02) 226-258.

After discussing the historical evolution of the covenant-law paradigm in the OT, the article analyzes the relation of faith and obedience in Paul's theology (with attention to its intricacies and inconsistencies), which represents the most elaborate form of the inversion of the covenant-law paradigm in the NT. Then it considers how Paul's stance was modified by his disciples. Paul's theology can be seen as the peak of an evolutionary movement that already began to decline during Paul's own career.—C.R.M.

1709. M. Perman, "Do the 'Works of Law' Include 'Works of Love'?" *StulosTheolJourn* 10 (1-2, '02) 51-75.

After sketching the traditional understanding of "works of the law" (good moral dispositions and behavior done with right motives), the article first discusses a growing misunderstanding of the phrase (legalism) and summarizes the arguments that support the traditional view. Then it considers the most significant contemporary alternatives to the traditional view: the nationalism of J. D. G. Dunn, the legalism of D. Fuller, and the redemptive history of S. J.

Hafemann. It concludes that the traditional view is sound and that the new understandings are simply recycled versions of alternatives that have been put forth ever since the Reformation.—C.R.M.

1710. R. L. PLUMMER, "A Theological Basis for the Church's Mission in Paul," *WestTheol Journ* 64 (2, '02) 253-271.

The most promising theological basis for the mission of the church in Paul's letters can be found in his references to the gospel. Paul speaks of the gospel as a dynamic entity that propelled both him (an apostle) and the churches (as gospel-created and gospel-empowered entities) into the further spread of God's word. The Pauline emphasis on "word" harmonizes well with the broader NT themes of "Spirit" and "command" as a theological basis for the church's mission. A proper understanding of the church's theological basis for mission aids in explaining the discontinuity of missionary activity between the OT and the NT.—D.J.H.

1711. J. PRASAD, "'Walking in Newness of Life' (Rom 6:4). Foundations of Pauline Ethics," *Jeevadhara* 32 (192, '02) 476-489.

After preliminary observations about the undisputed Pauline letters and the mixture of doctrine and exhortation in them, the article discusses the founding principles of Paul's ethics. It treats the indicative and the imperative, the question as to why there should be imperatives at all, Christian freedom (from the Law, sin, the flesh), the law of the Spirit, fulfilling the Law through love, liberty and love, and virtues and vices. It concludes that the "walking in newness of life" that is Pauline ethics is a living in Christ, energized by the Spirit, that seeks to do the will of God.—C.R.M.

1712. R. PUIGDOLLERS I NOBLOM, "Classificació i datació de les glosses en les col·leccions de Cartes Paulines," *RevistCatTeol* 26 (2, '01) 229-266.

The study presents some classification and dating criteria for the possible glosses or interpolations that have been identified in the Pauline epistles. After discussing three collections of Pauline letters and the existence of glosses or interpolations, the first installment treats retouchings by the compiler of the seven-letter collection (2 Cor 1:1c; 1 Cor 1:2c; 1:16), and twenty-four glosses or interpolations in the ten-letter collection (1 Thess 5:1-11; 4:9-12; 2:15-16; 1:10b; Phil 3:1b–4:4a; 4:8-9; 1 Cor 4:16-17; 10:33–11:1; 15:9-10; etc.).—C.R.M.

1713. R. PUIGDOLLERS I NOBLOM, "Classificació i datació de les glosses en les col·leccions de Cartes Paulines (continuació)," *RevistCatTeol* 27 (1, '02) 43-66.

This installment of an attempt to establish criteria for the classification and dating of glosses or interpolations in the Pauline epistles treats glosses or interpolations in the thirteen-letter collection (Rom 16:25-27; 2:16; 6:17b; 16:16b-20a; Phil 1:1c; 1 Cor 7:21b; Phil 2:21; Gal 6:6; 6:18b; Rom 13:1-7; Rom 15:4; 1 Cor 6:9b), interpolations after the thirteen-letter collection (1 Tim 2:11-15a; 1 Cor 14:34-35; Eph 1:1b), and glosses or interpolations that are difficult to date (1 Cor 15:39-41; 15:56; Rom 5:6-7). In summary, the first collection of seven original letters (ca. A.D. 70-80) was touched up by the compiler. The collection of ten letters (ca. A.D. 90-110) added several themes: Paul as model, Paul as former Pharisee, the "perfect," healing charisma, miracles, new eschatological interpretation, and the husband as head of the wife. The thirteen-letter collection (ca. A.D. 120) added further themes, including the gospel of Paul, the model of doctrine, bishops and deacons, submission to civil authorities, etc. The text was further revised around A.D. 180-200 with anti-Montanist interpolations.—C.R.M.

1714. J. Punt, "Paul, hermeneutics and character: Implications for Scripture and identity," *Scriptura* 79 ('02) 122-142.

The paper first considers Pauline perspectives on identity (where identity is about the sociocultural formation of groups of people) in relation to their embeddedness in 1st-century scriptural communities and focuses on the relation between hermeneutics and identity in Pauline thought rather than on what constitutes the content of Christian identity according to Paul. Then it reflects on the place of enscripturalized identity in South African Christian communities today.—C.R.M.

1715. P. Ricoeur, "Paul apôtre. Proclamation et argumentation. Lectures récentes," *Esprit* [Paris] (2, '03) 85-112.

With reference to some recent books on Paul (by S. Breton, A. Badiou, J. Taubes, G. Agamben, etc.), the article first considers "lines of rupture" in Paul's epistles (Romans, Galatians, etc.) that proclaim the risen Christ. Next it explores in the aporetic character of Pauline discourse the reasons for the transition between the declarative moment and the argumentative moments in the letters. Then it tries to unravel the multiple lines of reinterpretation in terms of argumentative strategies. Finally with reference to the NT Epistles it raises the question of a canon within the canon.—D.J.H.

1716. G. Theissen, "Urkristet etos — en syntes av biblisk och grekisk tradition" [Early Christian Ethos — A Synthesis of Biblical and Greek Tradition], *SvenskTeolKvart* 79 (1, '03) 2-12.

Early Christian ethics is a synthesis of biblical command-ethics (directed toward the neighbor) and Greek insight-ethics (based on human autonomy). After discussing the two approaches, the article shows how Paul combines command- and insight-ethics for discerning and doing God's will. Then it explains how the Sermon on the Mount (Mt 5–7) joins command and autonomy in dealing with desire and tradition, human social control, and material dependence. [In the same fascicle (pp. 13-15) E.-L. Grantén compares A. Nygren's concept of *agape*-ethics and Theissen's love-ethics.]—D.J.H.

1717. S. Turner, "The Interim, Earthly Messianic Kingdom in Paul," *JournStudNT* 25 (3, '03) 323-342.

Despite the opinions of many scholars in recent times, 1 Thess 4:13-18 and 1 Cor 15:22-28 are best interpreted as evidence that Paul believed in an interim, earthly, messianic kingdom. This kingdom does not (as earlier scholars assumed) include a resurrection of the unjust at its end, as Paul thought that only Christians were to be resurrected. Although this kingdom is not mentioned often, Paul's thought is reasonably consistent on this matter and there is no contradiction with other elements of his theology.—D.J.H.

1718. A. G. van Aarde, "Die 'evangelie' van Paulus (The 'gospel' of Paul)," *VerbEccl* 23 (2, '02) 516-532.

For Paul, the gospel of Christ is God's power for the re-creation of humankind. The truth of the gospel is that humans do not need to seek salvation in anything transient. A material relationship exists between Paul's gospel and the historical Jesus' subversive wisdom. The center of the gospel is that God sends Jesus who through his death and resurrection terminates the old dispensation and inaugurates the new. The response required by Paul's gospel is to accept and live by it, which is what Paul calls "faith."—D.J.H.

1719. M. ZETTERHOLM, "Judar och hedningar i den tidiga kristendomen" [Jews and Gentiles in Early Christianity], *SvenskTeolKvart* 79 (1, '03) 22-30.

According to G. Theissen, Christianity can be interpreted either as a parallel, a widening, or a transformation of Judaism. Taking Theissen's view that Paul creates an antithetical relationship between two separate religions as a point of departure, the article presents an alternative way of analyzing the data that takes into account the complex sociopolitical situation of the Roman empire. It suggests that Christianity up to the Jewish War was a Jewish, messianic movement with Gentile adherents. Thus Paul never created a dichotomy between "Judaism" and "Christianity," but rather was involved in an inter-Jewish debate over the salvation of Israel—and the Gentile nations.—C.R.M.

Paul, §§ 47-1478, 1686, 2048.

Romans, 1–2 Corinthians

1720. P. BONY, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations," *EspVie* 112 (66, '02) 13-18.

This introduction to a reading of Romans [see §§ 47-995, 1000, 1002, 1004, 1726–1727, 1730, 1733–1734] focusing on the transformation that the gospel effects in the relationships between Israel and the nations first places the topic in the context of new scholarly approaches to Judaism contemporary with Paul and of new appreciations of justification by faith without the works of the Law according to Paul. Then it discusses the original addressees of Paul's letter to the Romans: the occasion, the reason, and the history.—D.J.H.

1721. R. PENNA, "La questione della *dispositio rhetorica* nella lettera di Paolo ai Romani: confronto con la lettera 7 di Platone e la lettera 95 di Seneca," *Biblica* 84 (1, '03) 61-88.

The arrangement of Paul's letter to the Romans has sometimes been interpreted in light of the *dispositio rhetorica* of speeches according to the ancient rules of the *ars bene dicendi.* This article compares Romans with two ancient letters of similar length—Plato's 7th letter, and Seneca's 95th letter, draws conclusions about the freedom of arrangement in the letters, and finds in Seneca's letter some illumination about the significance of the connection between the first and second parts of Romans.—D.J.H.

Romans, § 47-1758.

1722. W. A. BENWARE, "Romans 1.17 and Cognitive Grammar," *BibTrans* 51 (3, '00) 330-340.

From the viewpoint of cognitive grammar, the asyndetic relation of the two prepositional phrases in Rom 1:17 (ἐκ πίστεως εἰς πίστιν) leads to an interpretation whereby a trajector δικαιοσύνη θεοῦ "moves" between a source (πίστις) and a goal (πίστις). The idiom is best interpreted as "begins in faith(fulness) and ends in faith(fulness)," or "faith(fulness) from beginning to end."—D.J.H.

1723. C. L. QUARLES, "From Faith to Faith: A Fresh Examination of the Prepositional Series in Romans 1:17," *NovTest* 45 (1, '03) 1-21.

After surveying interpretations of ἐκ πίστεως εἰς πίστιν in Rom 1:17, the article examines other occurrences of the construction and seeks to establish criteria for establishing the best interpretation. It notes that the two most likely interpretations are that the construction expresses (1) the view that revelation of the righteousness of God originated with the faithfulness of Christ and results in the faith of the believer, and (2) the position (proposed by John Chrysostom) that the revelation of the righteousness of God extends from the faith of the OT believer to the faith of the NT believer. It concludes that the balance of evidence favors the second view.—D.J.H.

1724. [Rom 1:24-32] B. J. Malina, "The New Testament and homosexuality? Part 2: The traditions influencing Paul's thinking in Romans 1," *VerbEccl* 23 (2, '02) 393-407.

This installment [see § 47-998] deals with the Israelite and Judean traditions behind Paul's language about same-gender sexual relations in Rom 1:24-32, reflects on the meanings available to Paul, and notes the influence of the Ten Commandments on Rom 1:29-32. It concludes that Paul used the category "contrary to nature" to cover all behaviors in Israel that were anomalous and punishable by death or by God in God's own way. It also notes that from the perspective of the 21st century Paul's perspectives, if taken consistently, do not make sense.—D.J.H.

1725. E. Tamez, "The Challenge to Live as Resurrected: Reflections on Romans Six and Eight," *Spiritus* [Baltimore, MD] 3 (1, '03) 86-95.

The challenge to live as resurrected is a challenge to Christian persons and communities to walk according to the Spirit and to live a liberating spirituality. Taking Romans 6 and 8 as its starting point, the article reflects on the liberating action of the Spirit leading to resurrection, God becoming present in history through those who live as resurrected, and the challenge of living as resurrected.—D.J.H.

Rom 6:4, § 47-1711.

1726. [Rom 8] P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Isräel et les nations," *EspVie* 113 (74, '03) 20-29.

This installment [see § 47-1004] first considers the organization of Paul's song of hope in Romans 8 according to the following rhetorical outline: exordium and proposition (8:1-2), narration (8:3-4), proof (8:5-17), refutation (8:18-30), and peroration (8:31-39). Then it considers some Pauline theological themes that are prominent in Romans 8: the cross as the foundation of hope; between the flesh and the spirit—the victory in progress; under the Spirit's guidance the goal will be attained; the inheritance of God's children—being perfectly conformed to the Son of God; the sufferings of a childbirth; and according to God's plan (8:28-30).—D.J.H.

Rom 8, § 47-1725.

1727. [Rom 9–11] P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations, Le mystère d'Israël (Rm 9 – 11)," *EspVie* 113 (75, '03) 10-15; (76, '03) 13-20; (77, '03) 17-25.

The first installment on Romans 9–11 [see § 47-1726] introduces Paul's treatment of the mystery of Israel with reference to its theological character, place in the letter, and coherence. Then it focuses on the introduction to the discourse in Rom 9:1-5, which concerns the gifts given (and not retracted) by God to Israel and Paul's anguish over the rejection of the gospel by his fellow Jews. The second installment describes the concentric structure of Rom 9:30–10:21, and provides expositions of each major section: the exordium (Rom 9:30–10:3)—the stumbling of Israel; the christological argumentation (10:4-17); and the peroration (10:18-21)—Israel's responsibility and the inversion of the positions of Israel and the nations. The third installment first considers Rom 11:1-32 as a concentric reflection under the heading "an opened future": "God has not rejected his people" (11:1-10); whether "the others" have any hope (11:11-24); and "all Israel will be saved" (11:25-32). Finally it treats Rom 11:33-36 as a peroration in hymnic form.—D.J.H.

1728. F. Mussner, "'Leben aus Toten' (Röm 11,15)," *TrierTheolZeit* 112 (1, '03) 74-79.

After reviewing the opinions of various commentators regarding the meaning of ζωὴ ἐκ νεκρῶν in Rom 11:15, the article argues that the great vision of the resurrection of the whole house of Israel in Ezek 37:1-14 stands in the background of Paul's prophecy of the eschatological salvation of Israel in Rom 11:15. Then it takes issue with the interpretations of Rom 11:26b proposed by F. W. Maier and D. Zeller, respectively.—D.J.H.

1729. T. Ziglar, "Understanding Romans 11:26: Baptist Perspectives," *Baptist History & Heritage* [Jefferson City, TN] 38 (2, '03) 38-51.

After considering the purpose of Paul's letter to the Romans and the place of Abraham in it, the article focuses on how Rom 11:26 has been interpreted by four Baptist scholars: M. Erickson, G. Beasley-Murray, D. Moody, and C. Talbert. It concludes that any attempt to find a logical solution to the issue of the salvation of Israel in Romans will fail.—D.J.H.

1730. P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations. 'L'obéissance de la foi' (Rm 12, 1 – 15, 13)," *EspVie* 113 (78, '03) 14-20; (79, '03) 17-23.

The first installment in this segment [see § 47-1727] devoted to Rom 12:1–15:13 deals with 12:1-21 under three major headings: a program of life consecrated to God (12:1-2), relations within the Christian community (12:3-13), and external relations (12:14-21). The second installment first treats relations with public authorities (13:1-7): structure, context, and theology. Then it considers community life (13:8-14): the Law summarized in love (13:8-10), and the imminence of the day of the Lord (13:11-14).—D.J.H.

Rom 12:9-21, § 47-1732.

1731. S. H. Kio, "What Does 'YOU WILL HEAP BURNING COALS UPON HIS HEAD' Mean in Romans 12.20?" *BibTrans* 51 (4, '00) 418-424.

In ancient Egyptian religious practice heaping burning coals on the head was a symbolic demonstration that repentance had taken place. A reference to this Egyptian "repentance ritual" may provide the background for the imagery in Prov 25:21-22 and Rom 12:20.—D.J.H.

1732. J. Isaak, "The Christian Community and Political Responsibility: Romans 13:1-7," *Direction* 32 (1, '03) 32-46.

After reviewing the dominant western reading of Romans 12–13, the article considers Paul's vision in this text for Christian political responsibility and the three "norms" that characterize his vision: overcoming evil with good (12:9-21), nonaligned submission to the governing authorities (13:1-7), and love that fulfills the Torah (13:8-10). Then it discusses the appropriation of Paul's vision for Christian political responsibility today. It observes that four ideals along with corresponding implications can be drawn from 13:1-7: God orders the powers; Christians should give government its due; Christians are to stand under the government; and the government uses the dagger.—C.R.M.

Rom 13:8-10, § 47-1732.

1733. P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations. Les faibles et les forts (Rm 14, 1 – 15, 6)," *EspVie* 113 (80, '03) 12-19

After considering the risks of rupturing the Christian community with regard to food rules and the religious calendar, the article [see § 47-1730] traces the rhetoric and logic of Paul's discourse in Rom 14:1–15:6: the exordium (14:1-3), the exhortation not to condemn (14:4-13a), the exhortation not to scorn (14:13b-23), and the peroration (15:1-6). Then it treats 15:7-13 as the final peroration of the entire exhortation in the letter.—D.J.H.

1734. P. Bony, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les nations. Nouvelles (Rm 15, 14-33) et salutations finales (Rm 16)," *EspVie* 113 (81, '03) 14-19.

This final installment [see § 47-1733] considers Paul's *relecture* of the letter and his mission, as well as the report about his plans (Rom 15:14-33). Then it discusses his greetings and wishes (16:1-16, 20b-24), his warning (16:17-20a), and the final doxology (16:25-27).—D.J.H.

1735. S. J. Joubert, "Shifting styles of church leadership: Paul's pragmatic leadership style in 1 and 2 Corinthians during the organization of the collection for Jerusalem," *VerbEccl* 23 (3, '02) 678-688.

This examination of Paul as a pragmatic leader considers his shifting leadership styles in relation to the church of Corinth during his organization of the collection for Jerusalem (1 Cor 16:1-4; 2 Cor 8:1–9:15). It discusses Paul as an autocratic leader (1 Cor 16:1-4), the crisis in Corinth between 1 Corinthians 16 and 2 Corinthians 1–9, and Paul as father figure in 2 Corinthians 8–9 (the *potestas* of the *paterfamilias, pietas* in the family, reciprocity between parents and children, metaphorical use of familial terms). It concludes that Paul's basic textual strategy in 2 Corinthians 8–9, which involves the assignment of new roles to the interlocutors, serves to antistructurally bridge the hierarchical gap between him (as the mild patriarchal figure) and the Corinthians (as his spiritually mature children) within the intratextual discourse.—C.R.M.

1736. [1 Cor] D. Fergusson, "Barth's *Resurrection of the Dead*: further reflections," *ScotJournTheol* 56 (1, '03) 65-72.

Barth's theological commentary on 1 Corinthians, *The Resurrection of the Dead* (1924), attempts to show the unity of the epistle and argues that the interpretative key is chapter 15 on the resurrection. While one is struck by the verve of this book's theological assertion, it is also evident that there is a determination to understand the text in the setting of its own time, place, and language. While Barth offers a resolute defense of the resurrection of Christ, his reticence on the general resurrection of the dead remains puzzling.—C.R.M.

1737. A. K. Grieb, "Last things first: Karl Barth's theological exegesis of 1 Corinthians in *The Resurrection of the Dead*," *ScotJournTheol* 56 (1, '03) 49-64.

After a brief summary of Barth's theological interests around 1923-24, the article presents observations about his exegesis of 1 Corinthians in *Die Auferstehung der Toten* (1924) with particular attention to his treatment of 1 Corinthians 15. It concludes that Barth's reconstruction of Paul is more historically plausible than many others that have been proposed, that there is a complete absence in Barth's commentary of overrealized eschatology on the part of the Corinthians, and that Barth was ahead of his time insofar as he had the rhetorical Paul clearly in focus.—C.R.M.

1738. W. KRAUS, "Der Kommentar zum 1. Korintherbrief von Wolfgang Schrage," *TheolLitZeit* 128 (2, '03) 234-240.

To mark the completion of Schrage's four-volume commentary (1991-2001) on 1 Corinthians [see *NTA* 36, p. 279; 40, p. 158; 43, p. 605], the article considers his approach to questions of introduction and comments on his treatments of the following topics: Corinthian theology; the theology of the cross; the starting point of the doctrine of justification, God's righteousness, and the development of Pauline theology; ecclesiology—*synagoge-ekklesia,* the gifts of the Spirit, the body of Christ; and resurrection in Corinth. Then it raises questions about the audience for such a large and technical commentary, its size and scope, and the nature of *Wirkungsgeschichte.*—D.J.H.

1739. [1 Cor] G. THEISSEN, "Social Conflicts in the Corinthian Community: Further Remarks on J.J. Meggitt, *Paul, Poverty and Survival,*" *JournStudNT* 25 (3, '03) 371-391.

The article continues the discussion [§ 46-1013r] of Meggitt's position that the conflicts at Corinth cannot be interpreted in sociological terms. It treats the social status of Paul, statements about the Corinthian congregation as a whole, group conflicts visible at the Lord's Supper (1 Cor 11:17-34), and groups at Corinth and the controversy about idol meat (chaps. 8–10)—with attention to class-specific traits in the form of legitimization, and class-specific traits in communication patterns.—C.R.M.

1740. H. H. D. WILLIAMS, "Living as Christ Crucified: The Cross as a Foundation for Christian Ethics in 1 Corinthians," *EvangQuart* 75 (2, '03) 117-131.

The study examines the role of the cross in Paul's ethics in 1 Corinthians. The cross is most clearly on display in 1 Corinthians 1–4 with regard to Paul's discussions of division and unity and Christian stewards (chap. 4). Although the word σταυρός does not appear in 1 Corinthians 5–16, ideas concerning the cross are present in Paul's exhortations regarding community exclusion (chap. 5), civil litigation (6), the weak and the strong (8:1–11:1), and the Lord's Supper (11:17-34). As a motivational support for Christian ethics, the cross is regularly connected by Paul with three ideas in 1 Corinthians: unity, self-sacrifice, and future hope.—C.R.M.

1741. [1 Cor 6] R. L. BRAWLEY, "Sexuality in Relation to God and the Christian Community," *CurrTheolMiss* 30 (1, '03) 46-49.

After noting that human sexuality has amazing powers for bane or blessing, the article shows how in 1 Corinthians 6 Paul emphasizes living out sexuality under the umbrella of relationships to God and to the Christian community.—D.J.H.

1742. [1 Cor 6:12-20] H. MOXNES, "Kropp som konstruksjon" [Body as Construction], *NorskTeolTids* 104 (1, '03) 35-40.

In 1 Cor 6:12-20 Paul argues that Christian men in Corinth should not have sex with prostitutes on the grounds that Christian identity is expressed through the body. The male body does not have an identity in itself, but only through its relations. Therefore a bodily union with a prostitute destroys the union with Christ, which is likewise expressed in terms of body and identity.—D.J.H.

1 Cor 6:20, § 47-1842.

1743. [1 Cor 7:1-9] J. E. ELLIS, "Controlled Burn: The Romantic Note in 1 Corinthians 7," *PerspRelStud* 29 (1, '02) 89-98.

Paul's words in 1 Cor 7:1-9 are best understood in light of a group of ancient texts that celebrate sex and marriage, the ancient Greek romantic novels. After exegetical considerations, the article shows that Paul's views exhibit a marked affinity with those of the novels, especially Longus' *Daphnis and Chloe,* as opposed to the thought of Stoic or Cynic philosophy, and that Paul's Corinthian readers need not have seen in his words a disdain for marriage or sex.—C.R.M.

1 Cor 8–10, § 47-1739.

1 Cor 11:17-34, § 47-1739.

1744. D. BILLY, "The Eucharist and the Body of Christ: A Reading of 1 Cor 12:12-31," *Emmanuel* 109 (2, '03) 68-78.

Paul's teaching on the church as the body of Christ in 1 Cor 12:12-31 seeks to preserve the unity of the community of believers in the midst of great diversity. It does so by capitalizing on the juxtaposition of imagery found in the institution narrative of the Eucharist and by extending its significance to the lives of the faithful.—C.R.M.

1745. F. GENUYT, "1 Cor 13, 1-13: L'hymne à la charité," *SémiotBib* 109 ('03) 27-42.

The hymn to charity in 1 Cor 13:1-13 consists of three sequences that feature as agents "I" (13:1-3), "charity" (13:4-7), and "I" (13:8-13). The transition from the first "I" to the second "I" is the result of the transformation brought about by the action of charity described in the second sequence.—D.J.H.

1746. G. CLARKE, "'As in All the Churches of the Saints' (1 Corinthians 14.33)," *BibTrans* 52 (1, '01) 144-147.

The article raises considerations (textual, stylistic, Pauline usage, patristic evidence, contextual) that support taking 1 Cor 14:33a and 14:33b together as a unit and the conclusion of a paragraph. The phrase "for God is not a God of disorder but of peace" may best be understood as a parenthetical statement between 14:32 and 14:33b.—C.R.M.

1 Cor 15, §§ 47-1736–1737.

1747. M. GIELEN, "Universale Totenauferweckung und universales Heil? 1 Kor 15,20-28 im Kontext paulinischer Theologie," *BibZeit* 47 (1, '03) 86-104.

In the closely argued section of 1 Cor 15:20-28 in which Paul focuses attention on the positive implications of the Easter confession, it is disputed just how literally his reference in v. 22 to a universal resurrection of the dead may be taken. The study investigates this question and the various issues connected with it by treating the structure of 15:20-28, Christ as guarantor of a future and universal resurrection of the dead in vv. 20-24a, the consummate rule of God as the goal of the messianic rule of Christ in vv. 24b-28, the priority of Christians before non-Christians in the resurrection of the dead, and salvation for all versus exclusive deliverance for believers—the issue of contradictory Pauline statements. It concludes that since Paul's theology is pastoral rather than dogmatic in its execution, instead of focusing on contradictions in Paul's views we must consider the pragmatic nature of his statements and ask what function they serve for his addressees in a particular set of circumstances.—C.R.M.

1 Cor 15:22-28, § 47-1717.

1748. A. C. ENGLISH, "Mediated, Mediation, Unmediated: 1 Corinthians 15:29: the History of Interpretation and the Current State of Biblical Studies," *RevExp* 99 (3, '02) 419-428.

With regard to the expression οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν in 1 Cor 15:29, the article examines patterns of interpretive priorities and methodologies among patristic and early medieval interpreters ("mediated" through doctrinal lenses), the Reformers ("mediation" between orthodoxy and Scripture), and modern commentators (the "unmediated" approaches taken by academics, nontechnical expositors, Mormons, and Baptists). It concludes that there is no such thing as an unmediated yet religiously instructive reading of the Bible.—D.J.H.

1749. S. HULTGREN, "The Origin of Paul's Doctrine of the Two Adams in 1 Corinthians 15.45-49," *JournStudNT* 25 (3, '03) 343-370.

It is unlikely that in his doctrine of the two Adams in 1 Cor 15:45-49 Paul was reacting to Philo, Alexandrian traditions, or gnosticism, or against an overrealized eschatology, or that he was reversing an alleged priority of "spiritual man" to "natural man." Rather, Paul's main object was to answer the question raised in 1 Cor 15:35: In what kind of body are the dead raised? The closest parallels to Paul from the history of religion are found in rabbinic literature. Paul knew Palestinian exegetical traditions about a first and a last Adam, and his encounter with the risen Christ gave concrete form to that abstract idea.—D.J.H.

1750. J. M. GARCÍA PÉREZ, "1Co 15,56: ¿una polémica contra la ley judía?" *EstBíb* 60 (3, '02) 405-414.

A number of recent studies highlight the discrepancy between 1 Cor 15:56, which appears to pronounce a negative judgment on the Law, and its resurrection context. The article proposes a different reading of the Greek terms used in this verse as well as its syntactic structures and thereby offers a meaning that harmoniously reconciles the verse to its context: "The sting of death is our error and the force against error is our Law."—C.R.M.

1751. I. LARSEN, "Variant Readings in 2 Corinthians," *BibTrans* 51 (3, '00) 342-348.

After comparing the evaluation of variant readings in the third and fourth editions of the United Bible Societies' *Greek New Testament* for 2 Corinthians and pointing out that there are now five with A ratings (previously there were none) and none with D ratings, the article raises some questions on the criteria used in textual criticism (early manuscripts, the harder reading) and discusses three variants whose ratings were elevated in the fourth edition (2 Cor 3:2; 5:3; 8:7).—C.R.M.

1752. F. MANZI, "Il vanto della coscienza apostolica di Paolo. La struttura letteraria e il messaggio della Seconda Lettera ai Corinzi," *ScuolCatt* 130 (4, '02) 671-749.

After raising the question about the composition of 2 Corinthians, the article reviews various hypotheses about 2 Corinthians being a redactional compilation of already existing letters, and gives reasons for taking 2 Corinthians as a literary unity. Then it offers a detailed exposition of each part of the letter according to the following concentric outline: A—epistolary introduction (1:1-11); B—the first (general) defense of the apostolic ministry (1:12–7:16); C—the collection for the church at Jerusalem (8:1–9:15); B'—the second (personal) defense of the apostolic ministry (10:1–13:10); and A'—epistolary conclusion (13:11-13). It concludes with remarks on the letter's message and rhetorical intention.—D.J.H.

2 Cor, § 47-1406.

1753. J. CARRÓN, "Los adversarios de 2 Corintios: el difícil griego de 1,11 y 2,17," *Revista Española de Teología* [Madrid] 62 (2-4, '02) 419-436.

Detailed examination of the passages about tribulation and God's help in 2 Cor 1:10-11 and about the unadulterated word in 2:16-17 indicates that Paul's adversaries in the first part of 2 Corinthians were Jews.—D.J.H.

2 Cor 2:17, § 47-1753.

1754. R. K. MOORE, "2 Corinthians 5.20B in the English Bible in the Light of Paul's Doctrine of Reconciliation," *BibTrans* 54 (1, '03) 146-155.

It has been traditional to render English translations of 2 Cor 5:20 as though Paul were directing his exhortation to be reconciled to God primarily to his Corinthian addressees. After surveying 42 English translations of Paul's statement from the 14th century to 1999, the article considers the broad literary context in which 2 Cor 5:20 appears, the meaning of Paul's doctrine of reconciliation, and Paul and his addressees. It concludes that since it is clear that Paul's letters to Corinth were addressed to people who had already made a Christian commitment, there is no good reason to continue the practice of mistranslation that has persisted in English renderings of 2 Cor 5:20 for over six centuries.—C.R.M.

1755. S. J. HULTGREN, "2 Cor 6.14–7.1 and Rev 21.3-8: Evidence for the Ephesian Redaction of 2 Corinthians," *NTStud* 49 (1, '03) 39-56.

The article argues that 2 Cor 6:14–7:1 is non-Pauline, and that it was interpolated by an Ephesian redactor of 2 Corinthians. Linguistic and theological parallels with Rev 21:3-8 and Ephesians 5 suggest that the passage came from a circle of Jewish Christians in Ephesus, originally from Palestine, who espoused a rigorously exclusivistic Christianity. This circle was involved in the collection, redaction, and publication of the Pauline corpus. The letter to the Ephesians itself is evidence for the interaction between Christianity of Palestinian provenance and the Pauline heritage.—D.J.H.

2 Cor 8–9, § 47-1735.

1756. J. Lambrecht, “Second Thoughts. Some Reflections on the Law in Galatians,” *Landas* 15 (1, ’01) 68-77.

These reflections on Paul’s conception of the Law in Galatians deal with the meaning of sin in Gal 2:14b-21, the discussion of faith in 3:6-14, and Paul’s reasoning about the Law in the letter as a whole (the nonobservance of the Law, the nature of the Law, Christian freedom according to 5:1a). It concludes that Paul’s revolutionary encounter with Christ was the ultimate reason why, for Paul, righteousness is not and cannot be by the works of the Law.—D.J.H.

1757. D. Mitternacht, “Korsfäst med Kristus och utfryst i Galatien” [Crucified with Christ and Excluded in Galatians], *SvenskTeolKvart* 79 (1, ’03) 31-41.

This rhetorical-critical reading of Galatians shows that the issue at stake in Galatia was not so much that Gentile Christ-believers had converted or were about to convert to Judaism through circumcision, but that they attempted to avoid suffering by joining the Jewish community. For Paul the Christian life was to be an *imitatio Christi crucifixi.* While the Galatians shared this basic conviction, they did not share Paul’s uncompromising implementation of it. In a time of social despair they sought relief by becoming what others had become before them: Christ-believing proselytes who shared Judaism’s social and political privileges.—C.R.M.

1758. G. Vleugels, “The Jewish Scriptures in Galatians and Romans,” *Analecta Bruxellensia* [Brussels] 7 (’02) 156-163.

Paul’s letters to the Galatians and the Romans contain more quotations from the Jewish Scriptures than the other Pauline letters. However, Paul’s ultimate criterion for divine authority lies in God’s direct revelation to him, not in Scripture. In both epistles Paul seems to have drawn on a stock of OT references that he had built up in discussions with judaizing opponents.—D.J.H.

1759. M. Bachmann, “Gal 1,9: ‘Wie wir schon früher gesagt haben, so sage ich jetzt erneut,’” *BibZeit* 47 (1, ’03)112-115.

On the basis of language, context, and historical plausibility, the article argues against G. Häfner’s proposal [see § 45-1841] that προειρήκαμεν in Gal 1:9 refers to Paul’s statement in the preceding verse (1:8) rather than to an earlier occasion in the past.—D.J.H.

Gal 2, § 47-1686.

1760. R. Bergmeier, “‘Welche Bedeutung kommt dann dem Gesetz zu?’ (Gal 3,19a),” *TheolZeit* 59 (1, ’03) 35-48.

After reflecting on various scholarly approaches to the question about the purpose of the Law raised by Paul in Gal 3:19a, the article attempts to capture Paul’s position in the following two propositions: The Sinai Torah is concerned not with justification (see 2:21) but rather with transgressions (see 3:19b); and the Sinai Torah was allowed to become the caretaker of Jewish sinners.—D.J.H.

1761. T. W. Martin, "The Covenant of Circumcision (Genesis 17:9-14) and the Situational Antitheses in Galatians 3:28," *JournBibLit* 122 (1, '03) 111-125.

The study first shows why the baptismal-formula explanation for the presence of the three antitheses in Gal 3:28 is not completely satisfying. Then it demonstrates how the importance of circumcision in the Galatian controversy and the stipulations of the covenant of circumcision in Gen 17:9-14 explain the formulation of the three pairs of antitheses in Gal 3:28 and their relevance to the situation in Galatia. The antitheses occur in Gal 3:28 not because of a fixed baptismal formula but because these are the antitheses established by the covenant of circumcision in determining who must be circumcised. According to Gal 3:28 the distinctions represented by these antitheses are irrelevant in Christian baptism, which is open to all whether Jew or Greek, slave or free, male or female.—C.R.M.

1762. [Gal 4:21-31] A. Standhartinger, "'For freedom . . . freed'? Hagar in Galatians," *Theology Digest* [St. Louis] 50 (1, '03) 43-51.

An English version of the article published in German in 2002 in *Evangelische Theologie* [§ 47-353].—D.J.H.

1763. J. P. Sweeney, "The 'Spiritual' Task of Restoration: A Brief Note on Galatians 6:1," *ExpTimes* 114 (8, '03) 259-261.

The twin themes of being people of the Spirit and being vulnerable to temptation in Gal 6:1 illustrate the dynamic of the "already-not yet" structure that is characteristic of Paul's eschatology.—C.R.M.

1764. S. Romanello, "Lettera agli Efesini: commenti recenti e tendenze dell'esegesi," *RivistBib* 51 (1, '03) 71-81.

The article first discuses the recent commentaries on the letter to the Ephesians by J.-N. Aletti (2001), E. Best (1998; Italian, 2001), and M. Y. MacDonald (2000), respectively. Then it examines how these authors and other scholars treat the authorship of Ephesians and its relation to Colossians, the interpretation of Eph 2:1-10 (the believers seated with Christ in the heavenly places), and the interpretation of Eph 5:21–6:9 (the household code).—D.J.H.

Eph, §§ 47-1755, 1769.

1765. K. Wengst, "Mitgesegnet mit Israel. Exegetische Skizze zu Eph 1,3-14," *BibKirch* 58 (2, '03) 92-98.

The Jewish tradition of blessings is taken up in Eph 1:3-14 to show its Gentile addressees the sphere of blessing open to them through Jesus Christ. What is given to Israel is also available to them. They are blessed not "instead of Israel," but "in addition."—C.R.M.

1766. V. Sisack, "'Él es nuestra paz' (Ef 2, 14)," *Revista Bíblica* [Buenos Aires] 64 (3-4, '02) 205-215.

After considering the context of Eph 2:14 in Ephesians as a whole and in 2:11-18, the article divides 2:14-18 into three members (vv. 14-15a, 15b-16, 17-18), and concludes that the passage presents Jesus as the personification of peace and his death as the means of making peace between Gentiles and Jews (and thus bringing about a new creation).—D.J.H.

1767. [Eph 5:22] M. Bonilla, "Preaching Difficult Texts," *Church* 19 (1, '03) 21-24.

When read in context (Eph 5:21-33), the primary interest in Eph 5:22 ("Wives, be submissive to your husbands as you are to the Lord") is behavior as a sign of one's attitude toward Christ. The submitting of wives to husbands (in the context of Christian freedom) places on husbands an equally demanding challenge—that of sacrificial love mirrored after the all-encompassing, unquestionable sacrifice of love that Christ offered for his bride, the church.—D.J.H.

1768. [Eph 6:10-17] G. Janzen, "Divine Warfare and Nonresistance," *Direction* 32 (1, '03) 21-31.

This analysis of the "warfare" texts from Isaiah (11:5; 49:2; 52:7; 59:17) used in Eph 6:10-17 argues that Paul proclaimed the divine warrior of the Isaiah texts to be contending against enemies on behalf of his people, the church, in the NT setting just as Isaiah so proclaimed for Israel. If that is the case, then the victory won by Jesus at the cross and in the resurrection has closed the era in which God's people engage in secular warfare.—D.J.H.

1769. G. Hotze, "Paradebeispiele der Paulusschule: Der Kolosser- und der Epheserbrief (1)," *BibLiturg* 76 (1, '03) 81-85.

After raising the question whether Colossians and Ephesians were written by Paul, the article calls attention to their un-Pauline vocabulary and style, and discusses them as indications of the existence of a Pauline school. Then it notes the concrete historical circumstances and the concrete occasion (a mysterious false teaching) of the composition of Colossians.—D.J.H.

1770. K. L. Yinger, "Translating καταβραβευέτω ['Disqualify' NRSV] in Colossians 2.18," *BibTrans* 54 (1, '03) 138-145.

Linguistic and contextual factors render dubious any translation of καταβραβευέτω in Col 2:18 that retains a connection with athletic games. The article offers a renewed study of the verb with respect to its use without reference to Col 2:18, (Christian) use with reference to Col 2:18, and etymological arguments and contextual considerations. It concludes that in translating καταβραβευέτω preference should be given to the meanings "condemn," "injure," "take advantage of," or similar senses.—C.R.M.

1771r. A. J. Malherbe, *The Letters to the Thessalonians* [*NTA* 45, pp. 405-406].

R. F. Hock and A. B. du Toit, "The Letters to the Thessalonians: A New Translation with Introduction and Commentary," *RelStudRev* 29 (1, '03) 43-49.—Hock (pp. 43-46) observes that Malherbe has produced the definitive interpretation of the Thessalonian correspondence, in part because his commentary is the culmination of a lifetime of work on Paul and these letters. All subsequent scholarship on 1–2 Thessalonians must now begin with the thorough, nuanced, and insightful analysis in Malherbe's commentary. Du Toit (pp. 46-49) reviews some of the most salient features of and positions reflected in Malherbe's work. Despite minor queries and qualms, Malherbe's book is the best commentary that has yet appeared on the Thessalonian correspondence and is a benchmark for future Thessalonian studies and a worthy contribution to the difficult art of commentary writing as a whole.—C.R.M.

1 Thess 4:13-18, § 47-1717.

1772. S. COTROZZI, "Where from and where to? — Translating 1 Thessalonians 4.14b," *BibTrans* 52 (4, '01) 424-430.

The best equivalent for the Greek of 1 Thess 4:14b seems to be "God will take the dead believers to Jesus." This rendering seems to correspond with Paul's main thrust in the passage, avoids favoring any particular eschatological theory, solves the problem faced by the translator, and preserves the idea of movement that is present in the original.—D.J.H.

1773. [Pastorals] R. F. COLLINS, "The Origins of Church Law," *Jurist* [Washington, DC] 61 (1, '01) 134-156.

The article traces the origins of church law back to two NT writings, 1 Timothy and Titus, with reference to the following topics: promulgation, structures, the teaching office, presbyters, bishops and deacons, rights and responsibilities, disciplinary legislation, and liturgical legislation. Of concern to the structured church of the late 1st century, these same issues are among the significant topics treated again some nineteen centuries later in the 1983 Code of Canon Law.—D.J.H.

1774. J. POIDLOUË, "Le vocabulaire de l'exhortation dans les épîtres pastorales," *Analecta Bruxellensia* [Brussels] 7 ('02) 198-209.

Exhortation plays a prominent role in the Pastorals, and so it is fitting that they open with the word "love" (ἀγάπη) and close with "warning" (νουθεσία). The body of the article investigates the expressions, the manner, and the foundation (εὐσέβεια) of the exhortations in the Pastorals.—D.J.H.

1775. T. W. MARTIN, "Entextualized and Implied Rhetorical Situations: The Case of 1 Timothy and Titus," *BibRes* 45 ('00) 5-24.

Using "adductive reasoning," the essay correlates the entextualized senders, recipients, and rhetorical situations of 1 Timothy and Titus with "fitting" implied authors, recipients, and rhetorical situations from the 2nd century. After assessing the entextualized situations of the letters, it shows how careful attention to the selection of a particular exigence, recipient, destination (with attention to opponents and church organization), and author provides important clues for understanding the implied 2nd-century rhetorical situations of these epistles. It concludes that these letters stand on opposite sides of a 2nd-century intrachurch struggle over the correct understanding of Christianity: Titus resonates with Marcionite positions, while 1 Timothy rebuts those positions.—C.R.M.

1776. O. PETIT, "Une figure de la piété selon 1 Timothée," *SémiotBib* 108 ('02) 47-59.

The article first considers the two references to the "right time" (1 Tim 2:6; 6:15) and a series of "indications" that lead the reader to a practice of piety (1:15; 3:1; 4:9; 1:17; 3:16; 6:16; 4:1; 6:22). Then after clarifying what is involved in a semiotic articulation of 1 Timothy (not everything is written), it discusses "Christ Jesus" in 1 Timothy, the organization of piety around Christ Jesus, and "piety is transmission."—C.R.M.

1777. [1 Tim 3:1-7] D. A. MAPPES, "Moral Virtues Associated with Eldership," *BiblSac* 160 (638, '03) 202-218.

The study examines the source and function of the list of qualifications for elders in 1 Tim 3:1-7 and interacts with some proponents of the sociological-historical-exegetical approach to the passage. It compares the elder qualifications in 1 Tim 3:1-6 to other Greco-Roman lists of virtues and vices, examines the function of the qualifications in the Pastorals (cf. 3:8-13;

Tit 1:5-9), and notes the importance of the elder's personal example. It concludes that Paul used the qualifications of church leaders and the function of personal example throughout the Pastorals to form a polemic against the conduct and teaching of false teachers while also instructing the church about the nature of sound doctrine.—C.R.M.

1778. D. J. Clark, "Discourse Structure in Titus," *BibTrans* 53 (1, '02) 101-117.

After presenting a structural outline of Titus (introduction—1:1-4; section A—1:5-13a; section B—1:13b–3:8a; section C—3:8b-11; conclusion—3:12-15), the article analyzes the discourse of the epistle in detail and identifies the structural reasons for making breaks at certain points and not at other points. In particular it notes that major breaks occur at 1:13b and 3:8b, the first of which has hardly ever been recognized by translators.—C.R.M.

1779. R. Van Neste, "Structure and Cohesion in Titus. Problems and Method," *BibTrans* 53 (1, '02) 118-133.

The continuity in cohesion fields around behavior and doctrine, the use of transitional devices, and the use of repetitions give ample evidence of a high degree of cohesion in the letter to Titus. Such a high level of cohesion renders J. D. Miller's composite letter hypothesis very unlikely. Indeed, the persistent concern with ethics and doctrine (particularly their interrelation) suggests that there is a coherent message in the letter. This finding supports the work of P. H. Towner by providing a linguistic basis to his study and demonstrating in Titus itself what he suggests is true of the Pastorals as a corpus.—C.R.M.

Titus, § 47-1775.

Hebrews

1780. G. H. Guthrie, "Hebrews' Use of the Old Testament: Recent Trends in Research," *CurrBibRes* 1 (2, '03) 271-294.

After an introduction to the uses of the OT in Hebrews, the article discusses four areas that have emerged as especially important in scholarly literature in recent years: the text form used by the author, his framing of structure by use of certain OT texts, his exegetical methods (midrash, chain quotations, example lists, dispelling confusion, reinforcement, implications, capitalizing on the literal sense of the word or phrase, verbal analogy, argument from lesser to greater), and his hermeneutics (prooftexting, *sensus plenior,* dialogical hermeneutics, Christ's preexistence as the hermeneutical key, a hermeneutics of permission, hermeneutics of the living voice, typological hermeneutics).—D.J.H.

1781. F. Manzi, "La figura di Mosè nell'epistola agli Ebrei e nel *Dialogo con Trifone*," *RivistBib* 51 (1, '03) 3-55.

In Hebrews Moses is not only a "trustworthy servant" (3:5) in the sight of God but also a believer who "by faith" (11:23, 24, 27, 28) fulfilled in Israel the role of mediator of law, worship, and covenant. These characteristics are taken up with a certain originality in Justin's *Dialogue with Trypho,* which attributes to Moses the title of πιστὸς θεράπων and stresses Moses' trustworthiness in God's sight and his function of mediation in Israel with regard to law, worship, and covenant. In both writings Moses is exalted in his role as provisional salvific mediator prefiguring the definitive salvific mediator, Jesus Christ.—D.J.H.

1782. J. C. PAKALA, "A Librarian's Comments on Commentaries: 15. Hebrews and an Excursus on the Future of Book Publication," *Presbyterion* 29 (1, '03) 42-48.

After presenting basic information about Hebrews, the article mentions fourteen "good commentaries" by H. W. Attridge, F. F. Bruce, J. Calvin, F. Delitzsch, D. A. deSilva, P. Ellingworth, G. H. Guthrie, D. A. Hagner, P. E. Hughes, W. Lane, O. Michel, J. Owen, C. Spicq, and B. F. Westcott. The excursus notes that fine commentaries in book form will not lose their value, and that technology should increasingly assist in making both electronic and print copies available.—D.J.H.

1783. D. WALLACE, "The Use of Psalms in the Shaping of a Text: Psalm 2:7 and Psalm 110:1 in Hebrews 1," *RestorQuart* 45 (1-2, '03) 41-50.

While the prominence of Ps 110:1 in Hebrews 1 is undeniable, Ps 2:7 shares an equally conspicuous role in the literary and theological framing of the chapter. As used in Hebrews 1, both Psalm 2 and Psalm 110 serve as precursors for the central theological themes in the epistle as a whole.—D.J.H.

1784. R. C. GLEASON, "Angels and the Eschatology of Heb 1–2," *NTStud* 49 (1, '03) 90-107.

Taking its starting point from the denial of angelic rule in the world to come (Heb 2:5), the article argues that the angel-comparison in Hebrews 1–2 was intended to caution the readers against a popular hope in angels for national deliverance and personal help. Rather than look to angels for deliverance, the author urges his readers to place their hope in the far greater "Son" who has come to reign as Davidic king and to wage war on the oppressors of God's people. He concludes this section by exhorting the readers to go to their messianic priest (Heb 2:18), who is the only one able to grant them "help" (2:18; 4:16) through the perils of the coming judgment.—D.J.H.

Heb 2:9, § 47-1445.

Heb 4:12, § 47-1849.

1785. J. C. O'NEILL, "Who Killed Whom (4Q285) Without the Camp (Heb 13:12-13)?" *JournHighCrit* 9 (1, '02) 125-139.

The article argues that according to 4Q285 5 (see also 4Q161 8-10 iii and 1QpHab ix 9-12) the Prince of the Congregation, the Shoot of David, was killed by the Wicked Priest outside the Camp, and that Heb 13:12-13 originally referred to that event. It contends that this hypothesis seems more likely than the hypothesis that the Messiah is never said to be other than a conqueror and a killer in the Qumran documents (the ruling view), and also more likely than the little questioned assumption that Heb 13:12-13 always referred to Jesus.—D.J.H.

Catholic Epistles

1786. A. GREENHAM, "An Examination of the Role the Epistle of James Might Play in Introducing the New Testament to Muslims," *Faith & Mission* [Wake Forest, NC] 19 (3, '02) 3-18.

James contains affinities to five essential Islamic beliefs (one God, God's messengers or prophets, God's angels, God's Scriptures and revelations, the last day of judgment) that recommend it as a potential introduction for Muslims to the rest of the NT.—C.R.M.

James, § 47-1450.

1787. A. Wypadlo, "Von Gott, dem Geber alles Guten, und vom rechten Beten. Die Gebetsparänese des Jakobusbriefes nach Jak 1,5-8," *TheolGlaub* 93 (1, '03) 74-92.

This examination of the exhortation concerning prayer in Jas 1:5-8 explores the extent to which prayer might bridge the horizons between Jewish and Christian self-definitions. It shows that the passage concerns a Christian mode of praying, and that it presupposes the tradition and patterns of thought of its Jewish heritage. It concludes that the letter of James is a spiritual document of a church that is firmly rooted in Israel.—D.J.H.

1788. C. P. Thiede, "The Apostle Peter and the Jewish Scriptures in 1 & 2 Peter," *Analecta Bruxellensia* [Brussels] 7 ('02) 145-155.

The Peter of Acts and the Peter of 1 and 2 Peter do not have to be divided into two or three different persons. There is a consistency in the way that Peter deals with Jewish Scripture, a process of which Peter was an integral and important part, both as a protagonist and an author.—D.J.H.

1789. G. Morujão, "Vestígios de uma primitiva catequese sobre o Pai Nosso na *Prima Petri*," *Didaskalia* 33 (1-2, '03) 139-161.

After noting the importance of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) in the early church, the article argues that traces of a primitive catechesis on the Lord's Prayer can be found in 1 Peter. It calls attention to these traces in the invocation of God as Father as well as in the individual "you" and "we" petitions.—D.J.H.

1790. J. C. Beckman, "Live a Fear-of-God Lifestyle, Ransomed Ones: 1 Peter 1:17-21," *StulosTheolJourn* 10 (1-2, '02) 77-98.

The article offers a verse-by-verse exegetical commentary on the Greek text of 1 Pet 1:17-21. These verses seek to counteract the pressure put on the recipients of the letter to conform to their social environment by reminding them of the hope that God has given them through Christ and commands them to live a fear-of-God lifestyle.—C.R.M.

1791. F. J. van Rensburg and S. Moyise, "Isaiah in 1 Peter 3:13-17: Applying intertextuality to the study of the Old Testament in the New," *Scriptura* 80 ('02) 275-286.

After preliminary comments on intertextuality, the article first surveys the use of Isaiah in 1 Peter, the author's debt to traditional Christian exegesis, and the author's own creative exegesis. Then it discusses the context of 1 Pet 3:13-17, the utilization of Isaiah as intertext in 3:13-17, and the intertextual dynamics at work. It concludes that the utilization of Isaiah in 1 Pet 3:13-17 is both straightforward and complex, and that an intertextual approach seeks to give an account of the new figurations that are generated by the points of dissonance as these texts are brought together.—C.R.M.

1792. M.-L. Gubler, "Rechenschaft über die Hoffnung. Eine Auslegung von 1Petr 3,15," *Diakonia* 34 (2, '03) 126-128.

The article places the theme of giving "an accounting for the hope that is in you" (1 Pet 3:15) in the context of the situation of those early Christians first addressed by the letter, the theology (including Christology and ethics) that the author used to offer consolation to them, his emphasis on basing Christian faith on both word and deed, the link to Paul's exhortation in Rom 12:1-2, and the credibility and fascination attached to the Christian lifestyle.—D.J.H.

1793. A. J. BANDSTRA, "'Making Proclamation to the Spirits in Prison': Another Look at 1 Peter 3:19," *CalvTheolJourn* 38 (1, '03) 120-124.

The article considers some grammatical features of 1 Pet 3:19 that have not received adequate attention. After summarizing the three main interpretations of the passage, it argues that the verse should be understood as follows: "And in that [resurrected] state, by means of [his] going further [into heaven], he made proclamation [of his victory] to the spirits in prison."—C.R.M.

1794. D. G. HORRELL, "Who are 'The Dead' and When was the Gospel Preached to Them?: The Interpretation of 1 Pet 4.6," *NTStud* 49 (1, '03) 70-89.

The article raises critical questions with respect to primitive eschatology, literary context, grammar, and the wider context of NT theology about the plausibility of the view supported by W. J. Dalton and the major recent commentaries that "the dead" referred to in 1 Pet 4:6 are Christians who heard the gospel during their lifetime but who have since died. There are good reasons to reject or at least to doubt the "since died" view, and reasons why the "already dead" view is a good deal more plausible on historical and exegetical grounds than Dalton and others suggest.—C.R.M.

1 John, § 47-1645.

2 John, § 47-1671.

1795. L. D. SMITH, "The ΔΟΞΑΣ of Jude 8," *BibTrans* 52 (1, '01) 147-148.

Detailed inquiry indicates that Jude 8 should be placed with the material that precedes it. This orientation of v. 8 shows that δόξας refers not to the celestial beings identified in most translations but to the historical figures of Moses and Aaron (see v. 5 with Num 16:3, 11).—C.R.M.

Revelation

1796. L. ARCARI, "Il simbolismo e la metafora in alcuni testi apocalittici del I sec. E.V. Analisi per una riconsiderazione," *RassTeol* 43 (6, '02) 843-866.

The article first considers various kinds of symbolism employed in Revelation and compares their use in passages in *4 Ezra* and *2 Baruch*: cosmic, theriomorphic, anthropological, chromatic, and urban. Then it reflects on the use of metaphor in Revelation and in *4 Ezra* and *2 Baruch*.—D.J.H.

1797. G. BIGUZZI, "Spirito e profezia nell'Apocalisse di Giovanni," *EstBíb* 60 (4, '03) 503-522.

After surveying the references to the Spirit and the spirits in Revelation, the article considers how prophecy and prophets are presented in the book, and reflects on how the questions of clashes among prophets and the legitimation of prophecy are handled. It notes that Revelation is the only NT book that is entirely prophetic, and that John insisted on the divine origin of his visions and canonized his own book with the rule of "not to add or to take away" (Rev 22:18-19).—D.J.H.

1798. K. CUKROWSKI, "The Influence of the Emperor Cult on the Book of Revelation," *RestorQuart* 45 (1-2, '03) 51-64.

In general, the threat of death because of the emperor cult has been overestimated, while the influence of the emperor cult on the daily life of early Christians has been underestimated. There were imperial temples in three or four of the seven cities addressed in the book of Revelation, and Ephesus and Laodicea had temples to Domitian ca. A.D. 95-96. Moreover, readers would have been familiar with the language and practices associated with the emperor cult. Although one should not presume that there was a general persecution under Domitian, much less a persecution based on forced sacrifice in the emperor cult, the presence of priests, images of the emperor, sacrifices, and hymns in Asia Minor does illuminate many features of Revelation.—D.J.H.

1799. D. D. HANNAH, "The Throne of His Glory: The Divine Throne and Heavenly Mediators in Revelation and the Similitudes of Enoch," *ZeitNTWiss* 94 (1-2, '03) 68-96.

The article investigates the influence of the thought world of the Similitudes of Enoch (*1 Enoch* 37–71) on early Christianity in general and Revelation in particular with regard to the theme of the Son of Man/Elect One enthroned on God's own throne. It discusses the risen Christ on the divine throne in Revelation, the enthronement of the risen Christ elsewhere in early Christianity (Ps 110:1 and the question of multiple thrones), the Son of Man on the throne of glory in the Similitudes of Enoch (the uniqueness of Similitudes' image in Second Temple Judaism), and Revelation and the Similitudes. Although one should not rule out the possibility that Revelation knew Similitudes, the throne motif receives a different emphasis in each text. In Similitudes it buttresses the claim that the Son of Man will judge "the kings and mighty" for their misdeeds, while in Revelation it elucidates the relation of the Son to the Father.—C.R.M.

1800. Y. JANG, "Narrative function of the Apocalypse," *Scriptura* 80 ('02) 186-196.

The book of Revelation seeks to alter the audience's perception of the world and so to transform them from victims of Roman oppression into victors over universal evil forces. The article first deals with the narrative strategy used to promote the audience's reversal (rhetoric), and then considers the transforming power of John's narrative when used in the external (sociopolitical) context.—D.J.H.

1801. B. KOWALSKI, "Vrouwenfiguren in de Openbaring van Johannes (Women in the Apocalypse of John)," *TijdTheol* 42 (4, '02) 378-389.

After discussing the historical background of Revelation, the article considers various female characters who appear in the book: the false prophetess Jezebel (2:20); the woman in the heavens (12:1-17); in relation to the 144,000 men who are virgins (14:1-5); the whore Babylon (17–18); Jerusalem the bride (19:1-10); and other women. It gives particular attention to the images of these women and their function in Revelation.—D.J.H.

1802. M. E. LOCKER, "The Lamb of Revelation in the Light of Peircean Semiotics," *Landas* 16 (1, '02) 65-81.

By associating and contrasting the Lamb in all its codes with other signs, the author of

Revelation gives to Christ the Lamb a new meaning. Revelation's symbol of the Lamb obtains meaning by being a powerful contrast to the index of Babylon and at the same time seeking a transformation of this unjust world. Christ the Lamb leads Christians to a new creation in which authentic Christian living in a new but real world is possible.—D.J.H.

1803. S. PATTEMORE, "Repetition in Revelation: Implications for Translation," *BibTrans* 53 (4, '02) 425-441.

By repeating certain words and phrases the author of Revelation gives visible structure to his text, and keeps particular themes in front of the reader. The article calls attention to examples of structural repetition and of thematic or semantic repetition (coherence), and encourages translators to give special attention to them.—D.J.H.

Revelation, § 47-1652.

1804. J. LÓPEZ, "El mensaje a la iglesia en Tiatira desde su estructura literaria. Análisis de Ap 2,18-29," *Gregorianum* 84 (1, '03) 5-41.

The message to the church at Thyatira in Rev 2:18-29 is a concentric composition whose axis is at 2:23 ("and all the churches will know that I am . . ."). With Christ as the one who discerns inner motivations and judges justly at the center, the message proceeds from a present judgment on Jezebel whose traits resemble those of Babylon and the beast, to a cosmic and kingdom-centered representation of those church members who go on resisting evil and ultimately prevail over both interior and exterior pressures and deceptions. Thus this well constructed letter functions as a programmatic anticipation of much that is in the second part of Revelation.—D.J.H.

1805. R. STEFANOVIC, "The Meaning and Significance of the ἐπὶ τὴν δεξιάν for the Location of the Sealed Scroll (Revelation 5:1) and Understanding the Scene of Revelation 5," *BibRes* 46 ('01) 42-54.

In Greek writings from the 1st to the 7th century A.D. the phrase ἐπὶ τὴν δεξιάν was generally used as an idiom with the meaning "on/at/to/toward the right hand," denoting the right side rather than the right hand as a member of the body. In the context of Revelation 5 it refers to Jesus seated on the heavenly throne "at the right side of God" and thus given authority and universal dominion.—D.J.H.

1806. F. P. VILJOEN, "Die betekenis en funksie van die himnes in Openbaring 12-22 (The meaning and function of the hymns in Revelation 12-22)," *VerbEccl* 23 (2, '02) 558-574.

The hymns in Revelation 12–22 function as a type of commentary as they interpret the narrative events in the core plot, and emphasize the basic themes of God's accomplishment of salvation and judgment through Jesus Christ. The final set of hymns in Rev 19:1-8 recall the prior themes recounted through the hymns and form a musical climax. The hymns serve as both prolepsis and analepsis in the narrative time, and maintain contact with the readers and assure them of the final victory.—D.J.H.

1807. J. M. ALCÁCER ORTS, "La historia de la Salvación celebrada como Pascua: Apocalipsis 12,10-12," *EscritVedat* 32 ('02) 7-79.

The hymn contained in Rev 12:10-12 celebrates the history of salvation as a gigantic

Passover inaugurated through Christ that incorporates not only the church but also the entire human race. After considering the relationship of Rev 12:10-12 to chapters 11 and 20, the article discusses the structure and content of chapter 12 as a whole. Then it analyzes the literary structure of Rev 12:10-12 (vv. 10b-11, 12), presents a detailed exegesis of the text with particular attention to its paschal dimensions, and notes its liturgical aspects.—D.J.H.

1808. R. ZIMMERMANN, "Die Virginitäts-Metapher in Apk 14:4-5 im Horizont von Befleckung, Loskauf und Erstlingsfrucht," *NovTest* 45 (1, '03) 45-70.

The article contends that the virginity metaphor in Rev 14:4-5 must be understood in terms of the motifs of defilement, redemption, and first fruits. After considering the context and social-historical background of Rev 14:1-5, the article discusses the semantic interaction of the "virginity" metaphor with the three motifs, and reflects on the place of the virginity-metaphor in the context of Revelation as a whole. It concludes that the virginity of the 144,000 in Rev 14:4-5 must not be interpreted narrowly in terms of individual ethics, but rather should be taken as describing the eschatological people of God faithful to the Lamb as its bridegroom (see Rev 7:4-8; 19:6-9; 21:2, 9).—D.J.H.

1809. [Rev 17–22] G. ZERBE, "Revelation's Exposé of Two Cities: Babylon and New Jerusalem," *Direction* 32 (1, '03) 47-60.

Revelation comes to a climax in chapters 17–22 with an exposé of two rival cities, which represent political economies between which faithful Christians must choose. Doomed Babylon's reign of violence and injustice is marked by lavish wealth, arrogance, craving for consumption, and so forth, while the New Jerusalem offers God's reign of justice and peace, as well as a redeemed humanity in the context of a renewed earth, economy, and politics.—D.J.H.

Rev 21:3-8, § 47-1755.

Rev 21:9-27, § 47-2047.

BIBLICAL THEOLOGY

1810. G. BARTH, "Über Probleme und Trends bei neutestamentlichen Theologien," *KerDog* 48 (4, '02) 261-275.

After a pause of nearly two decades, recent years have seen the publication of a number of NT theologies (P. Stuhlmacher, H. Hübner, J. Gnilka, G. Strecker). The article surveys the chief problems, trends, and developments in German language NT theologies going back to the beginning of the 20th century with attention to three main issues: the place of the historical Jesus in NT theology, diversity and unity in NT theology, and the proper task of NT theology (theology or history of religion). It focuses on the answers that the various authors of NT theologies give to these challenging questions.—C.R.M.

1811. L. J. M. CLAASSENS, "Biblical Theology as Dialogue: Continuing the Conversation on Mikhail Bakhtin and Biblical Theology," *JournBibLit* 122 (1, '03) 127-144.

When applied to biblical theology, Bakhtin's theory of dialogue can bring together the diverse and sometimes even contradictory voices in the Bible, provide a means for crossing the great divide between the OT and the NT, offer a means for creatively employing the wealth of Christian and Jewish interpretations of biblical texts, help in conceiving biblical theology in terms of everyday readings of texts and on a small scale, and be refined and developed by dialogues around certain biblical themes.—D.J.H.

1812. R. E. Clements, "The Biblical Theology of H. H. Rowley, 1890-1969," *Baptist History & Heritage* [Jefferson City, TN] 38 (1, '03) 36-63.

After describing Rowley's religious upbringing and academic career, the article focuses on his particular interest in biblical theology and his approaches to the following topics: the missionary task of the people of God, the historicity of the biblical story, the book of Daniel, Moses and the Decalogue, monotheism, the individual and the community, and the nature of holiness.—D.J.H.

1813. W. D. Dennison, "Reason, History and Revelation: Biblical Theology and the Enlightenment," *Kerux* [Lynnwood, WA] 18 (1, '03) 3-25.

This consideration of the relation between Reformed biblical theology and the Enlightenment considers the mood of the German *Aufklärung,* the recognition of biblical theology, J. P. Gabler's 1787 address distinguishing between biblical and dogmatic theology, and Gabler's and G. Vos's notions of biblical theology. It concludes that the holistic construction of Vos's biblical theology is antithetical to the holistic construction of Gabler's formulation and its presupposition of an empirical-rational worldview.—C.R.M.

1814. F. Hahn, "Das Zeugnis des Neuen Testaments in seiner Vielfalt und Einheit. Zu den Grundproblemen einer neutestamentlichen Theologie," *KerDog* 48 (4, '02) 240-260.

The essay discusses the place and task of a theology of the NT, the theological history of early Christianity, the language and conceptual presuppositions of the NT, and the unity of the NT. It contends that NT theology is a specific task based on the truth of the gospel and the biblical canon, and is therefore different from the study of early Christian religion. The history of early Christian thought is only one aspect of NT theology. Among the latter's necessary tasks is the demonstration of the unity of the NT witness.—C.R.M.

1815. R. E. Murphy, "When Is Theology 'Biblical'?—Some Reflections," *BibTheolBull* 33 (1, '03) 21-27.

After considering the relationship between the Bible and theology, the article examines the role of the Bible in the theological work of J. Dupuis (religious pluralism), K. Rahner (supernatural existential), and G. Lohfink (people of God/church), respectively. It concludes with six reflections on the academic and pastoral significance of greater cooperation between biblical scholars and theologians.—D.J.H.

Biblical Theology, § 47-1486.

Christology

1816. R. Haight, "Jesus Symbol of God: Criticism and Response," *LouvStud* 27 (4, '02) 389-405.

Responses to criticisms of the author's *Jesus Symbol of God* (1999) are presented with reference to ten major topics that constitute the spine of the book: a genetic method, representation of the Jesus material, the Easter experience, pluralism of NT Christologies, the construct of a symbol, interpretation of Nicea and Chalcedon, the meaning of salvation, Jesus Christ vis-à-vis other religions, Christology proper, and God as Trinity. A list of reviews of *Jesus Symbol of God* appears on pp. 404-405.—D.J.H.

1817r. R. HAIGHT, *Jesus Symbol of God* [*NTA* 43, p. 609; § 46-1775r].

C. ASTORGA, "Constructive Christology. *Jesus: Symbol of God* by Roger Haight," *Landas* 15 (2, '01) 114-151.—This slightly different version of the article published in *Budhi* [§ 45-1895r] describes Haight's book as a masterwork and well deserving of a serious and reflective readership. It notes that the christological criteria of the book presuppose pluralism but at the same time define the reasonable limits to what is acceptable and adequate.—D.J.H.

1818r. IBID.

B. PEÑA, "A Seemingly Crippled Jesus. *Jesus: Symbol of God* by Roger Haight," *Landas* 15 (2, '01) 152-166.—This book is worth reading but confusing, pioneering but highly questionable, comprehensive but with many gaps, and intellectually provoking but dogmatically unstable. It is a work on Jesus but the Jesus one learns about from the book seems to be crippled.—D.J.H.

1819. M. HELMS, "Who Do You Say That I Am? (Mt 16:15). Towards a Response from the Krobo People in Ghana, West Africa," *East Asian Pastoral Review* [Quezon City] 40 (1, '03) 62-80.

After noting different responses to the question "Who do people say the Son of Man is?", the article outlines a three-step approach for doing Christology (the question of salvation, projection, regauging) and applies it from the perspective of the Krobo people in Ghana. Then it points out some pastoral implications that arise from the process of doing local Christology.—D.J.H.

1820. J. MARCUS, "Son of Man as Son of Adam," *RevBib* 110 (1, '03) 38-61.

For the authors of the Gospels and the pre-Gospel tradition upon which they drew, Jesus' self designation ὁ υἱὸς τοῦ ἀνθρώπου (literally, "the son of the man") meant "the Son of Adam." After considering the linguistic arguments for and against this proposal, this installment shows how the Adamic interpretation of "Son of Man" permits the integration of seemingly disparate history-of-religions backgrounds, and illuminates the NT texts that refer to the Son of Man in his exalted state, his earthly activity, and his suffering and death, respectively. [To be continued]—D.J.H.

1821. A. MOORE, "Who are the Liberals now? History, Science, and Christology in N. T. Wright and Alister McGrath," *Anvil* 20 (1, '03) 9-24.

The relationship between Christology and history in Wright's NT scholarship and the relationship between Christology and science in McGrath's proposals for a scientific Christology reproduce earlier mistakes that can be avoided if we are prepared to learn from H. Frei and M. Buckley. The views of Wright and McGrath are unstable because they require us simultaneously to hold views of Christ that are inconsistent with the views they adopt in order to accommodate the demands of the detractors of classical Christianity. The instabilities arise because they seem not to acknowledge the choice that needs to be made between accommodating Christianity to secularity's norms and upholding the normative primacy of God's unique self-revelation in Christ.—D.J.H.

1822. E. SCHILLEBEECKX, "De vroeg-christelijke receptie van Jezus bezien vanuit het heden (Early Christian Reception of Jesus and its Importance Today)," *TijdTheol* 42 (4, '02) 390-400.

Rather than a single, uniform Christology, several types of Christology emerged from the first three generations of Jesus' disciples, and the church "canonized" this NT pluralism. This pluralism requires scientific, historical examination, which has consequences for Christian faith. Ways of thinking about Jesus influenced the way believers lived. That is essentially why a critical hermeneutical confrontation is needed between the interrelationship of the early Christian past and the Christian present (and all the periods between those early days and now). The articulations of the faith in the past and the present are culturally rooted in, and consequently affected by, the contingency and limitations of their times with their varying sociopolitical contexts.—C.R.M.

1823. H.-G. SCHÖTTLER, "'Per Christum . . .' – Christus als Weg," *BibLiturg* 76 (1, '03) 4-15.

Taking as its starting point the Christian liturgical formula *per Christum,* the article explores christological themes that have particular relevance for Christian-Jewish dialogue: not "fulfillment" but "confirmation," prospective rather than retrospective, "to the Jews first" (Rom 1:16), being Christian in the presence of Israel, the Bible of Israel as a book with a double outcome, Christ as the way, and the *per Christum* formula as the distinctive mark of Christians. [The same fascicle (pp. 15-16) contains a response by H. Heinz.]—D.J.H.

1824. A. G. VAN AARDE, "Die uitdrukking 'seun van die mens' in die Jesus-tradisie: 'n Ontwikkeling vanaf 'n landbou-omgewing na die wêreld van skrifgeleerdes (The expression 'son of man' in the Jesus tradition: A development from agrarian culture to a scribal context)," *HervTeolStud* 58 (4, '02) 1625-1653.

Jesus used the expression "Son of Man" generically, meaning "humankind." This generic use developed into a titular usage in which his followers identified Jesus with the apocalyptic "Son of Man." Jesus' own use of the expression "Son of Man" should be understood in the context of his subversive wisdom and the "little tradition" of peasants. His followers reinterpreted this usage in terms of the "great tradition" of scribes. This development is demonstrated by means of the Q saying about beasts and the Son of Man who has nowhere to lay his head (see Lk 9:58).—D.J.H.

1825. W. WEREN, "Het Woord — sprekend zijn Vader" [The Word — the very image of his Father], *Collationes* 33 (1, '03) 59-71.

After considering how the OT speaks about God, the article discusses how the NT treats the God of Jesus and how Jesus becomes the center of belief for his followers. Then it reflects on Jesus as the Word (*Logos*) of God in Jn 1:1-18, the *Logos* and figure of Wisdom in the OT and early Judaism, and speaking about God in our own day.—D.J.H.

Christology, § 47-1524.

Church and Ministry

1826. E. B. AITKEN, "The Ordering of Community: New Testament Perspectives," *AnglTheolRev* 85 (1, '03) 19-34.

After noting that there was no single way to shape Christian communities after Jesus' death, the article focuses on the constituting of community in 1 Corinthians 10–11 with reference to Jesus' death and resurrection as the center point for being a covenantal community and in terms of narrative, ritual practice, and ethics. Then it considers the shaping of community around the practices and narratives of covenant refracted through the memory of Jesus in the epistle to the Hebrews and in the shared traditions informing the Sermon on the Mount and the Sermon on the Plain. It concludes by surveying some key notions of "law" and community in the urban environments of the Hellenistic and Roman world.—D.J.H.

1827. D. Bourguet, "'Pour une église qui veut grandir,'" *RevRéf* 44 (221, '03) 11-21.

As Acts shows, a church that grows does so because the word of God grows and the church is at its service. For church members, this growth occurs on three inseparable levels: emotional, intellectual, and what the Bible calls the heart or soul.—D.J.H.

1828. H. Cazelles, "Synagogue, Église et Bible," *Transversalités* [Paris] 85 ('03) 31-44.

The article reflects on the relationship between the synagogue and the church with reference to the reading of the Bible, insufficiencies encountered in reading the Bible, the Bible and its legislation, the Bible in its historical context, and the desacralization of monarchical Israel.—D.J.H.

1829. M. del Socorro Vivas, "La misión de las mujeres en la Biblia," *Theologica Xaveriana* [Bogotá] 52 (4, '02) 683-698.

It is evident from the NT that women took a direct and engaged role in early Christian mission. After describing the situation of women in Jesus' time, the article treats Jesus and women, the missionary experience of women in the Gospels, and women as missionaries in the first Christian communities.—D.J.H.

1830. D. J. Dreyer, "'n Kerk wat getuig is 'n kerk wat leef (I): 'n Bybels-teologiese perspektief op die missionêre karakter van die kerk (A witnessing church is a living church [I]: A biblical-theological perspective on the missionary character of the church)," *VerbEccl* 23 (2, '02) 319-332.

According to the OT, Israel was elected to be God's witness to the nations. In exile Israel recognized that Yahweh is the God of the whole world, not merely a national God. The four Gospels, Acts, and Paul's letters make it very clear that the church of Jesus Christ is either a missionary church or not a church at all. In all its activities the church is an instrument in bringing God's kingdom to this world.—D.J.H.

1831. Y. Dreyer, "Leadership in the world of the Bible: (De)institutionalisation as an ongoing process," *VerbEccl* 23 (3, '02) 625-641.

The article shows how authority and power function in society, and illustrates this with an overview of how the concept of "authority" developed from a charismatic phase to institutionalization (*potestas*). It warns that both church leaders and those who are on the receiving end of leadership should be aware of the danger involved in taking over worldly power structures as happened in the world of the Bible, and suggests that deinstitutionalization as a postmodern demystifying process can create a context in which "agents" can recommit church and society to the values of the gospel of Jesus.—D.J.H.

1832. D. P. Lang, "Some scriptural arguments for the all-male priesthood," *HomPastRev* 103 (5, '03) 19-26.

After reviewing the philosophy of biology argument for an all-male priesthood, the article presents three scriptural arguments for this position: the sacrificing priesthood and victim argument, the priest-father argument, and the feet-washing argument. All three proofs employ the spiritual sense of Scripture, especially the allegorical sense.—D.J.H.

1833. E. LaVerdiere, "Ministries in a Ministerial Church: A Developmental View of Ministries in the Early Church," *Emmanuel* 109 (2, '03) 85-95, 99.

First published in *Emmanuel* twenty-five years ago, the article situates the ministries and the theology of ministry in the developing ecclesial context of the 1st century. It treats ministries, gifts, and works (1 Cor 12:4-6); ministries in a ministerial church; and ministries in a developing church.—C.R.M.

1834. L. M. Maloney, "Women in Ministry in the Early Church," *NewTheolRev* 16 (2, '03) 6-12.

Taking as a starting point U. E. Eisen's *Women Officeholders in Early Christianity. Epigraphical and Literary Studies* (2000), the article presents evidence for women in the first six centuries exercising the following ministries: teachers, stewards, widows, apostles, prophets, deacons, presbyters, and bishops.—D.J.H.

1835. J. H. Newman, "From Monarch to Bishop: Covenant, Torah, and Community Formation in the Old Testament and the Anglican Communion," *AnglTheolRev* 85 (1, '03) 35-51.

The office of bishop is the closest inheritor of the office of monarch in ancient Israel. Of the various leadership roles depicted in the OT—judge, prophet, priest, sage—a bishop is most closely modeled after the monarch by virtue of the symbolic character and function of that office. Like the Davidic dynasty, bishops serve as a sign of unity in the church, both diachronic (through apostolic succession) and synchronic (to unify a diocese, and as a body of bishops to serve as a sign of the church's unity). The office requires restraint, reflection, and patience on the part of the officeholder rather than visionary change. The role of a bishop is to safeguard the faith, to preach the gospel, and to maintain peace in the polity.—D.J.H.

1836. G. M. M. Pelser, "Kerkvorming en -ontwikkeling in die Nuwe-Testamentiese tydvak (The origin and development of the church in the New Testament era)," *HervTeolStud* 58 (4, '02) 1459-1485.

The church originated not as a single entity but rather as different believing communities after Jesus' death. The delay of the parousia resulted in the institutionalizing of the church and in the loss of what can be regarded as some of the most basic and important characteristics of the church especially as far as Paul was concerned.—D.J.H.

1837. J. D. Perera, "Reflections on the Priesthood from a Priest and a Bible Teacher," *Vidyajyoti* 67 (1, '03) 35-42.

This personal reflection on how the author's biblical knowledge has influenced his understanding of the priestly vocation and ministry gives particular attention to the perspectives on ministerial priesthood that have emerged from modern Scripture studies, with special regard to the evolution of the concept of presbyter/priest.—D.J.H.

1838. H. Pietras, "Od prezbiteratu do kapłaństwa: ewolucja pojęć i urzędu (From Presbyter to Priest: The Evolution of the Concept of Ministry)," *Studia Bobolanum* [Warsaw] 3 ('02) 5-17.

In Acts the terms *episkopos* and *presbyteros* are used interchangeably, and in the house communities of the early church both terms signified the leaders of these communities who fulfilled various roles in the community and also presided over celebrations of the Eucharist. Although there was a gradual distinction of the respective functions of bishops and presbyters, prior to the 4th century only in the case of Cyprian do we find bishops and presbyters being called "priests" directly. After the recognition of Christianity as one of the religions of the empire, bishops received a status equal to the priests of other religions. In addition the rejection of allegorical exegesis meant that OT texts about priests were applied literally to Christian priests.—C.R.M.

1839. J. P. Reese, "Co-workers in the Lord: A Biblical Theology of Partnership," *RestorQuart* 45 (1-2, '03) 106-114.

Partnership between men and women is central to God's design. The article examines this theme from three perspectives: a theology of partnership from the creation accounts in Genesis, partnership as found in the OT narrative, and the establishment of a new order in the NT.—D.J.H.

1840. D. Senior, "Come, Follow Me: Foundations for the Christian Vocations of Ordained Ministry and Consecrated Life," *Seminarium* [Rome] 42 (1, '02) 95-111.

Examination of the NT and OT "vocation" stories yields a vision of vocation as a gift of God, as a fundamental call to life and holiness before God expressed in the following of Jesus, as essentially linked to mission (participating in the divine work of transforming the world and sharing in Christ's mission to establish God's reign), and as requiring lifelong conversion of heart and personal transformation on the journey to God with Jesus.—D.J.H.

1841. D. F. Wright, "A Race Apart? Jews, Gentiles, Christians," *BiblSac* 160 (638, '03) 131-141.

The article traces in the NT and early patristic writings the development of the early Christian conviction that Christians belonged to a people, the people of God, which constituted a new corporate presence: the inclusion of Gentiles, the unity of all in baptism, Christians as a "third race," anti-Christian sloganizing, Christians as the soul of the body, and Christianity as the fulfillment of Greek wisdom.—D.J.H.

Various Themes

1842. B. Bowald and H. Halter, "'Glorify God in your body' (1 Cor 6:20)," *Theology Digest* [St. Louis] 50 (1, '03) 27-31.

The English version of an article published in German in *Diakonia* in 2002 [§ 47-445].—D.J.H.

1843. A. Chapelle, "Israël, son serviteur (Lc 1,54)," *NouvRevThéol* 125 (2, '03) 177-186.

Taking its starting point from Lk 1:54, the article notes that when Christians evoke Israel, they are reminded of their origin in the root of Jesse (see Isa 11:10) onto which they have been grafted and of the crucified Messiah who is a scandal to Jews and folly to pagans (1 Cor 1:23). It also observes that those Jews who have not identified Jesus as their Messiah nevertheless remain the elected people, the kingdom, the priests established by the Lord (see Rom 11:2).—D.J.H.

1844. J. J. Collins, "The Zeal of Phinehas: The Bible and the Legitimation of Violence," *JournBibLit* 122 (1, '03) 3-21.

The problem of violence and religion is not peculiar to Islam but rather can be found in attitudes and assumptions that are deeply embedded in the Jewish and Christian Scriptures. The article focuses on some biblical examples of killing others without benefit of judicial procedure: the OT texts about the *ḥerem* or ban, passages about slaughtering the Canaanites, biblical legitimations of killing in the Maccabean revolt and the English Puritan revolution, and cases of eschatological vengeance (Daniel, Revelation). It concludes that the biblical portrayal of human reality (in this case, violence) becomes pernicious only when it is vested with authority and assumed to reflect, without qualification or differentiation, the wisdom or the will of God.—D.J.H.

1845. J. B. Dabhi, ". . . Unless a Grain of Wheat Falls into the Earth & Dies, . . . ," *Third Millennium* [Rajkot, Gujarat] 6 (1, '03) 74-88.

After reflections on the nature of suffering in general and on innocent suffering in particular, the article considers solutions to the problem of suffering offered by the Bible and discusses the meaning of suffering offered by Jesus. It suggests that Jesus in his option for the outcast seems to have acted on the principle that treating unequals equally is unjust, concludes that the holistic growth process entails suffering and death, and notes that the grain of wheat symbolizing Jesus in his life, passion, and death is the best example of it.—D.J.H.

1846. O. Davidsen, "Gave og tægt. Om udvekslingens centrale rolle i en semiotisk undersøgelse af de bærende betydningsstrukturer i urkristen religion/nytestamentlig teologi" [Give and take. On the central role of exchange in a semiotic examination of the principal structure of significance in early Christian religion/New Testament theology], *DanskTeolTids* 66 (1, '03) 32-52.

The study of exchange in the NT is of great importance for our understanding of the primitive Christian religion. The article notes that exchange has primarily been studied as reciprocal gift giving, but that taking is reciprocal as well, and we should consider giving and taking as the two fundamental forms of exchange. Giving endorses and/or protects life, while taking obstructs and/or destroys life. The discussion includes treatment of the interpretation of the cross event in Mark, the ethics of Jesus (e.g. Mt 5:38-42), giving as more blessed than receiving (Acts 20:35), and serving as more blessed than being served (Mk 10:45). Words such as repayment, reward, debt, reconciliation, revenge, and gift, as well as mercy, forgiveness, and grace bear witness to the NT vision of right exchanges between God and humankind and among people.—C.R.M.

1847. P. Debergé, "L'argent dans la Bible," *EspVie* 113 (79, '03) 3-12.

The article first considers how as the OT proceeds riches move from being regarded as the source of happiness to being a test. Then with reference to the NT theme of becoming rich before God, it discusses money as a necessity, the traps posed by money, choosing the good investment, and neither poor nor rich.—D.J.H.

1848. R. de Menezes, "Functions of the Word in the Bible," *Vidyajyoti* 66 (11, '02) 873-883.

Both the OT and the NT attribute identical functions to the word of God insofar as it is instructive, salvific, and creative. The prologue of John (1:1-18) is the quintessence of the theology of the word of God where the characteristics of the word are personified.—C.R.M.

1849. A. de Oliveira, "'Viva, com efeito, é a palavra de Deus e eficaz' (Hb 4,12). A energia da palavra na formação des Escrituras," *Didaskalia* 33 (1-2, '03) 163-175.

After reflecting on the living word of God according to Heb 4:12 and Isa 55:11, the article considers the relationship between the efficacy of the human word and the efficacy of the "word of faith," the word of faith in Deut 26:5-9, the word of faith in 1 Cor 15:3b-5, and the efficacy of the words of faith in the formation of the Scriptures.—D.J.H.

1850. G. De Rosa, "L'Eucaristia vissuta. Linee di spiritualità eucaristica," *CivCatt* 154 (3666, '03) 570-581.

With reference to various NT texts, the article reflects on the Eucharist as the mystery of kenosis, of the sanctifying presence, of the sacrificial offering, of unity, of communion, and of fraternity and charity, as well as the eschatological mystery.—D.J.H.

1851. F. G. Downing, "Environment, Beauty and Bible," *Ecotheology* [London—New York] 7 (2, '03) 186-201.

After addressing the supposed irrelevance of the Scriptures to aesthetics and contemporary aesthetic conventions, the article discusses materialist aesthetics in the Jewish Scriptures, materialist aesthetics in Christian tradition, and recent work in environmental aesthetics. It concludes that the aesthetics of material plenitude, abundance, and intensification that is expressed in our canonical Scriptures and echoed in ongoing Christian tradition offers rich resources for encouraging, articulating, and enabling an environmental aesthetic in response to God.—C.R.M.

1852. J. Ebach, "Ihr sollt ein Segen sein. Das Leitwort und die Bibel. Eine Problemanzeige," *BibKirch* 58 (2, '03) 62-70.

To provide background for the general theme ("Ihr sollt ein Segen sein") of the first ecumenical *Kirchentag* held in Berlin in May 2003, the article focuses on the promise to Abraham in Gen 12:2-3 and its ideas of Abraham as a blessing and his significance for the nations of the earth, and reflects on how this text is taken up and interpreted in Gal 3:6-9. Then it considers Abraham's exodus into the world, the OT themes of creation and election, and the motif of blessing.—D.J.H.

1853. D. Farkasfalvy, "The Pontifical Biblical Commission's Document on Jews and Christians and Their Scriptures: Attempt at an Evaluation," *Communio/IntCathRev* 29 (4, '02) 715-737.

After noting the positive contributions of the document [see *NTA* 47, p. 177], the article discusses some difficulties and concerns that it raises: problems with the title; the inspiration and interpretation of the OT; the history of Christian interpretation and the supremacy of the historical-critical method; resulting ambiguities; and issues about the alleged "anti-Judaism" of the NT writings, especially the four canonical Gospels.—D.J.H.

1854. P. A. Geyser, "Bybelse getuienis oor homoseksualiteit — met ander oë gesien (Biblical testimony on homosexuality — seen from another perspective)," *HervTeolStud* 58 (4, '02) 1655-1677.

Those who oppose homosexuality on biblical grounds usually appeal to legal texts, narrative passages, lists or catalogues, and creation reports. The article advocates more careful translation and reading of these texts, as well as a hermeneutics of suspicion and an engaged hermeneutics for approaching the biblical testimony on homosexuality from the perspective of Jesus' caring for those who have been wounded.—D.J.H.

1855. A. GRAFFY, "The Jewish People and their Sacred Scriptures in the Christian Bible," *ScriptBull* 33 (1, '03) 1-14.

There are two fundamental themes in the rich and timely document issued by the Pontifical Biblical Commission on the Jewish People and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177]: the unity of the Christian Bible composed of the OT and the NT, and the attitudes to the Jewish people in the individual writings of the NT. Its fundamental point of learning is that a complete break between church and synagogue contradicts Sacred Scripture. [The same fascicle contains responses to the document by M. Bockmuehl (pp. 15-28), E. Kessler (pp. 29-45), and the Oxford Bible Collective (pp. 46-52).]—D.J.H.

1856. A. HOUZIAUX, "Peut-on se remettre d'un malheur?" *Spiritus* [Paris] 170 ('03) 69-77.

The article first considers three biblical examples of recovery: the mourning of David (2 Sam 12:15-24), the revolt of Job, and the "resurrection" of Jesus' disciples. Then in light of them it reflects on whether trespasses can be forgiven and who can forgive them. It concludes with a reflection on Mt 6:13: "Lead us not into temptation but deliver us from the Evil One."—D.J.H.

1857. P. JENSEN, "Apocalypse Again and Again," *ChristToday* 47 (5, '03) 32-35.

The article first considers what the Bible has to say about five different attitudes to war: pacifist, militaristic, "not yet," "at last," and "on the fence." Then it observes that the Bible was not written to governments about when to go to war, but to God's people about how to live in this war-ridden world. It notes that the Bible is about God's plans, and that its view of life, war, and peace gives us the real basis for prayer and action.—D.J.H.

1858. L. T. JOHNSON, "The Biblical Foundations of Matrimony," *BibToday* 41 (2, '03) 113-116.

This consideration of the biblical foundations of marriage treats the order of the first creation, covenant in the OT, marriage in the NT, complexity and ambiguity in NT attitudes toward marriage, and the need for the development of a theology of marriage by those who have lived out this sacrament.—C.R.M.

1859. R. KERESZTY, "The Jewish-Christian Dialogue and the Pontifical Biblical Commission's Document on 'The Jewish People and Their Sacred Scriptures in the Christian Bible,'" *Communio/IntCathRev* 29 (4, '02) 738-745.

After outlining the document's positive contribution to promoting the dialogue between the church and the Jewish people [see *NTA* 47, p. 177], the article shows how the document's celebration of the "supremacy of the historical-critical method" calls into question the theological dialogue that it intends to promote. Then on the basis of a theological hermeneutics, both traditional and new, it seeks to put into sharper focus the mysterious interrelationship between the church and the synagogue.—D.J.H.

1860. L. KLENICKI, "Anti-Judaism: A Core Problem of Christian Theology," *LWF Documentation* [Geneva] 48 ('03) 41-68.

A rabbinic commentary explaining the NT references to Pharisees, Sanhedrin, and Jewish life in the 1st century will provide background information on Jesus' Judaism. The article first illustrates such a project with reference to various texts in John's Gospel (Jn 11:1-45; 2:13-25; 9:1-41; 13:1-15; 8:1-11) and then to some general topics (high priest and Temple, the death of Christ and the accusation of deicide, hypocrisy, the Shema, resurrection, grace).—D.J.H.

1861. W. KRAUS, "Anti-Judaism — A Problem for New Testament Theology: An Exegetical, Historical Perspective," *LWF Documentation* [Geneva] 48 ('03) 69-85.

After looking at anti-Judaism in classical times, the article considers the origins of Christian anti-Judaism: the beginnings, anti-Judaism as a phenomenon of detachment, "anti-Jewish" statements as indices of contemporary disagreements, "anti-Jewish" statements as a reaction to the events of A.D. 70, "anti-Jewish" statements to cope with the traumatic experience of division, different emphases in the NT as an indication of an unfinished problem, and continuity and change in Paul. Then it offers hermeneutical considerations: historical reminder, the wording of the Bible and the history of its effects, whether anti-Judaism is essential to Christianity or is the left hand of Christology, and demands on Christian theology based on the biblical evidence (ecclesiology and eschatology).—D.J.H.

1862. A.-J. LEVINE, "Acknowledging Jewish and Christian Differences," *Trinity Seminary Review* [Columbus, OH] 24 (1, '03) 29-41. [See § 47-44.]

Increasing understanding of Jesus as a Jew embedded in a Jewish tradition and the recognition that Judaism has always been vibrant, alive, and diverse have awakened in churches and synagogues alike a new appreciation of our common origins in Second Temple Judaism. Nevertheless, there is a great deal left to do: acknowledging that we read Scripture differently, educating pastors about Jews and Judaism, not celebrating Jewish holidays in churches, not getting sidetracked by the politics of the Middle East, and recognizing parallel paths to salvation.—D.J.H.

1863. H. LÖHR, "Speisenfrage und Tora im Judentum des Zweiten Tempels und im entstehenden Christentum," *ZeitNTWiss* 94 (1-2, '03) 17-37.

It is clear that in the Second Temple period Jews in Israel and in the Diaspora knew and observed the biblical laws about foods as part of their faith and identity as God's people. Paul, however, distanced himself from the Jewish food laws and their legitimation, and demonstrates no knowledge even of the food prohibitions in the apostolic decree (see Acts 15:20, 29). The early Christian disregard of these laws is reflected in Gospel sayings such as Lk 10:8b and Mk 7:15. On the one hand, Christians rejected the Jewish food laws and their role as boundary markers between Jews and Gentiles. On the other hand, their disregard of them led to the separation of Christianity from Judaism.—D.J.H.

1864. R. MUÑOZ, "'. . . Y levantó a los humildes' (Lucas 1,52). Sobre el poder en la Biblia," *Páginas* [Lima] 28 (180, '03) 18-26.

Taking its starting point from Lk 1:52, the article traces through the OT and the NT the theme of God intervening on behalf of the oppressed and lowly, and reflects on three ways of responding to the challenge of actualizing this biblical motif today.—D.J.H.

1865. J. NAVONE, "Elder and Younger Siblings," *BibToday* 41 (2, '03) 108-111.

After showing how expectations about elder and younger siblings are frequently reversed in the OT and NT, the article considers cases of sibling rivalry in the NT, the importance of the firstborn, and the symbolic value of the firstborn.—D.J.H.

1866. K. NÜRNBERGER, "The Spirit of God: A soteriological metaphor in Biblical history and its significance for us today," *Scriptura* 79 ('02) 55-80.

If we want to understand what the "Spirit of God" is meant to express in the biblical witness, we first have to analyze the wide variety of soteriologies found in the biblical witness as a whole and avoid reifying or absolutizing a particular concept. After various introductory observations and a survey of texts about the Spirit in the OT, the article considers the soteriology of early Christianity; Paul; a representative Pauline argument (Rom 8:3-17); the Pauline school; the Synoptic Gospels and Acts; the Johannine tradition; Hebrews, James, and Revelation; and the significance of the trajectory of the metaphor of the Spirit for us today.—C.R.M.

1867. S. OLAREWAJU, "The Efficacy of Prayer in the Blood of Christ in Contemporary African Christianity," *AfricJournEvangTheol* 22 (1, '03) 31-49.

It is commonplace in Nigeria today to hear Christians pray, using the blood of Jesus for an apotropaic effect (that is, having power to avert evil influence or bad luck). But in the OT (see Exodus 12) sacrificial blood does not serve an apotropaic function but rather expiates sin symbolically. Likewise in the NT, the sacrificial blood of Christ is expiatory and redemptive in its efficacy. To pray and cover various objects with the blood of Christ as protection is without scriptural warrant.—D.J.H.

1868. K. J. O'MAHONY, "'You Shall Love the Stranger,'" *DocLife* 53 (3, '03) 130-146.

This biblical reflection (with particular attention to OT texts) on facing the challenge of racism looks at hostility toward the foreigner, the pain of exile, and the learning of empathy, leading to an understanding of human life as tenancy under God and of God as the God of all without discrimination.—D.J.H.

1869. R. PENNA, "Il concetto biblico di 'verità'. Alcuni aspetti semantici," *PATH* [Vatican City] 1 (2, '02) 203-219.

After general considerations regarding the biblical terms for truth and related concepts, the article discusses truth as fidelity of God, truth as wisdom and mystery, the truth of the gospel, Jesus Christ in person as truth, and the Spirit of truth.—D.J.H.

1870. G. RAVASI, "Biblische Bilder der Stadt," *IntKathZeit/Communio* 32 (2, '03) 137-143.

The article reflects on four biblical cities: Enoch the first city (Gen 4:17), Samaria the city of unrighteousness, Babel the city of hubris, and Jerusalem the city of utopia.—D.J.H.

1871. V. N. REDEKOP, "Mimetic Structures of Violence and of Blessing. Creating a Discursive Framework for Reconciliation," *Theoforum* 33 (3, '02) 311-335.

Drawing on examples from the OT (see 1 Kings 3) and the NT (especially Jesus' teachings) to illustrate the mimetic structures of violence and of blessing, the article shows that the theological notion of mimetic structures of blessing is centered on love within a cognate field that includes grace and mercy. It demands a kind of justice rooted in truth. Within a mimetic structure of blessing there is joy and delight in opening up communities to those excluded, as well as an openness to transcendence. The concept also involves standing up to the temptation of mimetic structures that lead to violence.—D.J.H.

1872. C. S. RODD, "Old Testament Ethics," *EpworthRev* 30 (2, '03) 35-41.

After surveying publications on OT ethics, the article offers critical comments on three major problems: concentrating on modern ethical dilemmas (feminism, peace and war, the environment), failing to pay attention to the distance between the OT world and modern society, and not recognizing the nature of the evidence.—D.J.H.

1873. F. ROSSIER, "Biblical Perspectives on Marian Mediation: Lessons from a Failure of Mediation," *MarStud* 52 ('01) 53-77.

After considering intercession as a major type of mediation in the OT (with reference to Moses, Samuel, Amos, and Jeremiah), the article discusses the qualities of the intercessor, intercession on a human level as an image of intercession with God, the failed intercession made by Bathsheba (1 Kings 2), and Mary as an intercessor in the biblical tradition. Mary's intercession concerns very important matters, converges with God's will, and proceeds from compassion and solidarity with those on whose behalf she intercedes.—D.J.H.

1874. J. G. SAMRA, "A Biblical View of Discipleship," *BiblSac* 160 (638, '03) 219-234.

With attention to scriptural passages and biblical examples, the article addresses three questions: What is discipleship? How is discipleship accomplished? and What is involved in promoting discipleship? Discipleship is the process whereby someone becomes more like Christ, and it encompasses both the entry into the process (salvation) and growth in the process (sanctification).—C.R.M.

1875. J. D. SEARLE, "Preaching on Suffering and the Will of God," *ExpTimes* 114 (8, '03) 261-264.

In dealing with the problem of theodicy from a biblical and theological perspective, we need to distinguish three aspects within the will of God: the intentional or ideal (God's intention is the good of his children), the circumstantial (circumstances arising from human free will make suffering inevitable), and the ultimate (our willing cooperation with God).—D.J.H.

1876. J.-L. SKA, "La Bible, relecture de l'histoire d'Israël," *Christus* 50 (198, '03) 161-168.

Taking 1 Cor 10:11 ("these things . . . were written down to instruct us") as its starting point, the article shows with reference to various examples taken mainly from the OT how the Bible may be regarded as a rereading of the history of Israel.—D.J.H.

1877. G. URÍBARRI, "La reserva escatológica: un concepto originario de Erik Peterson (1890-1960)," *EstEcl* 78 (304, '03) 29-105.

The article seeks to situate Peterson's original concept of the eschatological reservation in the context of his exegetical and theological writings. After introducing the concept of the eschatological reservation, it discusses its place in Peterson's theology with reference to his lectures on mysticism in the early church and his commentary on Paul's letter to the Romans (on Rom 6:4-5; 8:2, 10; 8:12; 9:24), and his conference on the church. It concludes with observations on the content and theological implications of the eschatological reservation according to Peterson, and on how he related history and eschatology.—D.J.H.

1878. J. M. VINCENT, "'Ils virent la voix.' Réflexions théologiques sur la vision dans l'Ancien Testament," *ÉtudThéolRel* 78 (1, '03) 1-23.

After sketching the problems related to visions as a mode of revelation, the article examines three pertinent OT passages (Genesis 1; Psalm 93; Deut 4:9-10) with their thematic echoes in the NT (Jn 1:1-18; Col 1:15-20; 2 Cor 4:6). Then it shows how an "imaginative texture" nurtures the horizon of expectancy and makes possible an involvement in the visionary experience that serves as an integrating force for a circle or community of disciples. An excursus on "aniconography" in the OT is included on pp. 21-23.—D.J.H.

1879. H. WANSBROUGH, "The Jewish People and its Holy Scripture in the Christian Bible," *IrTheolQuart* 67 (3, '02) 265-275.

This discussion of the 2001 document from the Pontifical Biblical Commission [see *NTA* 47, p. 177] previously appeared in *Scripture Bulletin* [§ 47-490].—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1880. L. J. HOPPE, "The Desert in the Old Testament," *BibToday* 41 (2, '03) 89-94.

The desert to the east and the arid region to the south had great influence on ancient Israel's history and culture. After noting the conflict between desert and arable land, the article discusses biblical views of the desert, the desert and prophetic tradition, and the desert experience.—D.J.H.

1881. R. A. HORSLEY, "Religion and Other Products of Empire," *JournAmAcadRel* 71 (1, '03) 13-44.

The article raises some theoretical issues in connection with some representative cases of three particular patterns of relations between imperial power and religion: (1) cultural elites in the dominant society who construct subject people's religion for their own purposes; (2) peoples subjected to foreign imperial rule who resist by renewing their own traditional way of life; and (3) the development of imperial religion that expresses and even constitutes the imperial power relations. It examines six cases (an ancient and a modern example of each of the three patterns above) as a way of posing questions about how religion must be understood insofar as imperial relations in various ways determine both the relations of production and reproduction and the conditions and possibilities of cultural identity and religious expression. The sections most pertinent to NT study deal with devotion to Isis as the queen of heaven, religious-political resistance and renewal in Judea, and the Roman emperor cult. [In the same issue J. K. Roth offers a response (pp. 121-128) to Horsley's essay and three other papers, and Horsley issues a rejoinder (pp. 129-133).]—C.R.M.

1882. P. MACHINIST, "The Voice of the Historian in the Ancient Near Eastern and Mediterranean World," *Interpretation* 57 (2, '03) 117-137.

Historians can never really remove themselves entirely from the history that they record. But while classical Greek historians such as Herodotus and Thucydides speak in their own voice ("the analytical I"), this phenomenon is rare or elusive in ancient Near Eastern and OT historical texts. Though acknowledging the authority of the human ruler, tradition, and the divine world, "the analytical I" affirms in dialogue with them and sometimes over against them the authority of the human individual, whom they had otherwise moved to dominate.—D.J.H.

1883r. T. N. D. METTINGER, *The Riddle of Resurrection* [*NTA* 46, p. 409].

E. LIPIŃSKI, "Dying and Rising Gods," *BiblOr* 59 (5-6, '02) 481-486.—Mettinger's work offers an objective and carefully drawn image of "dying and rising gods" in the ancient Near East and puts the question anew on a good track. The gods in question belong to different types of deities, but their specific function as "dying and rising gods" is similar and ultimately connected with ritual. New information and further research will probably give us the opportunity of refining this picture and correcting some particular points, but the basic pattern is likely to remain unchanged.—D.J.H.

1884. M. MÜLLER, "Oversættelser af ikke-bibelske oldjødiske og oldkristne tekster" [Survey of nonbiblical early Jewish and early Christian texts], *DanskTeolTids* 66 (1, '03) 53-65.

The article lists available Danish translations of the nonbiblical literature of early Judaism (OT Pseudepigrapha, Dead Sea scrolls, Philo, Josephus) and early Christianity (Apostolic Fathers, NT Apocrypha, Pseudoclementines, Nag Hammadi library, gnostic writings, early Church Fathers up to and including Augustine).—D.J.H.

1885. M. NEL, "Die Hellenisties-Romeinse wêreld en die ontstaan van apokaliptiek en gnostisisme (The Hellenistic and Roman world and the origin of the apocalypticism and gnosticism)," *VerbEccl* 23 (2, '02) 452-467.

The *oikoumene* of the Hellenistic-Roman era was conducive to the rise of philosophical-religious movements such as Mithraism and other mystery religions; Stoicism, Epicureanism, and Middle Platonism; the apocalyptic and wisdom movements of Hellenistic Judaism; and gnosticism. In a world defined by change and insecurity, which led to attitudes of alienation and despair among many people, the philosophical-religious movements offered salvation and entrance into a new world. Jewish apocalypticism flourished from the 3rd century B.C. to the 1st century A.D. During the 2nd century some Christians, disappointed that the parousia had not arrived, became involved in gnostic groups centered around strong leaders.—C.R.M.

1886. J. J. PILCH, "Adultery," *BibToday* 41 (2, '03) 117-122.

After general observations about marriage and divorce, the article notes various strategies regarding extramarital sexual relations in biblical times: conciliatory (patriarchal period), aggressive (Israelite period), defensive (postexilic or Judean period), Gospel tradition, and modified defensive (the Pauline interval).—D.J.H.

1887. J. VAN SETERS, "Is there any Historiography in the Hebrew Bible? A Hebrew - Greek Comparison," *JournNWSemLang* 28 (2, '02) 1-25.

The essay contends that E. W. Nicholson has not made his case against drawing comparisons between Greek and Hebrew historiography or a case for eliminating historiography as a genre from biblical literature. This judgment is established with attention to the definition of "history" in the Greek intellectual tradition, divine causality in Greek and Hebrew historiography, story-telling in Herodotus, and Greek antiquarian history and the Yahwist.—C.R.M.

1888. G. J. VOLSCHENK, "Die ontwikkeling vanaf 'n horti-kulturele na 'n simplistiese agrariese ekonomie in die leefwêreld van die Bybel (Development of Biblical society from a horti-cultural economy to a simplistic agrarian economy)," *HervTeolStud* 58 (3, '02) 1089-1112.

The evolution from a horticultural economy to a simplistic agrarian economy was embedded in the sociohistorical, political, and economic context of antiquity. The antecedents of the biblical jubilee were present in ancient society: the conflict between land tenancy and landlessness, the kinship institution being under pressure, greater social stratification through exploitation by the elite, and the escalation of conflict between city and country.—D.J.H.

1889. G. J. VOLSCHENK, "Die ontwikkeling vanaf 'n simplistiese na 'n gevorderde agrariese ekonomie in die leefwêreld van die Bybel (The development of the agrarian society of the Bible from a simplistic to an advanced agrarian society)," *HervTeolStud* 58 (4, '02) 1829-1854.

The Hasmonean kingdom formed the bridge from a simplistic to an advanced agrarian society. The Roman empire was the end product of the evolutionary process and an example of an advanced agrarian society.—D.J.H.

1890. J. F. WIMMER, "Judah in the South," *BibToday* 41 (2, '03) 81-87.

The article presents basic information about the land of Judah in biblical times and today. After discussing the topography of the Holy Land, it considers Jerusalem the city of David and other cities of Judah: Jericho, Bethany, Bethlehem, Hebron, Beersheba in the Negev, and Emmaus.—D.J.H.

Archaeology

1891. V. ABRAHAMSEN, "The Orante and the Goddess in the Roman Catacombs," *JournHighCrit* 9 (1, '02) 1-15.

The Orante or Orans figure, which was a common and important symbol in early Christian art, may well have originated with the prehistorical goddess, the all-encompassing nature deity worshiped for millennia throughout the Mediterranean world. While many early Christians superimposed Christian meaning upon her, other Christians may well have still viewed her in conjunction with the earlier nature goddess of birth, life, death, and rebirth even as they worshiped God in male form.—D.J.H.

1892. D. T. ARIEL AND J. NAVEH, "Selected Inscribed Sealings from Kedesh in the Upper Galilee," *BullAmSchOrRes* 329 ('03) 61-80.

The article presents and discusses seven inscribed sealings found in the Hellenistic administrative building excavated in 2000 at Kedesh in the Upper Galilee [§ 47-1899]. The sealings derive from floor levels damaged and abandoned shortly after the middle of the 2nd century B.C. The Phoenician archive to which these sealings were attached appears to have been in existence for roughly half a century. Some of the sealings refer to Tyre and Sidon, and one carries the name of Kedesh itself.—D.J.H.

1893. S. BRENNER, "Spending Your Way Through Jewish History," *BibArchRev* 29 (3, '03) 46-51.

The article presents photographs of and information about some "firsts" in ancient coins used in Judea: the first coin from Jerusalem (before 333 B.C.), the first royal portrait (305 B.C.), the first Jewish coin from Jerusalem (130 B.C.), the first bilingual Jewish coin (103 B.C.), the first Temple tax coin (87/86 B.C.), the first Jewish self-portrait (A.D. 5), the first silver Jewish coin (A.D. 68), a *Judæa capta* coin (A.D. 69), a rare "Year 5 of Revolt" coin (A.D. 70), and the first Bar Kokhba coin (A.D. 132).—D.J.H.

1894. G. EDELSTEIN, "Qṭʿym mśdh qbwrh mhtqwpwt hhlnysṭyt whrwmyt bbryt ʾḥym, mṣpwn lʿkw (A Section of the Hellenistic-Roman Cemetery at Berit Aḥim, North of ʿAkko [Acre])," *ʿAtiqot* 43 ('02) 75*-98*, 257-258.

The cemetery at Berit Aḥim is located on the *kurkar* ridge parallel to the Mediterranean Sea. Twenty-two of the excavated burials were rectangular cist graves dug in the *kurkar* bedrock. According to the burial goods found in the graves, it appears that the cist graves were cut in the late Hellenistic period and reused during the Roman period (1st century B.C.-2nd century A.D.). Three burial caves were also found.—D.J.H.

1895. G. EDELSTEIN, "Šty mʿrwt qbwrh mhtqwph hrwmyt lyd tl qdš (Two Burial Caves from the Roman Period near Tel Qedesh)," *ʿAtiqot* 43 ('02) 99*-105*, 259.

Based on the finds, the two burial caves from the Roman period near Tel Qedesh should be dated to the 1st-2nd centuries A.D. This article reports on the plans of the caves, the *kokhim* in them, and the skeletal remains, as well as the pottery, glass vessels, and jewelry.—D.J.H.

1896. N. FEIG, "Salvage Excavations at Meron," *ʿAtiqot* 43 ('02) 87-107.

The 1987 salvage excavations conducted at Meron complement those of earlier investigations there. There is evidence for a Hellenistic period settlement characterized by Galilean coarse ware, glass vessels, and coins. The early Roman period was represented by scant finds. The late Roman period saw a focus on oil production and the construction of the synagogue; the burial caves on the northern slope of the site were probably part of the site's necropolis. Toward the end of the 4th century the area was abandoned. [The same fascicle (pp. 109-114) contains a report by R. Kool and D. T. Ariel on the coins from these salvage excavations at Meron.]—D.J.H.

1897. R. A. FREUND, "An Apology—and a Charge of Libel," *BibArchRev* 29 (2, '03) 62-63.

The article apologizes for the inclusion in a press release of the statement that the bones inside a tomb at Qumran were those of John the Baptist. But it insists that they may well be the bones of the Teacher of Righteousness, despite the dismissals by M. Broshi and H. Eshel [§ 47-1195]. It also calls Broshi's accusation that Freund sent the bones out of Israel unfounded and libelous.—D.J.H.

1898. W. J. FULCO, "An Early Christian Lamp from Aswan Inscribed NEOΠICT," *RevBib* 110 (1, '03) 86-88, plate.

A lamp fragment from the Aswan region in Nubian Egypt (ca. A.D. 450-500) and housed in the archaeological collections of Loyola Marymount University in Los Angeles (LMU 184) bears the Greek inscription]νεόπιστ[(i.e. νεόπιστος, "recently converted to the faith"). The full reading may well have indicated that the lamp was a gift for a new convert or a memento of his or her entrance into the Christian community.—D.J.H.

1899. S. C. HERBERT AND A. M. BERLIN, "A New Administrative Center for Persian and Hellenistic Galilee: Preliminary Report of the University of Michigan/University of Minnesota Excavations at Kedesh," *BullAmSchOrRes* 329 ('03) 13-59.

After introductory remarks on ancient Kedesh, previous excavations, and the current project, the article discusses in detail the finds of three excavation seasons from the following four areas: the area of the Hellenistic administrative building, west of the Hellenistic administrative building, the Byzantine chapel, and the step trench and associated probes. Then it offers some tentative conclusions about the overall history of the site with respect to the administration of the Galilee under Persian rule, the Phoenicians and the Seleucids in the early 2nd century B.C., and the end of the Hellenistic administrative building [see § 47-1892] and an administrative presence in Galilee.—C.R.M.

1900. S. JAMES, "Roman archaeology: crisis and revolution," *Antiquity* 77 (295, '03) 178-184.

Roman archaeological research in Britain has undergone a revolution in recent years, becoming a theoretically informed subdiscipline exploring exceptionally rich data sets in new ways. While it has a great deal to offer the rest of archaeology, it remains unduly isolated and some perceive threats to its future.—D.J.H.

1901. A. KUSHNIR-STEIN, "New Hellenistic Lead Weights from Palestine and Phoenicia," *IsrExplJourn* 52 (2, '02) 225-230.

The five weights described in this article are in a private collection in Jerusalem. Although their exact find spots are unknown, specific places of origin can be suggested for all except one (Beth Shean-Scythopolis, Maresha-Marisa, Beirut-Berytus, Byblos). Four of the weights are dated to the second and first centuries B.C.—D.J.H.

1902. M. J. MARTIN, "Interpreting the Theodotos Inscription: Some Reflections on a First Century Jerusalem Synagogue Inscription and E. P. Sanders's 'Common Judaism,'" *Ancient Near Eastern Studies* [Leuven] 39 ('02) 160-181.

E. P. Sanders's use of the evidence deriving from the Theodotos inscription found in Jerusalem in his *Judaism. Practice and Belief* (1992) and *Jewish Law from Jesus to the Mishnah* (1990) is problematic. This in turn raises some broader methodological questions concerning his reconstruction of 1st-century "common Judaism." It is not clear how representative of Jerusalem synagogues the Theodotos synagogue may have been. There are strong indications to suggest that the synagogue of the Theodotos inscription was established by and for Greek-speaking Diaspora Jews in Jerusalem.—D.J.H.

1903. N. N. MAY AND S. I. STARK, "Reconstruction of the Architectural Decor of the Major Synagogue at Korazim," *'Atiqot* 43 ('02) 207-252.

The article encompasses almost all existing or ever-documented decorated architectural details from Korazim (Chorazin). After methodological considerations, it attributes almost all decorated architectural fragments from Korazim to a number of workshops that had participated in the adornment of the synagogue there, and uses the classification to estimate the relative dating of the activities of the Korazim workshops. A folding plan of the various friezes appears between pp. 242 and 243.—D.J.H.

1904. E. F. MAZUREK, "*Videre est intellegere*: Latin Inscriptions in a Roman History Class," *ClassJourn* 98 (3, '03) 295-303.

The essay describes the author's experiment with including Latin inscriptions in a course on Roman history in translation. The goal of introducing the epigraphic evidence is to help students to develop skills in analyzing primary source material and to grasp political trends in the Roman empire.—D.J.H.

1905. P. NAHSHONI ET AL., "A Rock-Cut Burial Cave from the Second Temple Period at Ḥorbat Ẓefiyya, Judean Shephelah," *'Atiqot* 43 ('02) 49-71.

This report on a salvage excavation undertaken in an unplundered burial cave at Ḥorbat Ẓefiyya in May 1997 first describes the cave and then discusses the rich assemblage of finds (pottery, glass, ossuaries) recovered in it. The plan of the cave is typical of the end of the Second Temple period, and the ossuaries indicate that it belonged to a Jewish family. The oil lamps and other finds date it to a period ranging from the 1st to the 2nd century A.D., probably up to the Bar Kokhba revolt. Nahshoni authored the report together with B. Zissu, N. Sarig, A. Ganor, and A. Avganim.—C.R.M.

1906. J. NAVEH, "Epigraphic Miscellanea," *IsrExplJourn* 52 (2, '02) 240-253.

After dealing with an epigraphic-biblical problem about anointing and making (somebody) king, the article treats the following inscriptions: a short Jewish text on pottery—a jar from Sepphoris, a Palmyrene Aramaic altar inscription, a Hebrew letter on papyrus from Egypt, and a Syriac amulet from Ḥomṣ in Syria.—D.J.H.

1907. D. OBBINK, "Imaging Oxyrhynchus," *Egyptian Archaeology* [London] 22 ('03) 3-6.

After describing the discovery, preservation, and publication of the Oxyrhynchus papyri, the article reports on the "Imaging Oxyrhynchus" project (www.csad.ox.ac.uk/poxy) that will make use of the improving technologies of digital enhancement and so enable verification of the new knowledge that is constantly emerging from the editorial transcription of the papyri.—D.J.H.

1908. J. A. OVERMAN, J. OLIVE, AND M. NELSON, "Discovering Herod's Shrine to Augustus. Mystery Temple Found at Omrit," *BibArchRev* 29 (2, '03) 40-49, 67-68.

The article reports on the discovery at Omrit (in northeastern Galilee) in 1998 and ongoing excavation since 1999 of what appears to be the previously unidentified third imperial cult temple built by Herod to honor Augustus (see Josephus, *Antiquities* 15:363). There are actually two temples on the site. The earlier one may be dated to the last quarter of the 1st century B.C., when Herod's building program was in full swing. This temple's design matches the temple depicted on a coin minted in the 1st century A.D. during the reign of Herod Philip, Herod's son. In the late 1st or early 2nd century A.D. the Omrit temple was expanded and its style altered. Although many have believed that Herod's northern temple to Augustus is in modern-day Banias (ancient Paneion), it is more likely that the building so identified there is actually part of the cult of Pan.—C.R.M.

1909. J. PATRICH, "Herod's Theatre in Jerusalem: A New Proposal," *IsrExplJourn* 52 (2, '02) 231-239.

In light of the discovery of limestone "theater seats" in secondary use in the excavations near Robinson's Arch in Jerusalem [§ 45-1977], the article reexamines the issue of Herod's theater in Jerusalem (see Josephus, *Antiquities* 15:268-274). In Herodian times the construction of a stone theater was the exception; most Roman theaters were still made of wood. If Herod's theater in Jerusalem was indeed a temporary wooden structure, it would be easier to explain how it disappeared from the urban landscape without leaving any trace or memory. In this case the stone theater seats found near Robinson's Arch (if originating from a theater) should be attributed to the time of Hadrian (see *Chronicon Paschale* 1:474), when Roman theaters had already become monumental structures throughout the empire.—C.R.M.

1910. E. Reidinger, "Die Tempelanlage in Jerusalem von Salomo bis Herodes aus der Sicht der Bautechnischen Archäologie," *BibNotiz* 114-115 ('02) 89-150.

After surveying the architectural history of the Jerusalem Temple Mount from the 10th century B.C. to the present, the article provides a structural/architectural analysis of Herod the Great's Temple and Solomon's Temple, respectively. Then it offers an astronomical analysis (Temple axis, horizon, calendar, festivals, sunrises, etc.) with reference to Solomon's Temple and Zerubbabel's Temple, and concludes that the Jerusalem Temple was located on the "Holy Rock."—D.J.H.

1911. P. W. van der Horst, "Het grafschrift van Jakobus, de broer van Jezus? (The Epitaph of James, the Brother of Jesus?)," *NedTheolTijd* 57 (1, '03) 1-9.

The chances that the newly published ossuary of "James, son of Joseph, brother of Jesus" [see § 47-508] is a forgery are negligible. The possibility that another James than the one known from the NT as the brother of Jesus is meant here seems to be excluded on the basis of the combination of statistical considerations and Jewish epigraphic habits.—D.J.H.

1912. T. F. Winters, "Dedicated to Greek: Using Inscriptions in Elementary Greek," *ClassJourn* 98 (3, '03) 289-294.

In an effort at encouraging the use of inscriptions in elementary Greek courses, the article explains where to find appropriate texts and considers the nature of their language. Then it defends the value of including Greek inscriptions from the very beginning of language instruction, and illustrates how this might be done with reference to their content and sociopolitical context.—D.J.H.

Archaeology, §§ 47-1485, 1492, 1520, 1932, 1988, 2011, 2017.

Dead Sea Scrolls

1913. A. Caquot, "Les prodromes du déluge: légendes araméennes de Qoumrân," *RevHistPhilRel* 83 (1, '03) 41-59.

The article presents translations of and comments on the Aramaic fragments contained in 4Q529–4Q534. These texts include the remains of legends about the period before the flood, which are mainly about the wrongdoings of the giants who were born from fallen angels and the daughters of humans, and their condemnation. It also traces the relation of these texts to the *Book of Giants,* which was found among the Manichaean texts at Turfan.—D.J.H.

1914. R. de Menezes, "The Dead Sea Scrolls and Early Christianity," *Vidyajyoti* 67 (2, '03) 85-102.

After describing the discovery of Qumran, the article discusses important manuscripts from the desert caves, the origins and history of the sect, the doctrines of the sectarians of Qumran, their use and interpretation of Scripture, and organization and hierarchy. Then it compares the Qumran group and early Christianity on various topics, and concludes that the Qumran discoveries will never jeopardize the uniqueness of thought of Jesus of Nazareth.—D.J.H.

1915. P. W. Flint, "That's No Gospel, It's Enoch!" *BibRev* 19 (2, '03) 37-40, 52-53.

After noting the suggestions of several scholars in the late 1980s and 1990s that several

Cave 7 fragments originally identified by J. O'Callaghan as NT texts should instead be identified as coming from *1 Enoch,* the article describes how amateur sleuth E. A. Munro succeeded in identifying and joining three Cave 7 fragments (now known as pap7QEn gr) that form part of the end of one column of text and the beginning of another from *1 Enoch* 103:3-8.—C.R.M.

1916. S. D. FRAADE, "Rhetoric and Hermeneutics in Miqṣat Maʿaśe Ha-Torah (4QMMT): The Case of the Blessings and Curses," *DeadSeaDisc* 10 (1, '03) 150-161.

The article discusses the blessings and curses mentioned in MMT C:12-23 in the light of parallel passages in the Qumran *Temple Scroll, Community Rule,* and *War Scroll.* It concludes that invoking the biblical blessings and curses of Deuteronomy 27–28 would have resonated in relation to three intersecting temporal domains (biblical past, sectarian present, eschatological future), and that they were related to the community's "here and now" and recited within its annual ritual of covenantal renewal.—D.J.H.

1917. C. HEMPEL, "Interpretative Authority in the Community Rule Tradition," *Dead SeaDisc* 10 (1, '03) 59-80.

Examination of six key passages in the Qumran *Community Rule* suggests that interpretive authority originated as a shared grassroots commodity that characterized the community from its earliest days in small groups. These texts, however, also seem to testify to a restriction of access over time to the correct interpretation of the Law by referring to individuals and groups with privileged access and special revelations.—D.J.H.

1918. S. HOLST, "Hvilke Dødehavstekster er 'sekteriske'?" [Which Dead Sea texts are 'sectarian'?], *DanskTeolTids* 66 (1, '03) 18-31.

After investigating the surprisingly limited distribution of distinctively "sectarian" terminology in the Qumran scrolls (*yaḥad,* Teacher of Righteousness, etc.), the article suggests that the approach most congenial to the actual content of the texts is not to attempt a sharp division between sectarian and nonsectarian but rather to reckon with a third category containing perhaps a majority of the nonbiblical texts, which are in no way obviously sectarian but could have been used and even composed by "sectarians" as well as by adherents of a nonsectarian Judaism.—D.J.H.

1919. S. C. JONES, "Wisdom's pedagogy: a comparison of Proverbs VII and 4Q184," *VetTest* 53 (1, '03) 65-80.

The father's instruction to his son in Proverbs 7 mirrors something of the confusing nature of reality as both erotic and repulsive descriptions point to the same "strange woman." In 4Q184, however, the metaphors surrounding the strange woman are more clearly defined, the cosmic dimension is emphasized, and the instruction is imbued with the dualistic elements of the religion of the Dead Sea sect. By replacing the indeterminacy of Proverbs 7 with more determinate language, 4Q184 minimizes the student's flexibility to counteract opposition that lacks clear delimitation.—D.J.H.

1920. A. Y. KIM, "Authorizing Interpretation in Poetic Compositions in the Dead Sea Scrolls and Later Jewish and Christian Traditions," *DeadSeaDisc* 10 (1, '03) 26-58.

The article investigates the strategy of "scripturalizing" a text by embedding an independent or "floating" anonymous poetic composition into an established and authoritative prayer collection, thereby anchoring the authority of the text to the collection itself. After considering biblical interpretation in poetic compositions, it illustrates the scripturalizing strategy in later Jewish and Christian hymn and prayer texts, and focuses on the inclusion of "floating" prayers in two prayer collections from the Dead Sea scrolls, namely 11QPs^a and the *Hodayot* (1QH^a), as a way to authorize the biblical interpretation found in these anonymous poetic compositions.—D.J.H.

1921. S. N. Kim, "The Complexity of False Prophecy," *StulosTheolJourn* 11 (1, '03) 21-39.

The list of false prophets in 4Q339 reveals a remarkable contrast in God's dealings with pre-Jeremian and Jeremian prophets. Whereas God uses the pre-Jeremian prophets to deliver his message (Balaam and the old prophet in Bethel) and to mete out judgment to sinners (Zedekiah and his fellow prophets in killing Ahab), God has nothing to do with the Jeremian false prophets.—D.J.H.

1922. R. A. Kugler, "Hearing 4Q225: A Case Study in Reconstructing the Religious Imagination of the Qumran Community," *DeadSeaDisc* 10 (1, '03) 81-103.

By reading the parabiblical texts from Qumran with the help of reception theory, which appreciates the value of antecedent texts and oral-aural modes of reception, it is possible to shed new light on the community's religious imagination. After considering the reception theory of H. R. Jauss and the importance of the oral-literate context at Qumran, the article discusses the likely effect of 4Q225 (4QPseudo-Jubilees^a) on the community's horizon of expectations through encouraging hope in the face of disappointment by affirming in a unique way—through rewriting and commentary on the Torah—the values that the authors of sectarian texts urged on the community with little recourse to the Torah (e.g. 1QS iii 13–iv 26; *War Scroll*).—D.J.H.

1923. J. P. Meier, "Is There *Halaka* (the Noun) at Qumran?" *JournBibLit* 122 (1, '03) 150-155.

Among the Qumran texts we have no textual evidence for the existence of the rabbinic sense of *hălākâ* (as a legal opinion or ruling) in the 1st century B.C. or A.D. Even the alleged manuscript evidence for the existence of the noun *hălākâ* at Qumran (1QS i 25; iii 9) is at best debatable, and at worst nonexistent. This fact renders dubious the contention that "seekers after smooth things" (*dôrĕšê* [*ha*]*ḥălāqôt*) refers mockingly to the Pharisees.—D.J.H.

1924. M. Philonenko, "Le Vivificateur. Étude d'eschatologie comparée (De 4Q521 aux *Actes de Thomas*)," *RevHistPhilRel* 83 (1, '03) 61-69.

Having previously established that the title "life-giver" (*hmḥyh*) attributed to an eschatological hero who brings about the resurrection in 4Q521 has an Iranian origin [§ 47-1235], this installment traces the title in Jewish literature written in Greek (*Joseph and Aseneth,* an inscription from Beth Sheᶜarim, *Apostolic Constitutions* 7), the NT (Rom 4:17; 8:11; 1 Cor 15:22, 45; Jn 5:21), *Acts of Philip,* and *Acts of Thomas* (e.g. 39:2; 42:2; 47:2; 104:4). The circumstances surrounding the formation of the Syriac version of *Thomas* may have been auspicious for the encounter with ancient Mesopotamian and Iranian traditions.—C.R.M.

1925. A. Shemesh and C. Werman, "Halakhah at Qumran: Genre and Authority," *Dead SeaDisc* 10 (1, '03) 104-129.

The study argues that there is an intrinsic link between the implicit authority base for halakic passages in the works found at Qumran and their literary formulation, that the halakah in the works found at Qumran can be categorized in two genres that reflect two different derivational conceptions of halakic authority, and further, that these are linked to works of a historical nature attested there. Thus it discusses sources of halakic authority (Sinaitic revelation and divinely inspired human exegetical processes), halakic genres at Qumran (*Temple Scroll* and related texts, *Damascus Document* and related texts), explicit halakic exegesis at Qumran, and the relation between the two halakic genres at Qumran. It concludes that halakic *derashah* as a genre is absent from the Dead Sea scrolls and its absence may be associated with the notion that halakic exegesis is the result of divine revelation and its corollary that pentateuchal laws admit only one binding interpretation.—C.R.M.

1926. M. E. STONE, "Aramaic Levi in Its Contexts," *Jewish Studies Quarterly* [Tübingen] 9 (4, '02) 307-326.

After treating introductory problems concerning *Aramaic Levi Document* and related writings, the article discusses its date of composition (3rd or early 2nd century B.C.), its transmission, and its distinctive views on the calendar and on the two spirits.—D.J.H.

1927. C. TASSIN, "Qumrân: disparition et découvertes. Un renouveau de la mémoire judéo-chrétienne," *Transversalités* [Paris] 83 ('02) 33-49.

The article first reflects on the question of the identity of the occupants of Qumran: the Essene hypothesis and other hypotheses, and the Essene hypothesis "revisited." Then it takes up the issue of Qumran and the purity rules: ritual purity and moral purity, ritual purity, and celibacy. Finally it treats Qumran and the Law: the new exodus and the new covenant, rigor and fraternity, and the Teacher of Righteousness. It concludes with comments on the significance of the Qumran discoveries and the disappearance of the Qumran community.—D.J.H.

1928. E. ULRICH, "The Non-attestation of a Tripartite Canon in 4QMMT," *CathBibQuart* 65 (2, '03) 202-214.

Both the reconstructed text and the placement of the passage alleged to refer to a tripartite canon of the Hebrew Scriptures in the DJD 10 edition of 4QMMT are questionable. In fact, the maximalist transcription and the exaggerated claims about the passage in DJD are partly influenced by the (dubious) presupposition that there was a tripartite canon already in place in the 2nd century B.C.—D.J.H.

1929. H. F. VAN ROOY, "The Headings of the Psalms in the Dead Sea Scrolls," *Journ NWSemLang* 28 (2, '02) 127-141.

This analysis of the headings of the Psalms in the Dead Sea scrolls gives particular attention to those manuscripts that contain a substantial number of headings and to Psalms where important variants occur in the headings. It demonstrates affinity with the Septuagint in only a limited number of cases (Psalms 33, 104, and perhaps 91), indicates stability in the Hebrew headings (Masoretic text and Qumran) in the first three books of the Psalter, and shows that the situation with regard to $11QPs^a$ is not different from the other headings from the corresponding sections of the Psalter.—D.J.H.

1930. M. O. WISE, "Dating the Teacher of Righteousness and the *Floruit* of His Movement," *JournBibLit* 122 (1, '03) 53-87.

The article first shows the inadequacy of the archaeological, paleographical, and textual arguments used to situate the Teacher of Righteousness and the rise of his movement in the mid-2nd century B.C. Then on the basis of a comprehensive inventory of historical references and allusions in the Dead Sea scrolls, it argues that the Teacher of Righteousness was a figure primarily of the early 1st century B.C., and that his movement flourished in the fifty years from ca. 80 to 30 B.C.—D.J.H.

1931. A. YADIN, "4QMMT, Rabbi Ishmael, and the Origins of Legal Midrash," *Dead SeaDisc* 10 (1, '03) 130-149.

The legal hermeneutics and traditions of the school of Rabbi Ishmael display striking similarities to Qumran law in general and to MMT in particular. After noting the marginalization of extrascriptural traditions in the midrashim associated with Rabbi Ishmael, and calling attention to his priestly origin, the article shows that connections between him and MMT exist with regard to legal hermeneutics and traditions, the use of the term *ktwb,* and the group addressed in MMT.—D.J.H.

Dead Sea Scrolls, §§ 47-1785, 1897, 1933, 1966, 1975.

Jewish World

1932. W. AMELING, "Jerusalem als hellenistische Polis: 2 Makk 4,9-12 und eine neue Inschrift," *BibZeit* 47 (1, '03) 105-111.

According to 2 Macc 4:9-12, Jason in 175 B.C. sought permission from Antiochus IV to establish a gymnasium, a Greek polis, and new laws. The article shows how a recently published (1997) royal inscription from Phrygia Paroreios in which Eumenes II grants Tyriaion the status of a polis can illuminate Jason's requests and other matters in 2 Macc 4:9-12.—D.J.H.

1933. A. I. BAUMGARTEN, "'But Touch the Law and the Sect Will Split': Legal Dispute as the Cause of Sectarian Schism," *Review of Rabbinic Judaism* [Leiden] 5 (3, '02) 301-315.

After commenting on the history of scholarship concerning sectarian groups in Judaism of the Second Temple period, the article points out difficulties in the new consensus that attempts to reintroduce halakic dispute as a cause of sectarian schism. Then it reviews the case of the calendar to show that even in supposedly sensitive topics, compromise could be achieved. It concludes that a historian seeking to understand the reasons for the rise and flourishing of sectarian schism at any given time and place should not put too much emphasis on the actual issues contested between groups but rather investigate the social or cultural circumstances that fostered compromise or encouraged schism.—C.R.M.

1934r. G. BOCCACCINI, *Roots of Rabbinic Judaism* [*NTA* 46, p. 397].

J. NEUSNER, "Review Essay," *Review of Rabbinic Judaism* [Leiden] 5 (3, '02) 452-464.—This is not a book about rabbinic Judaism but a book about pre-Maccabean times pure and simple. Boccaccini makes a very particular claim but sustains it only on the basis of very general and imprecise evidence and arguments. Had he begun with an account of the rabbinic Judaism of which he speaks, he would have had to frame his book in much different terms: the history of Judaic systems from Ezekiel to Daniel—omitting all reference to "roots" and what came afterward.—C.R.M.

1935. W. BRUEGGEMANN, "On Scroll-Making in Ancient Jerusalem," *BibTheolBull* 33 (1, '03) 5-11.

The article examines the urgent and high-stakes public dispute in which the Deuteronomic scrolls of Deuteronomy, the Deuteronomic history (Joshua, Judges, Samuel, and Kings), and Jeremiah were formed. It observes that the same scroll-making, scribal teaching that came to characterize Judaism lies at the base of the Christian movement. Jesus functions as a scroll-interpreting rabbi who engages in playful dispute about how old texts must now be rerendered, and the Christian movement is in one important aspect a durable practice of the same scrolling activity that characterized Judaism.—C.R.M.

1936. N. CALDUCH-BENAGES, "La situació actual dels estudis sobre el llibre del Siràcida (1996-2000)," *RevistCatTeol* 26 (2, '01) 391-398.

The article provides bibliographical information and brief summaries for thirty-seven recent publications on the book of Sirach: bibliographies, general introductions, translations and notes, commentaries, the Hebrew text and the textual history, the versions (Greek, Syriac), specific pericopes, themes, and collective works. It concludes with suggestions about future research.—D.J.H.

1937. A. CAQUOT, "Le Sinaï monte au ciel," *Transversalités* [Paris] 85 ('03) 45-50.

One of the leading ideas in the Ethiopic apocryphon known as *Dialogue of the Lord and Moses* is the physical inaccessibility of God in a holy place as the corollary of his ubiquity. The article considers the motif of Sinai mounting up to heaven in OT, rabbinic, and Quranic sources, and suggests its origin in Ps 68:17b ("the Lord among them, Sinai in the holy place").—D.J.H.

1938. J. COOK, "The Translator(s) of the Septuagint of Proverbs," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-72.

After noting that the translator(s) of the Septuagint of Proverbs had a unique approach toward the parent text, the article discusses translation technique at the micro-level (*hapax legomena,* neologisms, diversity—from a Hebrew perspective, consistency, unity and diversity) and the macro-level, respectively. Next it treats textual problems (pluses, apparent inner-textual corruptions). Then it offers a brief summary of the ideology of LXX Proverbs. It concludes that those responsible for the Greek version were creative interpreters, and that the moralizing present in the text must be understood as stemming from a group of conservative Jews at the time of translation.—C.R.M.

1939. J. R. C. COUSLAND, "Reversal, Recidivism and Reward in *3 Maccabees*: Structure and Purpose," *JournStudJud* 34 (1, '03) 39-51.

In *3 Maccabees* the literary phenomenon of *peripeteia,* by pointing to God's dominion, is consolatory: God will rescue his people and bless them through the medium of a foreign king. The reversals continue this theme and introduce a strong element of threat. The purpose of *3 Maccabees* is to promote orthopraxy in the expatriate Jewish community in Egypt. By wielding the twin goads of threat and encouragement, the author is able to promote social cohesion and orthopraxy in the work's audience.—D.J.H.

1940. T. CRAVEN, "The Book of Judith in the Context of Twentieth-Century Studies of the Apocryphal/Deuterocanonical Books," *CurrBibRes* 1 (2, '03) 187-229.

The article traces the interpretation of the book of Judith during the 20th century in three periods: interests awakened (1913-49), the old made new (1950-85), and enlarging critical strategies (1986-2001). It concludes that in Judith studies there is no clear linear progression from traditional modernist studies to nontraditional postmodern replacements, and that the question we face is how to hold the proliferation of interpretive strategies in dynamic tension.—D.J.H.

1941. E. G. Dafni, "Theologie der Sprache der Septuaginta," *TheolZeit* 58 (4, '02) 315-328.

The questions about the extent to which it is possible to speak of a theology of the Septuagint or to develop an outline of its theology are among the most controversial matters in recent Septuagint research. After noting some obstacles to these undertakings, the article suggests that the task involves attending to the Septuagint's choice of words and its differences from the Masoretic text, as well as to the theological status of the Septuagint and to the relation of philology to the theology of language.—D.J.H.

1942. N. Fernández Marcos, "The other Septuagint: From the letter of Aristeas to the letter of Jeremiah," *JournNWSemLang* 28 (2, '02) 27-41.

The production of the Greek Bible continued over four centuries, and there are major differences between the Septuagint and the Masoretic text. *Letter of Aristeas* and *Letter of Jeremiah* represent two different approaches to Hellenism and to foreign religions. Whereas *Letter of Aristeas* opts for the ideal of coexistence in harmony with the Greco-Roman populations of Alexandria, *Letter of Jeremiah* reminds us that the problem of assimilation to the dominant culture and religion was a real one.—D.J.H.

1943. D. L. Frenkel, "La presencia de lo literario en el prólogo de *II Macabeos*," *Revista Bíblica* [Buenos Aires] 64 (3-4, '02) 217-224.

The prologue to 2 Maccabees (chaps. 1–2) provides clear indications of Hellenistic literary and rhetorical influences. Composed between 124 and 63 B.C. for Hellenistic Jews, 2 Maccabees joins two cultures in a harmonious equilibrium.—D.J.H.

1944. P. J. Gentry, "Hexaplaric Materials in Ecclesiastes and the Rôle of the Syro-Hexapla," *Aramaic Studies* [London—New York] 1 (1, '03) 5-28.

After observations about the Hexapla materials pertaining to Ecclesiastes and about the Syro-Hexapla in particular, the article focuses on the marginal notes indicating identity with the lemma or the hexaplaric text and in particular those where all three agree with the lemma or *o´* text. It concludes that while the text of the Syro-Hexapla is for the most part a faithful representation of the hexaplaric text, the marginal notes were probably not derived from the same source but rather were drawn from the margin of a different Greek manuscript whose biblical text was non-hexaplaric.—D.J.H.

1945. U. Gershowitz and A. Kovelman, "A Symmetrical Teleological Construction in the Treatises of Philo and in the Talmud," *Review of Rabbinic Judaism* [Leiden] 5 (2, '02) 228-246.

Both the Babylonian Talmud and Philo's Allegorical Commentary are nothing but an exegesis. While Philo commented on Scripture, the Talmud commented on the Mishnah. As J. Cazeaux and J. Neusner have shown, the Philonic and talmudic texts each represent a carefully crafted program. The article illustrates how Philo and the talmudic sages independently used the literary devices of anticipation and symmetry to consolidate atomized materials into a coherent entity.—D.J.H.

1946. V. GILLET-DIDIER, "Passé généalogique et passé électif: usage comparé des généalogies dans les livres des *Chroniques* et le *Livre des antiquités bibliques* du Pseudo-Philon," *RevÉtudJuiv* 161 (3-4, '02) 357-392.

Comparison of the use and function of genealogies in Chronicles and in ps.-Philo's *Biblical Antiquities* reveals two different patterns in constructing the past in ancient Judaism, particularly around the figure of David. The Chronicler's pattern is governed by the principle of filiation, while ps.-Philo's pattern is governed by the principle of election.—D.J.H.

1947. B. GREEN, "The Wisdom of Solomon and the Solomon of Wisdom: Tradition's Transpositions and Human Transformation," *Horizons* 30 (1, '03) 41-66.

After elaborating on the thesis that the processes of transposition and transformation are the hermeneutical key to Wisdom of Solomon both as authored and read, the essay concentrates on an exposition of the text (1) by looking at certain formal features: anonymity, genre morphing, structure; (2) by exploring the identity of the main characters: Solomon, Sophia, creation, the just—collectively and individually, and the ungodly; and (3) by examining in detail the portrayal of the root sin of the ungodly (idolatry). It concludes by suggesting the sociohistorical context for the book's first readers (mid-1st century A.D. Alexandrian Jews) and by summarizing its contribution to our own contemporary selves—the stakes of life and death.—C.R.M.

1948. P. HÖFFKEN, "Ein Unwetter in Jerusalem. Beobachtungen zu *BJ* 4:286-288," *JournStudJud* 34 (1, '03) 28-38.

In *War* 4:286-288 Josephus describes an inner-Jewish conflict between the people of Jerusalem and the Zealots in which Idumeans join the party of the rebels. Stormy weather with an earthquake is interpreted by both parties as a sign of an imminent action of God, who rescues Jerusalem and defeats the enemies outside the city. The article argues for an interpretation of this motif against the background of the Zion tradition with strong influences from Isaiah 29–30.—D.J.H.

1949. L. A. HUIZENGA, "The Battle for Isaac: Exploring the Composition and Function of the *Aqedah* in the Book of *Jubilees*," *JournStudPseud* 13 (1, '02) 33-59.

Investigation of the references to the Aqedah in *Jubilees* reveals that the Aqedah's compositional shape is the result of the author's perception of textual and theological similarities common to Genesis 22, the biblical Passover account, and portions of the book of Job; and that the Aqedah functions as narrative paraenesis to the effect that rigorous obedience to covenant stipulations delivers faithful Israelites from temptation and physical harm at the hands of demonic forces, as well as the threat of eternal perdition.—D.J.H.

1950. D. INSTONE-BREWER, "The Eighteen Benedictions and the *Minim* Before 70 CE," *JournTheolStud* 54 (1, '03) 25-44.

The wording of the version of the Eighteen Benedictions preserved in the Geniza fragment T-S K27.33b appears to assume that the Jerusalem Temple was still standing. Other features (especially the assumption that God resides in the Temple, and the emphasis on resurrection) also suggest that it preserves wording that originated in the Second Temple period. Its inclusion of the curse of the *mînîm* indicates that the curse may have originated before A.D. 70 and Yavneh, and served as criticism of the Sadducean priesthood.—D.J.H.

1951. H. JACOBSON, "φαραν or βαραδ in Philo's QG," *JournTheolStud* 54 (1, '03) 158-159.

Philo in *Quaestiones in Genesim* 3.36 (*ad* Gen 16:14) called the place βαραδ and offered two explanations of the name ("hail" or "spot"), both based on the Hebrew root *brd*. But at some point in the transmission βαραδ was corrupted to φαραν, and that reading was perpetuated in the Armenian translation.—D.J.H.

1952. G. KEITH, "A Rival, a Relative, or Both? Differing Christian Stances Toward Judaism Over Two Millennia," *EvangQuart* 75 (2, '03) 133-156.

In both the patristic and the medieval periods Christians thought little about examining Judaism in its own right, since they considered it the product of a spiritually blinded people. A more positive approach emerged first with the flowering of scholarship in the Renaissance and then with the Enlightenment dismissal of the idea of divine revelation (which meant that Jews were considered more as a people than as a religious group). More recently, Christian complicity in the Holocaust has jolted churches into rethinking their attitudes to the Jews, though few as yet have seen that this must entail an appraisal of modern Judaism.—D.J.H.

1953. T. D. KOHN, "The Tragedies of Ezekiel," *GkRomByzStud* 43 (1, '02-'03) 5-12.

Instead of deriving from a single play, the fragments from the playwright named Ezekiel are better understood as from a tetralogy. The division into four plays explains why Alexander Polyhistor and Clement refer to Ezekiel as the "maker of tragedies," divides the story of the exodus into discrete actions, alleviates the objectionable violations of time and space, allows for a leisurely development, and fits with the way Alexander Polyhistor presents the material.—D.J.H.

1954. E. KOSKENNIEMI, "Greeks, Egyptians and Jews in the Fragments of Artapanus," *JournStudPseud* 13 (1, '02) 17-31.

This study examines Artapanus' Περὶ Ἰουδαίων (*About the Jews*) from a sociohistorical point of view by asking how the population of Alexandria was formed, how this sociohistorical reality occurs in the extant fragments of his work, and whether the results of these inquiries shed light on what Artapanus says about religion. It shows that it is fruitful to differentiate between Greeks and Egyptians in Artapanus' fragments. Only a few of Artapanus' references concern Greeks and none of them are critical. The Egyptians, however, are seen as a simple people who misunderstand Moses because of their "lower" religion.—C.R.M.

1955. J. R. LEVISON, "The Primacy of Pain and Disease in the Greek *Life of Adam and Eve*," *ZeitNTWiss* 94 (1-2, '03) 1-16.

After offering some background on the words πόνος and νόσος, the study explores the preoccupation with the inevitability of pain and disease in Greek *Life of Adam and Eve* as it comes to expression (1) at pivotal narrative seams throughout the narrative, (2) in Adam's version of his curse (8:2), (3) in Eve's version of her curse (25:1-3), and (4) in Eve's version of Adam's curse (24:1-3). It concludes that a fundamental concern of Greek *Life of Adam and Eve* is to understand the harsh and unavoidable reality of pain and illness, and that this focus provides an entrée to consider the nature of sin and obedience, the character of intercession and divine refusal of relief, and the mystery of divine pardon and the hope of resurrection.—C.R.M.

1956. J. W. LUDLOW, "The *Testament of Abraham*: Which Came First—Recension A or Recension B?" *JournStudPseud* 13 (1, '02) 3-15.

Close examination of the narratives in the two Greek recensions of *Testament of Abraham* reveals that there is a direct relationship between the two recensions, and that the longer Recension A came first and the shorter Recension B reacted to it. Recension A probably gives us the best sense of the original comic, parodic tale of Abraham's encounter with the bitter cup of death, whose comic narrative elements (but not its comic spirit) live on in Recension B's later abridgment.—D.J.H.

1957. J. A. LUND, "Converse Translation in Peshitta Ezekiel," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 6 ('01) pars. 1-31.

The four pieces of evidence offered by C. H. Cornill from which he extrapolated that the translator of Peshitta Ezekiel took great liberties with his Hebrew source text fail to convince. One is based on a false text of Peshitta Ezekiel (32:27); two may be products of a variant Hebrew source text or explained by serious contextual exegesis (1:14; 7:13); and the last has to do with legitimate translation technique, namely the transforming of a Hebrew rhetorical question into a declarative statement (16:43), which is not a free rendering of the Hebrew source text, but rather a faithful rendering of its intent—at least in the view of the translator.—C.R.M.

1958. J. LUST, "A Lexicon of Symmachus' Special Vocabulary in His Translation of the Psalms," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 5 ('00) pars. 1-19.

Symmachus often uses a vocabulary different from, and more accurate than, that of the LXX. Many of his words do not occur in the LXX, and some of them are neologisms. This test case of the vocabulary of "The Three" (Symmachus, Aquila, and Theodotion) is limited to the vocabulary of Symmachus. As a rule for each word the following data is provided: (1) the reference to the passages in the Psalms where the lemma occurs, together with its Hebrew equivalent; (2) the immediate context in which the term occurs, as far as available, with the Septuagint rendition of that context; and (3) an English equivalent based on the use of the term in its context.—C.R.M.

1959. R. D. MILLER, "Popular, ideological, and textual dimensions of postexilic Judean culture," *EstBíb* 60 (3, '02) 337-350.

In the postexilic period a transformation occurred in the ideological matrix that became known as Judaism. The essay describes the socioeconomic situation of the period, attempts to determine which texts are from this period, and proposes an intellectual history that is consistent with the socioeconomic situation and the texts. It concludes that one can postulate a society in which the assembly of Babylonian immigrants is a cohesive social unity jealously protective of its identity vis-à-vis the Samaritans and the Judeans who had remained in Palestine during the exile.—C.R.M.

1960. M. NEL AND D. J. HUMAN, "Historiese en sosiale oorsprong(e) van apokaliptiek (Historical and social origin[s] of apocalypticism)," *HervTeolStud* 58 (3, '02) 1056-1075.

Apocalypticism does not have a single dominant origin. Rather, its origins lie in a complex of factors. Likewise, no single social background can be posited for apocalyptic literature. The worldview expressed by apocalyptic works does not necessarily represent that of marginalized groups, since apocalypticism was a way of thinking that permeated the entire Jewish community.—D.J.H.

1961. A. A. ORLOV, "The Flooded Arboretums: The Garden Traditions in the Slavonic Version of *3 Baruch* and the *Book of Giants*," *CathBibQuart* 65 (2, '03) 184-201.

There are several parallels regarding the garden in *3 Baruch* 4 and Enochic traditions associated with *Book of Giants*: the planting of the garden, the destruction of the garden, and the escape of one tree from the destruction. In fact, the author of *3 Baruch* seems to be engaged in anti-Enochic polemics not only with traditions found in *Book of Giants* but also with other Enochic themes and motifs. The Noachic traditions found in *3 Baruch* 4:11-15 are closely connected with fragments of *Book of Noah* found in *1 Enoch, Jubilees,* the Dead Sea scroll fragments, and Syncellus, though it seems that they have undergone an "Adamic" revision.—D.J.H.

1962. A. PAUL, "Bulletin du Judaïsme ancien (deuxième partie)," *RechSciRel* 91 (1, '03) 87-125.

This installment [see § 47-587] describes and evaluates twenty-five recently published books under three major headings: pseudepigraphical and other writings (four), the Judaism of the sages or rabbis (twelve), and from Judaism to Christianity (nine).—D.J.H.

1963. A. PIETERSMA, "'Επίχειρον in Greek Jeremiah," *JournNWSemLang* 28 (2, '02) 101-108.

The word ἐπίχειρον in the Greek version of Jeremiah (see 31[48]:25 and 34[27]:4) should be rendered as "undertaking, endeavor, effort," or "attempt," and not as "that which is above the hand" (= "arm") as E. Tov has suggested. This word cannot be marshaled in support of Tov's theory of a hebraizing revision for the Greek Jeremiah.—D.J.H.

1964. R. M. PRICE, "Christianity, Diaspora Judaism, and Roman Crisis," *Review of Rabbinic Judaism* [Leiden] 5 (3, '02) 316-331.

Our picture of a single orthodox Jewish mainstream in the 1st century is an exaggeration produced as a piece of apologetics for later rabbinic Judaism. The temptations and challenges of the Diaspora served to increase the diversity of ancient Judaism. In many or even most ways, early Christianity differed not so much from contemporary Judaism as it did from the later paradigm of orthodoxy, whether Jewish or Christian. It was only once orthodox Judaism consolidated itself after the Roman crisis that Christianity looked so different, because Christianity was a direct cousin of those types of Judaism that had been rejected from the orthodox synthesis. Christianity and Judaism as we know them never separated from each other; each is a finally dominant form at the end of its own branch of the tree of religious evolution.—C.R.M.

1965. F. RAURELL, "Jàfet, un grec a l'Escola de Sem," *RevistCatTeol* 27 (1, '02) 1-21.

Taking its starting point from Gen 9:27, this article discusses the figure of Japhet in the Hebrew Bible, Jewish tradition, and rabbinic tradition, respectively. Then it notes how *Targum ps.-Jonathan* renders Gen 9:27 ("May God adorn the borders of Japhet. May his sons become proselytes and dwell in the schoolhouse of Shem; and let Canaan be a slave to them") and observes that the word play on "Japhet" as "beautiful" suggests that through the beauty of the Greek language the Jews accept that Holy Scripture be translated into Greek.—D.J.H.

1966. L. Ravid, "Purity and Impurity in the Book of *Jubilees,*" *JournStudPseud* 13 (1, '02) 61-86.

The study first examines purity and impurity in *Jubilees,* the Torah, and Qumran literature: the story of Abraham's death (*Jub.* 22:25–23:7), the Day of Atonement, physical impurity, metaphysical impurity, repentance, purification by water, the impurity of a birthing mother (3:5-13), and impurity after childbirth. Then it considers *Jubilees'* attitude toward the Zadokite priests: the defilement of Israel, and the "fictional time" of *Jubilees.* Despite having copied many laws from the Torah, it does not seem probable that the author of *Jubilees* agreed either with the Pentateuchal concepts of purity and impurity or with those represented in the Dead Sea scrolls. Thus there are good grounds for the thesis that the author intended to write a polemical work against the Temple priesthood, though its sharp critique of the ruling priesthood is not an anti-priesthood polemic per se.—C.R.M.

1967. T. C. Römer, "La construction d'une 'vie de Moïse' dans la Bible hébraïque et chez quelques auteurs hellénistiques," *Transversalités* [Paris] 85 ('03) 13-30.

While some traditions about Moses in OT times emphasized his proximity to Egyptian culture, others insisted on his separation and distance from Egypt and other peoples. The Greek historians before the Christian era seem to confirm the diversity of traditions and the different ways in which Moses was perceived by Jews and non-Jews.—D.J.H.

1968. S. Schorch, "Die christliche Bibel und die konservierende Philologie der Samaritaner," *EvangTheol* 63 (1, '03) 24-33.

After reflecting on the close relation between philology (broadly understood) and theology, the article suggests that Christians today can learn important lessons from the conserving philology practiced by the Samaritans. Then it considers three particular areas in which such lessons can be learned: the relation between oral tradition and written tradition, the relation between tradent and *traditum,* and the mechanisms for stabilizing the tradition.—D.J.H.

1969. J. L. Sicre Díaz, "Las Tradiciones de Jacob. Búsqueda y rechazo de la propia identidad," *EstBíb* 60 (4, '02) 443-478.

Through a complex process, the Jacob traditions in Genesis present a character with positive and negative features, while suggesting that the positive aspects come from God rather than from the patriarch's own merits. Jacob's not very exalted and edifying image is developed by later Jewish writers along two lines. The first approach relegates Jacob to a second level, almost to the point of forgetfulness, and gives the primacy to Abraham. The second approach exalts Jacob to almost unimaginable limits (*Jubilees*, Philo, *Targum Neofiti*). A peculiar case of rejection and exaltation is found in Josephus' writings.—D.J.H.

1970. P. Spilsbury, "Flavius Josephus on the Rise and Fall of the Roman Empire," *Journ TheolStud* 54 (1, '03) 1-24.

An examination of Josephus' writings shows that he developed a coherent and workable theory about the legitimacy of Roman rule in the light of a biblical reading of the providence of God. No reason is given for Rome's world domination other than that it is God's will that it should be so. How the Jews or anyone else fare under Roman rule is determined by their own virtue or vice. If they accept Roman rule and concentrate on maintaining God's favor through pious living, they will find the hardships of their present lot significantly ameliorated. It can be argued that this is exactly the kind of message that the Jewish community in

Rome needed to hear. The quick condemnation of Josephus as a coward or traitor trivializes his significant efforts to make biblical and theological sense of the great events of his own experience and offer a scriptural basis for a Jewish *modus vivendi* in Rome.—C.R.M.

1971. G. STEMBERGER, "Was There a 'Mainstream Judaism' in the Late Second Temple Period?" *Review of Rabbinic Judaism* [Leiden] 4 (2, '01) 189-208.

After describing the search for the essential unity within late Second Temple Judaism, the article considers J. Neusner's position that there was a great variety of Judaisms, discusses the critique of E. P. Sanders's view by M. Hengel and R. Deines, and reflects on the possibility of finding a unity between systems and parties. It suggests that Tacitus' description (*Histories* 5.5.2-5) offers an elementary yardstick: Jews have no community with Romans in the religious sphere, do not dine with them, and do not marry outsiders.—D.J.H.

1972. T. C. G. THORNTON, "High-priestly Succession in Jewish Apologetics and Episcopal Succession in Hegesippus," *JournTheolStud* 54 (1, '03) 160-163.

The article suggests that Hegesippus' use of the idea of episcopal succession in his arguments against heretics (see Eusebius, *Historia ecclesiastica* 4.22.3) is derived from Jewish use of the idea of high-priestly succession in Jewish arguments against pagans and Samaritans (see Josephus, *Against Apion* 1:2-30; *Antiquities* 13:74-79).—C.R.M.

1973. E. TOV, "Electronic Resources Relevant to the Textual Criticism of Hebrew Scripture," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 8 ('03) pars. 1-17.

After an overview of software packages containing the Hebrew Bible (and other versions such as the Samaritan Pentateuch, the Septuagint, and the Vulgate) in computer-readable form and a discussion of the morphological analyses at the base of the various programs, the article lists electronic resources freely available or in commercial software packages along with their websites according to the following outline: source texts (Hebrew Bible, ancient versions, modern translations of Hebrew Scripture, critical apparatuses), morphological analysis (Hebrew Scripture, Greek Scripture, Targumim and Peshitta, modern translations, Hebrew texts from the Bible until the 11th century), and tools (Hebrew, Greek, general).—C.R.M.

1974. E. ULRICH, "From Literature to Scripture: Reflections on the Growth of a Text's Authoritativeness," *DeadSeaDisc* 10 (1, '03) 3-25.

The essay studies the transformation involved when a text properly labeled as (merely) literature becomes acknowledged as Sacred Scripture. It tries to understand some of the factors involved in a text's acquisition of the character of authority along the road to what will eventually become the canon. Thus it considers the historical origins of what became Jewish Scripture, and the trajectory from literature to Scripture (sources of authoritativeness, factors for individual books—Genesis, Leviticus, Amos, Psalms, Job, Proverbs, Ezra, Daniel, Ben Sira, *Jubilees*). It observes that it was humans sincerely trying to understand and articulate the divine who produced the religious classics of the ancient Near East and the religious classics of Israel, and that in one sense the word about God became the word of God.—C.R.M.

1975. J. C. VANDERKAM, "Booklist," *JournStudPseud* 13 (1, '02) 87-95.

Bibliographical information and summaries of content for twenty-five recently published books on Second Temple Judaism, Qumran texts, rabbinic writings, and related matters.—D.J.H.

1976. J. C. VANDERKAM, "Enoch's Vision of the Next World," *BibRev* 19 (2, '03) 32-36, 46, 48.

The article describes the contents of the five major sections of *1 Enoch* and discusses several of the book's principal themes (e.g. explaining the origin of massive amounts of evil in the world, the near absence of the Mosaic Law). It also comments on the recent first volume of a commentary on *1 Enoch* by G. W. E. Nickelsburg [see *NTA* 46, p. 413] and judges that in spite of some problems with his theory about how the book took shape, his work will be the standard for some time to come.—C.R.M.

1977. J. VAN OORSCHOT, "Weisheit in Israel und im frühen Judentum," *VerkForsch* 48 (1, '03) 59-89.

The article reviews recent research on wisdom and wisdom literature in the OT, wisdom and its synthetic function in Israelite-early Jewish religion and theology, and wisdom in the Hellenistic era. The third section gives particular attention to the Wisdom of Solomon (Hellenistic culture and Jewish wisdom) and Ben Sira (a synthesis of Jewish wisdom in the Hellenistic period).—D.J.H.

1978. P. M. VENTER, "Die makrososiale ruimte van die Boek van die Wagte (1 Henog 1-36) (The macro social space of the Book of the Watchers [1 Enoch 1-36])," *Herv TeolStud* 58 (4, '02) 1513-1536.

Analysis of the Book of the Watchers (*1 Enoch* 1–36) indicates a preference for the spatial aspect in these revelation narratives. The book represents an Enoch tradition, which formed an early trajectory of apocalyptic thinking, and which was influenced by various traditions such as wisdom literature in its mantic form, cosmological schemes of the world, and mythic motifs.—D.J.H.

1979. R. D. WEIS, "*Biblia Hebraica Quinta* and the Making of Critical Editions of the Hebrew Bible," *TC: A Journal of Biblical Textual Criticism* [http://purl.org/TC] 7 ('02) pars. 1-42.

The article reflects on issues concerning text editions of the Hebrew Bible (audience, purpose, philosophical and pragmatic choices) through a comparative presentation of some of the essential decisions and principles that shape one of these text editions, *Biblia Hebraica Quinta* (*BHQ*) in relation to the third edition of the *Biblia Hebraica* edited by R. Kittel and P. Kahle, *Biblia Hebraica Stuttgartensia,* the *Hebrew University Bible* (*HUB*), and the recently announced *Oxford Hebrew Bible* (*OHB*). The comparison is illustrated with reference to Jeremiah 23:1-9. It concludes that we should distinguish between critical editions (e.g. *HUB*, *BHQ*, *OHB*) and diplomatic editions (e.g. *Biblia Hebraica Leningradensia,* the DJD series); among critical editions we should distinguish between descriptive editions (e.g. *HUB*) and prescriptive editions (e.g. *BHQ*, *OHB*); and among prescriptive critical editions we should distinguish between a collative type (e.g. *BHQ*) and an eclectic type (e.g. *OHB*).—C.R.M.

1980. B. G. WRIGHT, "Access to the Source: Cicero, Ben Sira, the Septuagint and Their Audiences," *JournStudJud* 34 (1, '03) 1-27.

The study examines three different examples of ancient translation and asks how the relationships between translation, source text, and anticipated readership operate in each one. After introductory comments on the field of Translation Studies, it treats Cicero, Ben Sira, and the Septuagint, respectively. Cicero's very free translations are possible because his audience is able to read the Greek originals that he translates. Sirach's rather literal translation is the result of adopting an approach to the Hebrew text that the grandson found operative in the LXX, although he is not trying to provide his audience access to the original Hebrew. The LXX translators were trying to give access to the Hebrew original by producing an "interlinear" translation that could have originated in several social contexts.—C.R.M.

1981. M. A. ZIPOR, "Towards an annotated English translation of the *Peshitta*," *Journ NWSemLang* 28 (2, '02) 63-82.

An English translation of the OT Peshitta should reflect clearly its value as an ancient interpretation of the Hebrew text and as a witness to a Hebrew *Vorlage* sometimes different from the Masoretic text. The translation must be as literal as possible and should be accompanied by notes or a commentary. The proposal is illustrated with reference to Leviticus 19 as a sample text.—D.J.H.

Jewish World, §§ 47-1510, 1526, 1528, 1576r, 1796, 1799, 1885, 1902, 1915, 1920, 1924, 2003, 2027, 2033, 2046.

Rabbinics

1982. ANON., "Bibliography of the Aramaic Bible," *Aramaic Studies* [London—New York] 1 (1, '03) 147-155.

This list provides bibliographical information (with keywords) for recent books, articles, and reviews on the Aramaic Bible according to the alphabetical order of the authors' names from J. K. Aitken to E. J. Wilson. It was compiled by the staff of the Peshitta Institute in Leiden and the Semitic Institute in Kampen.—D.J.H.

1983. M. BAR-ILAN, "Between Magic and Religion: Sympathetic Magic in the World of the Sages of the Mishnah and Talmud," *Review of Rabbinic Judaism* [Leiden] 5 (3, '02) 383-399.

After noting that the nature of magic in the world of the talmudic sages is not yet clear, the article examines five examples of sympathetic magic from rabbinic literature dealing with curing a dog bite, a snake bite, bitter water, leprosy, and a bone in the throat. Then it offers an assessment of the attitude of the sages toward sympathetic magic. It observes that the word magic is in no way mentioned in these texts and that we are not dealing with "professional" magic but with an approach to life. The modern investigator sees all of the five incidents described here as sympathetic magic, while for ancient people four of them were entirely religious and only one (the fish bone) could be considered magic.—C.R.M.

1984. L. BODOFF, "*Genesis* 9:12-17 — 'Look to the Rainbow.' So Why Did the Sages Say, 'Don't Look?'" *Midstream* [New York] 49 (2, '03) 28-30.

Despite the divine commands to look at the rainbow in Gen 9:12-17, the sages joined looking at the rainbow with two other cases of looking at vessels of divine glory—at Jewish rulers, and at the priests blessing the Jewish people—as prohibited acts (see *b. Ḥagiga* 16a).

The sages probably saw a significant psychosexual connection between the divine blessing of humankind looking to the rainbow and the immorality of Noah's progeny, Ham and Canaan, in looking at the nakedness of their biological parent and abusing him.—D.J.H.

1985. Y. Breuer, "Šm hʿsm bʾrmyt šl htlmwd hbbly lpy mswrt tymn (The Noun in the Aramaic of the Babylonian Talmud according to the Yemenite Tradition)," *Lĕšonénu* [Jerusalem] 65 (2, '03) 121-141.

The article studies seven nouns in the Aramaic of the Babylonian Talmud that according to the Yemenite tradition are read with the vowel *û* in the first syllable. It concludes that in three cases (*bṣlʾ*, *glmʾ*, *ḥpnʾ*) the Yemenite reading is correct, in two cases (*gbrʾ*, *trḥʾ*) the reading is the result of other influences, and in two other cases (*ḥrpʾ*, *qdlʾ*) it is hard to determine the origin of the Yemenite reading.—D.J.H.

1986. J. Costa, "La Géhenne dans les sources rabbiniques classiques," *RevÉtudJuiv* 161 (3-4, '02) 585-593.

Tosefta *Sanhedrin* 13:3 presents the opinions of the schools of Shammai and Hillel about the day of judgment, while 13:4-5 describes in detail the fates of various types of sinners. The article first argues that this baraita is composed of two parts, and that the second part consists of two blocks. Then it considers the understanding of Gehenna in the passage and the scope of the punishments suffered there.—D.J.H.

1987. J. Faur, "Of Cultural Intimidation and Other *Miscellanea*: Bar-Sheshakh vs. Raba," *Review of Rabbinic Judaism* [Leiden] 5 (1, '02) 34-50.

The article examines the confrontation between Raba (d. A.D. 352) and the Persian governor bar-Sheshakh about why a Jew would rather live in the Jewish community than as a member of the mighty monarchial Persian empire under the Sassanides (A.D. 226-642). Raba represents the Torah ideology according to which right is might, while bar-Sheshakh represents pagan political ideology in which might is right. The article provides background information, analyzes the text according to *b. Abodah Zarah* 65a, and reflects on the wider implications of the confrontation.—D.J.H.

1988. M. Gruber, "The Tannaitic Synagogue Revisited," *Review of Rabbinic Judaism* [Leiden] 5 (1, '02) 113-125.

As J. Neusner has shown, a synagogue was in the Mishnah's conception the place where Scripture was read as an act of worship. With respect to the nature of the synagogue building, what the Mishnah seems to say that one should do appears to coincide with the archaeological evidence of what people actually did in the era of the Mishnah. What happened later on in the Byzantine era is an altogether different story.—D.J.H.

1989r. G. Hasan-Rokem, *Web of Life. Folklore and Midrash in Rabbinic Literature* [*NTA* 45, pp. 430-431].

J. Neusner, "Folklore in the Rabbinic Theological Context," *Review of Rabbinic Judaism* [Leiden] 4 (2, '01) 297-312.—While this book contains many valuable insights, the whole adds up to less than the sum of its parts. There is no thesis, no proposition, no problem that is solved. Never describing the document as a whole but only in its parts, and ignoring systematic descriptions of the document read whole as though they did not exist, Hasan-Rokem has (predictably) missed the point of the document, bits and pieces of which she has brilliantly illuminated.—D.J.H.

1990. C. HAYES, "Do Converts to Judaism Require Purification? M. Pes 8:8 — An Interpretative Crux Solved," *Jewish Studies Quarterly* [Tübingen] 9 (4, '02) 327-352.

In *m. Pesaḥim* 8:8 and *t. Pisḥa* 7:13-14 the case of the convert is one of many cases concerning the Passover participation of persons who have undergone a change of status or eligibility prior to consuming the Passover sacrifice. Neither Talmud interprets the dispute between the houses of Shammai and Hillel as a dispute over the ritual impurity of a new convert. This means the collapse of the central rabbinic support for those who claim that Gentiles were viewed at least by some rabbinic authorities as bearers of an impurity equal or analogous to corpse impurity and thus requiring purification upon conversion.—D.J.H.

1991. P. HAYMAN, "From Tiberias to Meḥoza: Redactorial and Editorial Processes in Amoraic Babylonia," *JewQuartRev* 93 (1-2, '02) 117-148.

The Babylonian Talmud contains thirty-three *sugyot* of disputation dialogue between Rabbi Yoḥanan ben Nafḥa and Rabbi Shimʿon b. Laqish set in the format of *ʾytybyh plwny lplwny,* which form the single largest body of Amoraic dialogue material from the Land of Israel in the Babylonian Talmud. The article studies the Babylonian editing of these dialogues in light of the parallels from the Jerusalem Talmud, and identifies Rava and his fourth and fifth generation colleagues in Meḥoza as the primary editors to whom the terminology *ʾytybyh* can be attributed.—D.J.H.

1992. A. KOVELMAN, "Farce in the Talmud," *Review of Rabbinic Judaism* [Leiden] 5 (1, '02) 86-92.

Farcical elements came into midrash because of the very nature of haggadah. Unlike moralistic literature of the Second Temple period, haggadah was explicitly comic and ironic. This point is illustrated by a comparison between the talmudic Esther-midrash and the biblical book of Esther.—D.J.H.

1993. A. KOVELMAN, "'In a Place, Where There are No Men . . .' Hatred of Humankind in Roman Philosophy and Early Rabbinic Literature," *Review of Rabbinic Judaism* [Leiden] 4 (1, '01) 45-58.

Hatred of humankind was probably the most sophisticated passion of the first centuries A.D., and Jews as well as Roman philosophers earned the honorable name of "misanthropes." It grew from moral and intellectual roots, and was a craving to be superhuman and not like everyone else. Rabbinic Judaism and Roman philosophy needed to experience misanthropy in order to overcome it.—D.J.H.

1994. E. LEVINE, "The Phenomenology of Torah Study," *Review of Rabbinic Judaism* [Leiden] 4 (1, '01) 121-138.

In Hanina's dictum about Torah study building up *shalom*, that term must be understood in its basic Hebrew meaning of "fullness" or "fulfillment." What Hanina celebrates is the Torah experience wherein one neither ignores nor is immobilized by the complexity of life but is thrilled by the challenge to understand it. Torah study is concerned with both being and meaning; it engages the life of the autonomous mind.—D.J.H.

1995. L. Magarik, "Polemical Considerations Among the Four Children: From the Bible to the Haggadah," *JewBibQuart* 31 (1, '03) 9-16.

The midrash on the "four children" in the *Passover Haggadah* derives from *Mekilta de-Rabbi Ishmael* (see Pisḥa 18:119-130) and was introduced into the *Haggadah* to demonstrate that the Written Torah must be interpreted by the Oral Torah or rabbinic teaching. It reflects Pharisaic polemic against opponents of the Oral Torah.—D.J.H.

1996. J. Neusner, "The Aggadic Role in Halakhic Discourse: The Case of Mishnah-Tosefta-Yerushalmi-Bavli Taanit," *Review of Rabbinic Judaism* [Leiden] 5 (1, '02) 51-85.

The article examines the juxtaposition of haggadic with halakic compositions and composites with reference to tractate *Ta'anit* as it appears in the Mishnah, Tosefta, Jerusalem Talmud, and Babylonian Talmud, respectively. It concludes that halakah sets the norm and haggadah gives the exception, and halakah deals with the ordinary and haggadah with the extraordinary.—D.J.H.

1997. J. Neusner, "Are There Reasons to Think . . . ? Twelve Questions on Formative Judaism," *Review of Rabbinic Judaism* [Leiden] 5 (3, '02) 367-382.

Neusner offers answers to twelve questions on formative Judaism with respect to attributions in the Mishnah and the Babylonian Talmud, the dating of the Mishnah and the Talmud, the relation of the Mishnah's Judaism to Scripture, the place of the messiah in rabbinic Judaism, whether rabbinic Judaism is mostly concerned with purity rules, the relation between NT and rabbinic texts, the relevancy of the Qumran texts to rabbinic texts and vice versa, etc.—C.R.M.

1998. J. Neusner, "The Bavli at the End: A Canonical Perspective on the Problem of the Peripatetic Saying," *Review of Rabbinic Judaism* [Leiden] 4 (2, '01) 209-233.

The Babylonian Talmud consistently takes up materials available in sources generally assumed to have been brought to closure earlier. By adding details and providing a sense of the whole (the purpose or message), the Bavli's authors imposed the mark of their own minds upon received materials.—D.J.H.

1999. J. Neusner, "Intentionality and Life Processes in the Law of Judaism: Hallah and Makhshirin," *Review of Rabbinic Judaism* [Leiden] 4 (1, '01) 59-77.

The halakic categories of *Hallah* and *Makhshirin* concern the point at which in the natural processes by which life is sustained, life commences. That is the beginning of the process of fermentation, which starts when water is mixed with flour and yeast; and it ends when the dough forms a crust. *Makhshirin* insists on the centrality of human intentionality in the inauguration of the processes with which it is concerned; *Hallah* accords no consequence to what humans want or do not want to happen. What we have in the halakah of *Hallah* and *Makhshirin* together is a systematic account of how holy Israel in the land of Israel triggers the working of life-processes, protecting the natural life within the living dough from the uncleanness deriving from death, protecting that same life force for the sanctification that renews and sustains life, thus in dough-offering rendering to God his portion of the staff of life.—D.J.H.

2000. J. NEUSNER, "The Social Teaching of Rabbinic Judaism in Israelite Context," *Review of Rabbinic Judaism* [Leiden] 5 (2, '02) 198-227.

The rabbinic sages looked into the Torah and created Israel as defined by the following social teachings: Individuals find their being within corporate Israel; relationships of balance and stasis between Israelites are to be restored and maintained; and Israel lives in God's ubiquitous presence, subject to God's enduring concern. Whereas rabbinic Judaism designed the social order in response to God's plan set forth in the Torah, orthodox catholic Christianity in the same age did not.—D.J.H.

2001. B. S. OSTRER, "*Raʾatan* Disease in the Context of Greek Medicine," *Review of Rabbinic Judaism* [Leiden] 4 (2, '01) 234-248.

The term *raʾatan* in various rabbinic writings refers not to a skin disease but rather to some long lasting lung disease, possibly consumption. According to the talmudic etiology, it was caused by blood deficiency and excess of phlegm in the organism. In *t. Ketubin* 7:11 *raʾatan* was compared with skin diseases because they too were held to be caused by an excess of phlegm.—D.J.H.

2002. G. PORTON, "Rabbinic Midrash: Public or Private," *Review of Rabbinic Judaism* [Leiden] 5 (2, '02) 141-169.

Rabbinic midrash as a definable literary phenomenon had its primary locus within the rabbinic schoolhouses of late antiquity. The claim that much of our extant rabbinic midrash originated in rabbinic sermons is not well founded. It appears that the sages themselves, and not the general synagogue congregation, comprised the primary audience for rabbinic midrash.—D.J.H.

2003. G. A. RENDSBURG, "Beasts or Bugs? Solving the Problem of the Fourth Plague," *BibRev* 19 (2, '03) 19-23.

The precise nature of the fourth plague (*ʿārob*) described in Exod 8:16-20 (8:20-24) has been debated in Jewish sources for nearly 2,000 years. *Exodus Rabbah* records a disagreement between two 2nd-century A.D. rabbis over the identification of *ʿārob:* Rabbi Judah judges the word to refer to different types of wild animals, while Rabbi Nehemiah claims the term refers to different types of insects. The Septuagint, Philo, and the Vulgate all support Rabbi Nehemiah's view, as do additional biblical-contextual observations.—C.R.M.

2004. Y. SABAR, "Targumic Influence on Jewish Bible Translations in Neo-Aramaic," *Aramaic Studies* [London—New York] 1 (1, '03) 55-65.

While the Jewish Neo-Aramaic versions of the Bible generally reflect a very literal rendering of the Masoretic Hebrew text, the occasional deviations are often based on trends established by the classical targumic translations, especially *Targum Onqelos* and *Targum ps.-Jonathan.* With reference mainly to the translations recorded by Hakham Levi Amram of Zakho and Hakham Eliahu Dihoki of Dihok in northern Iraq near the Turkish-Syrian border, the article treats variations among the translators, the object marker, "now," references to God, and varia.—D.J.H.

2005. R. SHEMESH, "About 'Speaking' That Is Not 'Saying': A Survey of Verbs of Speech Production in Mishnaic Hebrew," *JewQuartRev* 93 (1-2, '02) 201-215.

The article first defines the terms "saying" and "speaking," and clarifies the place of the verb class of speech production within the larger group of verbs of saying. Then it discusses the uses of six verbs of speech production in Mishnaic Hebrew: *ʾmr, qrʾ, hzkyr, hšmyʿ, hgh,* and *dybr.* Finally it considers the syntactic frames of the verbs of speech production with regard to both complements and adverbials.—D.J.H.

2006. A. M. SINGER, "And God Sat *Siva*: Biblical tracings of a midrashic text," *Toronto JournTheol* 18 (2, '02) 199-212.

According to *Genesis Rabbah* 32:7 and parallel passages, God mourned before bringing the flood upon the earth (see Gen 6:6; 7:10; 2 Sam 19:3). The article shows that what on the surface seems to be a blatant dissonance between the biblical narrative and the midrash turns out upon closer study ("substratum hermeneutics") to be a substantive, thematic relation that informs and legitimizes the midrashic reading.—D.J.H.

2007. A. TAL, "Euphemisms in the Samaritan Targum of the Pentateuch," *Aramaic Studies* [London—New York] 1 (1, '03) 109-129.

The Samaritan Aramaic version of the Pentateuch, especially in its later manuscripts, is replete with euphemistic expressions. This article focuses on four fields in which euphemism is common in the Samaritan Targum: the dignity of the ancestors; taboo expressions regarding sanctity (and its opposite) and regarding sexual intercourse, genitals, and excretion; fear; and abomination and disgust. Many of the euphemistic expressions consist of intentional distortions of genuine Aramaic words.—D.J.H.

2008. B. D. WALFISH, "Kosher Adultery? The Mordecai-Esther-Ahasuerus Triangle in Midrash and Exegesis," *Prooftexts* 22 (3, '02) 305-333.

The article investigates the Jewish tradition that Esther was married to Mordecai before being taken to King Ahasuerus' palace and becoming queen. After analyzing the rabbinic material surrounding this tradition, it examines how the tradition was treated in the Middle Ages and beyond, focusing on two very different postrabbinic approaches—those of Rashi, the famous 11th-century exegete, and Solomon Halevi Alkabetz, the 16th-century Safed kabbalist.—D.J.H.

2009. E. WOLFSON, "Phantasmagoria: The Image of the Image in Jewish Magic from Late Antiquity to the Early Middle Ages," *Review of Rabbinic Judaism* [Leiden] 4 (1, '01) 78-120.

After general observations on magic and the role of images ("sign-language"), the article discusses the magic ritual of empowerment and focuses on the image of the image in Jewish magic: the oracular and verbal nature of the magical art, material images, onomastic images, and psychic images. It concludes that the world of the magician and his client is truly a phantasmagoria, a shifting series of phantasms that increase and diminish, appear and fade away.—D.J.H.

Rabbinics, §§ 47-1491, 1500r, 1508, 1931, 1934r, 1945, 1962, 1964–1965, 1975, 2011, 2044.

2010. K. ALGRA, "Hellenistic Philosophy and Some Science," *Phronesis* [Leiden] 48 (1, '03) 71-88.

Descriptions and evaluations of recent books on Hellenistic philosophy, with a final section devoted to three books on ancient science (post-Hellenistic as well as Hellenistic).—D.J.H.

2011. C. BEHAR, "Les témoignages du culte de Sérapis dans la Palestine Romaine et le traité *Abodah Zarah*," *RevÉtudJuiv* 161 (3-4, '02) 567-571.

In Roman Palestine Sarapis was the object of a civic cult and of popular devotion. The prominence of Sarapis is confirmed by numismatic material, references in the rabbinic tractate *Abodah Zarah*, and magical gems and amulets.—D.J.H.

2012. J. BENEKER, "No Time for Love: Plutarch's Chaste Caesar," *GkRomByzStud* 43 (1, '02-'03) 13-29.

Where Julius Caesar's well known love affairs are concerned, Plutarch has chosen to omit them or to minimize their influence. It appears that Plutarch has purposely deemphasized the erotic aspect of Caesar's nature in order to accentuate his relentless ambition and to bring Caesar into line with the model of Alexander the Great as a determined, powerful, and undistracted statesman.—D.J.H.

2013. B. BURRELL, "Temples of Hadrian, not Zeus," *GkRomByzStud* 43 (1, '02-'03) 31-50.

The primary sources on temples in three cities in the province of Asia—Cyzicus, Smyrna, and Ephesus—show that Hadrian was worshiped in those places neither with nor as Zeus. The enormous temples built in these three cities were all dedicated to the worship of Hadrian himself, who showed no undue modesty in accepting such tributes.—D.J.H.

2014. P. J. DAVIS, "The Fabrication of Tradition: Horace, Augustus and the Secular Games," *Ramus* [Bendigo, Australia] 30 (2, '01) 111-127.

Horace's *Carmen Saeculare* is both the work of a major author and an integral part of a state-sponsored religious festival, the Secular Games of 17 B.C. Whereas Augustus' mock-antique festival subtly emphasized balance with its combination of Greek and Roman rituals, its blending of old and new gods, and its near-equal emphasis on male and female, Horace's hymn discarded the attempt at harmony by the *princeps,* excluded the old, and magnified the claims of the new regime.—D.J.H.

2015. W. DONIGER ET AL., "The Dean's Forum on *The Sleep of Reason.* Erotic Experience and Sexual Ethics in Ancient Greece and Rome," *Criterion* [Chicago] 42 (1, '03) 18-35, 38.

The article contains responses to two essays by M. C. Nussbaum in the volume edited by her and J. Sihvola and entitled *The Sleep of Reason* [*NTA* 46, pp. 593-594]. With reference to "Erōs and Ethical Norms," Doniger (pp. 18-22) explores the dualisms associated with sex and the difficulties in defining beauty. Then with reference to "The Incomplete Feminism of Musonius Rufus, Platonist, Stoic, and Roman," M. M. MITCHELL (pp. 22-27) finds Nussbaum's thesis that Musonius represents a dual legacy as regards women to be largely persuasive and illuminating, but reframes her inquiry in the lexicon of biblical studies: canon, text, literary criticism, translation, and truth claims. Finally NUSSBAUM (pp. 27-35) discusses the aims of the book, describes her own essays in it, and responds to questions raised by Doniger and Mitchell.—D.J.H.

2016. J. EBBELER, "Caesar's Letters and the Ideology of Literary History," *Helios* [Lubbock, TX] 30 (1, '03) 3-19.

Although the letters of Julius Caesar are no longer extant, apart from six letters preserved by Cicero and a Greek fragment found at Mytilene, ancient descriptions of his letters suggest that Caesar may have been among the earliest Latin letter writers to present his correspondence in a polished, book-like form, presumably in order to facilitate its eventual publication. The article, which is concerned with the representation of early Latin epistolography in later authors, ancient and modern, discusses the theorizing of the literary past, the modern reception of Caesar's letters, the ancient reception of Caesar's letters, and the specter of Cicero. It concludes that we shall likely never know exactly why Caesar's apparent epistolary innovations were largely forgotten after the 2nd century C.E., and we are similarly unlikely to recover the confluence of factors that resulted in Cicero's dominance as a rhetorical model throughout classical and late antiquity.—C.R.M.

2017. C. A. FARAONE, "When Spells Worked Magic," *Archaeology* [New York] 56 (2, '03) 48-53.

Magic was pervasive in the classical world. Indeed, everything for the ancients from impotence to political assassination might be caused by magic. The article discusses some texts of Greco-Roman magical spells and the paraphernalia associated with them.—D.J.H.

2018r. E. GUNDERSON, *Staging Masculinity. The Rhetoric of Performance in the Roman World* (Ann Arbor: University of Michigan Press, 2000).

D. C. SMYTHE, "Talking Balls: Critic (VWE) Seeks Straight-Talking Man or 'Don't Put Your Son on the Stage, Mr. Worthington,'" *Helios* [Lubbock, TX] 30 (1, '03) 77-96.—Gunderson uses three bodies of theory with distinction: classical rhetorical theory, French postmodern literary theory, and J. Butler's theory of performativity. He makes use of two other theoretical clusters—Freudian/Lacanian psychoanalysis, and P. Bourdieu's sociology—but in both cases Gunderson is unconvincing: The orator's performance fails, and we see the actor's mask.—D.J.H.

2019. M. HARLOW AND R. LAURENCE, "Old Age in Ancient Rome," *History Today* [London] 53 (4, '03) 22-27.

A key question for understanding ancient Rome is how society viewed those few people who survived into old age and experienced a lifespan not unlike our own today. Two important points may be drawn from Roman expositions of the stages of life: the adult stage was clearly the prime of life from which old age was seen as a period of decline; and the female lifecourse was much more determined by the biology of reproduction, and any social dimension was defined in relation to parents, husband, or children.—C.R.M.

2020. C. HENRIKSÉN, "The Augustan Domitian. Martial's Poetry on the Second Pannonian War and Horace's Fourth Book of *Odes*," *Philologus* [Berlin] 146 (2, '02) 318-338.

Martial used poems from Horace's Fourth Book of *Odes*, by far the most unreservedly pro-

Augustan, as models for his own series of poems on Domitian's Second Pannonian War. In so doing, Martial may have wanted to comply with Domitian's desire, as implied in his actions, to appear as a second Augustus.—D.J.H.

2021. W. H. KEULEN, "Comic Invention and Superstitious Frenzy in Apuleius' *Metamorphoses*: The Figure of Socrates as an Icon of Satirical Self-Exposure," *AmJourn Philol* 124 (1, '03) 107-135.

The Apuleian Socrates (*Metamorphoses* 1.6-19) is a programmatic figure who reflects both the comic ambiguity of the novel and the paradoxical identity of its protagonist and main narrator, Lucius, author of an entertaining narrative and a superstitious initiate of a religious cult. Socrates' ambiguous exhibitionistic gesture (1.6) is a tribute to his Socratic-Cynic pedigree and can be viewed as an icon of satirical self-exposure. Both Socrates and Lucius seem to be literary projections of Apuleius himself as an author of comic autobiographical fiction.—D.J.H.

2022. I. LADA-RICHARDS, "'A Worthless Feminine Thing'? Lucian and the 'Optic Intoxication' of Pantomime Dancing," *Helios* [Lubbock, TX] 30 (1, '03) 21-75.

Greco-Roman pantomime dancing was a ballet-style form of stage entertainment that became the greatest aesthetic attraction of late antique civic life both in Rome and in the eastern provinces. The predominantly male and masked pantomime dancers engaged in solo imitation of mythological episodes to the accompaniment of music and a singing chorus. With particular attention to Lucian's *De saltatione*, the article first unpacks some of the multiple layers of pantomime's ambivalence, with a view to casting new light on the genre's vital place in the symbolic economy of the post-Hellenistic world. Then it shows that the violent debates on pantomime dancing, especially the widely documented anxiety over the arousal of sexual passions, are an overlooked link in the history of western antitheatricality.—D.J.H.

2023. A. LINTOTT, "Freedmen and slaves in the light of legal documents from first-century A.D. Campania," *ClassQuart* 52 (2, '02) 555-565.

The paper uses the wax tablets found at Pompeii and Herculaneum in their context to illuminate the lives of those who lived and worked on either side of the frontier between freedom and slavery. It focuses on two themes in particular: the important but precarious socioeconomic position of Roman slaves as both agents and objects, and the problem of the manumitted, especially after Augustus' legislation. After noting that the wax tablets are perhaps our most intimate contact with Roman private law, it discusses the tablets, the slave and freedman as agent, the slave as object, the slave and the freedman or freedwoman in the family, and the House of the Bicentenary (Herculaneum) and its occupants.—C.R.M.

2024. A. N. MICHALOPOULOS, "Lucius' suicide attempts in Apuleius' *Metamorphoses*," *ClassQuart* 52 (2, '02) 538-548.

Suicide is a recurrent theme in Apuleius' *Metamorphoses* (much more frequent than in the Greek version of the story) and is never presented negatively or morally condemned. It is entertained by Apuleius' heroes every time things come to a dead end, and is contemplated in a variety of forms (e.g. by the knife, by jumping from a cliff). Suicide is introduced to enhance the reader's suspense, stands as proof of Lucius' terrible psychological state, appears at crucial moments in Lucius' adventures, and fails only due to external intervention or lack of means to carry it out.—C.R.M.

2025. K. Olson, "Roman Underwear Revisited," *ClassWorld* 96 (2, '03) 201-210.

There were a number of different vestments that Romans could wear under their tunics. Some were worn mainly by actors, slaves, workers, eccentrics, or athletes (the *subligar* or *subligaculum*), others by girls or brides (the *supparus)*, and still others by those sensitive to cold weather or prone to ill health (*feminalia/fasceola; tibiale; thorax, capitium*). Nightwear (likely similar in form to an undertunic) is mentioned; most women wore a *strophium* or breastband. But there is no evidence that Romans who were not athletes, actors, or workers wore any kind of briefs or shorts as underclothes. The normal underwear for men and women seems to have been some form of undertunic (the *indusium* or *subucula*).—D.J.H.

Greco-Roman World, §§ 47-1552, 1556, 1558, 1682, 1684, 1690, 1693, 1702, 1721, 1743, 1891, 1980, 1993, 2001.

Early Christianity

2026. D. J. Billy, "Justin Martyr on the Eucharist," *Emmanuel* 109 (3, '03) 132-141.

The earliest extant description of a eucharistic service held in Rome appears in Justin Martyr's *First Apology*. The article discusses Justin's *First Apology,* its depiction of a post-baptismal Eucharist (chaps. 61 and 65), its description of a typical Sunday liturgy (chap. 67), Justin's comments on both of these services, and comparisons between Justin's account and present-day celebration of the Eucharist.—C.R.M.

2027. P. Bobichon, "Autorités religieuses juives et 'sectes' juives dans l'œuvre de Justin Martyr," *RevÉtudAug* 48 (1, '02) 3-22.

In his *Dialogue with Trypho,* Justin Martyr frequently refers to Jewish religious authorities and also supplies a list of Jewish sects in 80:4. The article first considers his various terms for Jewish religious authorities (ἀρχιερεῖς, ἀρχισυνάγωγοι, ἄρχοντες τοῦ λαοῦ, γραμματεῖς, etc.) and notes how imprecise Justin's use of terminology is. Then it discusses his references to the various sects (Sadducees, *Genistai, Meristai,* Galileans, *Hellenianoi,* Pharisees-Baptists) and observes that they must be interpreted with prudence. It concludes that in both cases Justin's polemical or apologetical intentions have prevailed over historical concerns.—D.J.H.

2028. P. L. Buck, "Justin Martyr's *Apologies*: Their Number, Destination, and Form," *JournTheolStud* 54 (1, '03) 45-59.

Contrary to C. Munier's view, Eusebius' comments on Justin's *Apologies* are both consistent and valuable: Justin wrote two *Apologies,* one addressed to Antoninus Pius and his sons, and another to Marcus Aurelius and Lucius Verus. The work known to Eusebius as the first *Apology* is preserved as two separate works in Parisinus Regius 450, while that known as the second *Apology* is now lost. While our two extant *Apologies* were ostensibly intended for Antonius Pius and his sons, their inappropriate language and form makes it clear that this setting is a literary fiction. Such a setting allowed Justin to invoke his philosopher's right to *parrēsia* and challenge the emperors to act in accordance with justice and reason. In this way Justin could emulate Socrates, his most poignant model both of Jesus' boldness in confronting unjust authorities and of his willingness to surrender his life for his beliefs.—C.R.M.

2029. D. Côté, "La fonction littéraire de Simon le Magicien dans les *Pseudo-Clémentines*," *LavalThéolPhil* 57 (3, '01) 513-523.

In order to explain the presence of Simon Magus in the *Pseudo-Clementines* it is often supposed that the figure of Simon actually stands for someone else such as Paul or Marcion, and that the struggle of the Clementine characters of Peter and Simon reflects the historical confrontation between Jewish-Christians and the adherents of Paulinism or Marcionism. The article argues instead that the synthetic and archetypal nature of Simon in the *Pseudo-Clementines* shows that we are in the realm of fiction and that Simon's opposition to Peter originates in a literary motif that finds its first expression in Acts 8:14-25.—C.R.M.

2030. G. D. Dunn, "Clement of Rome and the Question of Roman Primacy in the Early African Tradition," *Augustinianum* 43 (1, '03) 5-24.

In the writings of Tertullian and Cyprian, Clement of Rome was proof of apostolic succession. But that does not support the notion that the church of Rome had a recognized jurisdictional primacy at the time. For early North African Christians, Peter was a symbol of unity and Clement a symbol of apostolic succession but neither was a symbol of Roman jurisdictional primacy.—D.J.H.

2031. S. Fernández Eyzaguirre, "La patrología en los 40 años de *Teología y Vida*," *TeolVida* 41 (3-4, '00) 310-327.

This survey of articles on patristics published in *Teología y Vida* from 1960 to 1999 describes their content, considers some factors that favored patristic studies in this period, and presents a "diachronic vision" of the patristic studies that appeared in the journal. It concludes with a reflection on the challenge of developing a study of the Fathers that does not neglect critical accuracy or theological relevance.—D.J.H.

2032. A. Ferreiro, "Simon Magus, Nicolas of Antioch, and Muhammad," *Church History* [Durham, NC] 72 (1, '03) 53-70.

Through typology medieval writers constructed alleged historical and doctrinal links between Muhammad and two of the most notorious "types" of heresy from early Christianity: Simon Magus and Nicolas of Antioch. The article compares and contrasts how writers appropriated these two patristic types, and adapted them to condemn Islam as heresy and denounce their immorality.—C.R.M.

2033. N. I. Fredrikson, "La douceur et l'amertume dans le langage spirituel des saveurs," *VigChrist* 57 (1, '03) 62-93.

This study considers texts (biblical and extrabiblical, e.g. *Acts of Philip, Acts of Thomas, 1 Enoch,* Greek *Apocalypse of Baruch,* Greek *Life of Adam and Eve, Joseph and Aseneth*) in which the motif of the sweet and the bitter functions to relay some particularly complex lessons, insofar as the metaphor of taste is rooted in a universal human experience: the sensory perception of the world and the hereafter. Thus are evoked in familiar, quotidian terms crucial theological questions with respect to the nature of good and evil, the fall of humanity through transgression, and its redemption. After noting that sweetness is symbolized in ancient literature by honey and certain fruits, the discussion proceeds under the following headings: the sweetness of honey in the mouth—taste and spiritual metaphor, between the forbidden fruit and the tree of the cross—the bitterness of life, and perversions and mixtures (with special attention to *Shepherd of Hermas* and Aphrahat).—C.R.M.

2034. J. Frey, "Die Scholien nach dem 'jüdischen Evangelium' und das sogenannte Nazoräerevangelium," *ZeitNTWiss* 94 (1-2, '03) 122-137.

The article first reviews A. Schmidtke's hypothesis of a "Zion Gospel Edition," based on his examination of certain 9th-13th century Gospel manuscripts containing marginal scholia referring to a "Jewish [Gospel]" (τὸ Ἰουδαϊκόν), and its influence on subsequent scholarship in terms of its connections with the Jewish Christian Gospel tradition in *Gospel of the Hebrews, Gospel of the Nazareans,* and *Gospel of the Ebionites.* Next it argues that the Zion Gospel Edition is an extremely hypothetical construct and indicates where Schmidtke's views on its reconstruction and derivation are susceptible to critique. Finally it draws the consequences of this examination with respect to the number of Jewish Christian Gospels, the identity of the "Jewish Gospel" (an Aramaic edition of Matthew), the character of the so-called *Gospel of the Nazareans* (an independent Jewish Christian Gospel), and the textual status of the Jewish Christian Gospel tradition.—C.R.M.

2035. P. M. Hansell, "Why was the Shepherd of Hermas left out of the New Testament Canon? A Contextual Study in Church History and its Contemporary Relevance," *BangalTheolFor* 34 (2, '02) 38-57.

This examination of the controversy in the early church over the authoritative status of *Shepherd of Hermas* first outlines a model for doing relevant, contextual, church historical study (the spheres of academy, church, and wider society). Then it describes the setting of *Shepherd of Hermas,* its relation to the emerging NT canon (with a summary of patristic testimonies to its status), and debate about *Shepherd of Hermas* and early 3rd-century ecclesiastical tensions (Muratorian Canon, Tertullian). It concludes that the NT canon was somewhat fluid in the early church, often developing in the light of ecclesiastical disputes.—C.R.M.

2036. S. R. Harmon, "A Note on the Critical Use of *Instrumenta* for the Retrieval of Patristic Biblical Exegesis," *JournEarlyChristStud* 11 (1, '03) 95-107.

After giving reasons for the recent growth of interest in patristic biblical exegesis, the article describes print resources and electronic resources, respectively, for the retrieval of patristic biblical exegesis. Then it summarizes the results with reference to Mt 13:52, and reflects on the implications of these tools for research methodology.—D.J.H.

2037. M. Heintz, "δι᾽ εὐχῆς λόγου τοῦ παρ᾽ αὐτοῦ (Justin, *Apology* 1.66.2): Cuming and Gelston Revisited," *StudLiturg* 33 (1, '03) 33-36.

Contrary to G. J. Cuming and A. Gelston, the expression δι᾽ εὐχῆς λόγου τοῦ παρ᾽ αὐτοῦ in Justin's *Apology* 1.66.2 may best be rendered "through the prayer of the Word which is from him [sc. God]." The phrase seems to refer to the agency of the divine λόγος effected through the eucharistic prayer of the church and may signal the development of an epiclesis of the λόγος.—D.J.H.

2038. G. Hellemo, "Dilemmaer for konstruktivister" [Dilemmas for Constructionists], *NorskTeolTids* 104 (1, '03) 41-47.

In the "Construction of Christian Identity in Antiquity" project [see § 47-2042], the concept of "construction" has been taken for granted to such a degree that basic methodological discussions have failed to appear so far. This is the background for raising the question, Can we ignore categories such as nature and norm just because constructionists dislike them?—D.J.H.

2039. A. HOFER, "The Old Man as Christ in Justin's *Dialogue with Trypho,*" *VigChrist* 57 (1, '03) 1-21.

The article argues that in Justin's account of his conversion in the prologue to *Dialogue with Trypho,* the old man he encounters by the sea represents Christ, and that the encounter has been modeled on Christ's appearance to the disciples on the Emmaus road in Lk 24:13-35. After surveying other interpretations for the old man, it presents fifteen characteristics of the plot's development common for both *Dialogue* and Lk 24:13-35, offers twelve additional points to support the thesis that the figure of the old man represents Christ, and responds to three possible objections to this interpretation. It concludes that in Justin's view, the preexistent Son of God interpreted the Scriptures for him, just as he had done for the first disciples after the resurrection.—C.R.M.

2040. T. LÖFSTEDT, "A message for the last days: Didache 16.1-8 and the New Testament traditions," *EstBíb* 60 (3, '02) 351-380.

The article first discusses the contents and function of the *Didache,* its date of composition, and its relation to the NT. Then after a brief look at the connections between *Didache* 16 and the preceding chapters of the document, it engages in an extended close reading of chapter 16. Finally it reexamines the relation of chapter 16 and its eschatological content to the rest of the document. It concludes that *Did.* 16:1-8 was written primarily to encourage Christians to stay firm in their faith, even to the point of death, because they would be raised to life.—C.R.M.

2041. S. MCCULLAR, "The Path of Membership in the Early Church," *Faith & Mission* [Wake Forest, NC] 19 (3, '02) 19-25.

Entrance into the church in patristic times generally involved presentation of the person for the catechumenate, protracted study of the Scriptures and the basic doctrines of the faith, an examination, petition for baptism, fasting, exorcism, baptism, and participation in the Eucharist.—D.J.H.

2042. H. MOXNES, "Det kristne menneske — konstruksjon av ny identitet i antikken" [The Christian Human Being — Construction of New Identity in Antiquity], *NorskTeol Tids* 104 (1, '03) 3-7.

The article introduces the "Construction of Christian Identity in Antiquity" project, which was supported by the Norwegian Research Council from 1996 to 2001. The project was unique in a Nordic context in that it was based on cooperation among scholars from theological, religious, classical, and Byzantine studies.—D.J.H.

2043. E. OSBORN, "Irenaeus: Rocks in the Road," *ExpTimes* 114 (8, '03) 255-258.

Irenaeus' exposition of his main ideas flows like a great highway: God, the divine mind, plans the salvation of his people, which comes to completion in Christ in whose perfection all may participate by faith. Yet each idea strikes in turn a series of rocks or problems that Irenaeus must answer. By way of example the article considers his treatment of problems in the sphere of anthropology. It observes that for Irenaeus image and likeness is linked to original sin and human progress, which is linked to the life of God that first animates and then vivifies, so that vivification leads to resurrection. It concludes that the detail of particular problems must never overrule the clarity and rationality of Irenaeus' theology.—C.R.M.

2044. M. PEPPARD, “Musical Instruments and Jewish-Christian Relations in Late Antiquity,” *StudLiturg* 33 (1, ’03) 20-32.

The evidence of Jewish and Christian aversion to musical instruments in nonliturgical settings has often been proffered to explain the supposed dearth of musical instruments in the synagogue and church worship of late antiquity. However, comments by John Chrysostom and other patristic writers indicate that instrumental music was alive and well in the synagogue of 4th-century Antioch.—D.J.H.

2045. C. REEMTS, “Das christliche Leben als Seefahrt,” *ErbAuf* 79 (1, ’03) 45-56.

The article shows how patristic writers on the basis of pertinent NT texts (e.g. Mt 4:19; 13:47; Mk 4:35-41) described Christian life and the redemption given by God through the cross of Jesus Christ with the images of the sea voyage, the church as the ship, Christ as the pilot, the cross as the mast, shipwreck in faith, and the harbor.—D.J.H.

2046. A. STEWART-SYKES, “Prayer Five Times in the Day and at Midnight: Two Apostolic Customs!” *StudLiturg* 33 (1, ’03) 1-19.

Rather than simply tracing all or part of the Christian practice of prayer five times a day (in the morning and evening, and three times in the day) and at midnight to a single Jewish original, the article suggests that this pattern was the result of a conflation of separate Jewish practices, and that these conflated practices in turn underwent transformation within Christian circles to produce the pattern known to Tertullian.—D.J.H.

2047. W. TABBERNEE, “Portals of the Montanist New Jerusalem: The Discovery of Pepouza and Tymion,” *JournEarlyChristStud* 11 (1, ’03) 87-93.

The article discusses the discovery of two archaeological remnants of the past (an inscription and a rock-cut monastery) that permit the indisputable identification of the Phrygian settlements of Pepouza and Tymion, named “Jerusalem” by Montanus. Tymion can be identified as located near the modern village of Susuzören, Turkey, and Pepouza near modern Karayakuplu. It appears that for Montanus these two settlements (about 12 km apart) marked the sites of the northern and southern portals of the “New Jerusalem.” Topographically, the vast agricultural tableland between Pepouza and Tymion, which in Montanus’ day was an imperial estate, was the ideal “landing place” for the “New Jerusalem.” It was flat enough, level enough, and large enough to accommodate the dimensions of the New Jerusalem as described in Rev 21:9-27.—C.R.M.

2048. J. N. VORSTER, “Bodily parts vying for power: Hierarchies and bodies in early Christianity,” *Scriptura* 80 (’02) 287-306.

The principle of hierarchy structured ancient society as the macrocosm, defining its roles, functions, and institutions, but also manufacturing its bodies and “anti-bodies.” Within the synecdochic relationship in which the ancient body functioned as part, the male body served as representative of bodiliness, of what a body ought to be. While Paul availed himself of the hierarchical principle operating within the Greco-Roman world, his version seems to operate within a “good versus evil” scheme. Not to recognize the principle of hierarchy that functioned in early Christianity may contribute to reinscribing hierarchy in contemporary society.—D.J.H.

Early Christianity, §§ 47-1410, 1532, 1575, 1694, 1781, 1841, 1891, 1920, 1924, 1962, 1964, 1972.

Gnosticism

2049. J. LIEBENBERG, "Going places with bodies that can seek and find, eyes that can see, and ears that can hear: Some remarks on the body and understanding in the Gospel of Thomas," *HervTeolStud* 58 (4, '02) 1747-1759.

After noting that in *Gospel of Thomas* one finds both sayings that link revelation with the body and senses and sayings that do precisely the opposite, the article proposes that these apparent discrepancies are best approached with reference to the metaphoric nature of the sayings and *Thomas* as a whole. It discusses embodiment and metaphor, finding as understanding, and going places with your body—finding and seeing the *Thomas* way.—C.R.M.

2050. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum II/6," *NovTest* 45 (1, '03) 71-104.

This sixth installment [see § 46-1398] in a series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) contains 253 items. It begins with item number 10,151 and covers items published in 2000 as well as earlier items not previously noted (two entries from 1994 and earlier are identified). Entries appear under five main headings: gnosticism—general; other gnostic texts (non-Nag Hammadi); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library. Additional items from 2000 that could not be included in this supplement will appear in Supplement II/7.—C.R.M.

Gnosticism, §§ 47-1453r, 1885.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

The Access Bible. New Revised Standard Version with the Apocryphal/Deuterocanonical Books, ed. G. R. O'Day and D. Petersen (Oxford—New York: Oxford University Press, 2002, paper $24.99) xxii and 2179 pp., fig., 22 maps, 7 charts. ISBN: 0-19-528236-1.

Designed for use in group Bible study settings and classrooms, as well as in individual reading and study, this paper "college edition" of the Bible first published in 1999 provides the full text of the New Revised Standard Version (OT, Apocrypha, NT), general introductory essays, introductions to individual books, section-by-section comments on the texts, maps, charts, sidebar essays, a glossary, and a brief concordance. The contributors include D. L. Barr on Revelation; J. J. Collins on 1–4 Maccabees; P. M. Eisenbaum on Wisdom and Sirach; C. R. Holladay on Romans, 1–2 Corinthians, and Galatians; A.-J. Levine on Matthew and Mark; J. H. Neyrey on Hebrews, James, 1–2 Peter, and Jude; J. Painter on John and 1–3 John; A. Smith on Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, and Philemon; D. L. Tiede on Luke and Acts; and L. M. Wills on Tobit, Judith, Baruch, and Letter of Jeremiah.

L. ALONSO SCHÖKEL, *The Literary Language of the Bible. The Collected Essays of Luis Alonso Schökel,* trans. H. Spencer, ed. T. Holm, BIBAL Collected Essays 3 (N. Richland Hills, TX: BIBAL, 2000, paper $18.95) vii and 182 pp. LCN: 99-6540. ISBN: 0-941037-43-6.

The ten articles in this collection of essays by the late Professor Alonso Schökel concern David and the woman of Tekoa—2 Samuel 14 as a hermeneutical model; "we are equal to our brothers"—an exegesis of Neh 5:1-13; Jeremiah as an anti-Moses; mythical and symbolic language in the OT; the imaginative language of the Psalms; redemption as the work of solidarity; "the Spirit engenders by impregnating the water"—Jn 3:5; technology, ecology, and contemplation—Psalm 104; use and misuse of the OT; and argument from Scripture and biblical theology in theological teaching.

R. ALTHANN (ED.), *Elenchus of Biblica, 1999,* Elenchus of Biblical Bibliography 15 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper) 762 pp. Indexed. ISBN: 88-7653-620-5.

This volume [see *NTA* 46, p. 541] contains all the 1999 material of the *Elenchus.* The 12,927 entries appear in twenty general categories: bibliographies, introduction, texts and versions, exegesis of the entire OT or with the NT, OT historical books, OT didactic books, OT prophetic books, NT exegesis in general, NT commentaries—Gospels, Acts, the Johannine corpus, Paul and others, biblical theology, biblical philology, postbiblical writings, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical studies. Book reviews can be accessed on the Internet at http://bildi.uibk.ac.at. It is hoped that the number of book reviews that can be accessed through BILDI (the Department of Biblical Studies at the University of Innsbruck) will increase substantially.

C. E. ARNOLD (ED.), *Zondervan Illustrated Bible Backgrounds Commentary.* Vol. 1, *Matthew, Mark, Luke;* vol. 2, *John, Acts;* vol. 3, *Romans to Philemon;* vol. 4, *Hebrews to Revelation* (Grand Rapids: Zondervan, 2002, $39.99 each) xxii and 516 pp., xxiv and 504 pp., xxiv and 520 pp., xxiii and 384 pp. Bibliographies. LCN: 2001046801. ISBN: 0-310-21806-3 (vol. 1), -21807-1 (vol. 2), -21808-X (vol. 3), -21809-8 (vol. 4).

Not a conventional exegetical, expository, or historical-critical commentary, these volumes seek to offer readings and interpretations of the individual NT books informed by the most relevant historical information. The intent is to draw upon relevant papyri, inscriptions, archaeological discoveries, and studies of Judaism, Roman culture, Hellenism, and other features of the NT world. The written information is supplemented with hundreds of photographs, maps, charts, artwork, and other graphics that help the reader better to understand the world of the NT. The first volume deals with the Synoptic Gospels: M. J. Wilkins on Matthew, D. E. Garland on Mark, and M. Strauss on Luke. The second volume treats John's Gospel (A. J. Köstenberger) and Acts (Arnold). The third volume considers Romans (D. J. Moo), 1 Corinthians (D. W. J. Gill), 2 Corinthians (M. V. Hubbard), Galatians (R. P. Martin and J. L. Wu), Ephesians and Colossians (Arnold), Philippians (F. Thielman), 1–2 Thessalonians (J. A. D. Weima), and 1 and 2 Timothy, Titus, and Philemon (S. M. Baugh). The fourth volume contains sections on Hebrews (G. H. Guthrie), James (Moo), 1 Peter (P. H. Davids), 2 Peter (Moo), 1–3 John (R. Yarbrough), Jude (Moo), and Revelation (M. W. Wilson).

D. R. BAUER, *An Annotated Guide to Biblical Resources for Ministry* (Peabody, MA: Hendrickson, 2003, paper $16.95) viii and 327 pp. Bibliographies. Indexed. LCN: 2003001526. ISBN: 1-56563-723-2.

Intended primarily for seminary students and ministers, this annotated bibliography consists of 2,200 titles by 1,300 scholars. Inclusion was based on one or more of the following considerations: usefulness for the theological interpretation of the Bible within the context of the faith of the church, significance in the history of interpretation, and representation of evangelical and especially evangelical Wesleyan scholarship. The material is divided into four major sections: the whole Bible (bibliographic helps—general, periodicals, history of the Bible, etc.), the OT (bibliographic helps, periodicals, history of the canon and history of interpretation, etc.), early Judaism (primary sources, secondary sources, Apocrypha and Pseudepigrapha, etc.), and the NT (bibliographic helps, periodicals, history of the canon and history of interpretation, etc.). Bauer is professor of inductive biblical studies at Asbury Theological Seminary in Wilmore, Kentucky.

J. D. BEDUHN, *Truth in Translation. Accuracy and Bias in English Translations of the New Testament* (Lanham, MD—New York—Oxford: University Press of America, 2003, cloth $64, paper $33) xix and 199 pp. Bibliography. Indexed. ISBN: 0-7618-2555-X (cloth), -2556-8 (paper).

In his seven-page introduction, BeDuhn, associate professor of religious studies at Northern Arizona University and author of *The Manichaean Body. In Discipline and Ritual* (2000), notes that accurate, unbiased Bible translations are based on linguistic content, literary context, and historical and cultural environment. His investigation of accuracy and bias in English translations of the NT deals with the following topics: the origins of modern English Bibles; the work of translation; major English translations; bowing to bias; grasping at accuracy; When is a man not a man?; probing the implicit meaning; words together and apart; an uncertain throne; tampering with tenses; the Word was . . . what?; and the Spirit writ large. An appendix treats the use of "Jehovah" in the New World Translation. In his "final word" BeDuhn observes that the New World Translation (Jehovah's Witnesses) and the New American Bible (Catholic) are the most accurate translations of those compared.

J. BONNET ET AL., *50 mots de la Bible,* Cahiers Evangile 123 (Paris: Cerf, 2003, paper €6) 68 pp. Bibliography. ISSN: 0222-9714.

This fascicle presents brief articles (one per page) on fifty keywords necessary for understanding the Bible: *Alliance, amour, ange, apocalypse, apôtre, baptême, bénir,* and so forth. The article on *alliance* ("covenant") deals with the basic meaning of the term and contains sections on its meaning before the Exile, after the Exile, and in the NT ("the new covenant"). The articles were prepared by Bonnet, J. Chesseron, P. Gruson, J. de Maignas, and J. Sylvestre.

J. M. BRACKE AND K. B. TYE, *Teaching the Bible in the Church* (St. Louis, MO: Chalice, 2003, paper $19.99) ix and 166 pp., 5 figs. LCN: 2003009723. ISBN: 0-8272-3643-3.

The cooperative endeavor of a biblical scholar (Bracke) and a religious educator (Tye) who teach at Eden Theological Seminary in St. Louis, MO, this exploration of how to teach the Bible in the church is based on the assumptions that this teaching is about transformation and not just information, calls for knowledge about how people learn, is an intercultural experience, and requires an appropriate engagement with and use of critical biblical scholarship. After a nine-page introduction, the authors consider the topic of teaching the Bible under five subheadings: how we learn, how we teach, intercultural education, issues of interpretation, and putting it all together. Also included is a lesson plan for a "women's Bible study" on Genesis 1—"in the image of God."

R. BRIGGS, *Reading the Bible Wisely* (Grand Rapids: Baker, 2003, paper $12.99) v and 118 pp., fig. Bibliography. ISBN: 0-8010-2654-7.

After a seven-page introduction, Briggs, lecturer in NT and hermeneutics at All Nations Christian College in England, explores hermeneutical issues to do with reading the Bible in an appropriate context: reading the Bible as Christian Scripture—the road to Emmaus; reading the Bible as a historical book—the Pharisee and the tax collector; and reading the Bible as a literary work—Luke's "orderly account." Then he considers specific doctrines about the Bible: the difficulty and clarity of Scripture—of problems in Romans; the inspiration and canon of Scripture—the breath of God and the rule of faith; and the authority and application of Scripture—learning to live with the Bible. Finally he reflects on reading the Bible as revelation: unveiled eyes and unveiled text—the word of life and the pursuit of wisdom.

R. BROWNRIGG, *Who's Who in the New Testament,* Routledge Who's Who Series (London—New York: Routledge, 2002, paper $14.95) xvii and 286 pp. ISBN: 0-415-26036-1.

The paperback reprint of a work first published in 1971 [*NTA* 16, p. 231] and then in paperback editions in 1993 [*NTA* 38, p. 273] and in 1995 (by Routledge), this volume presents articles on all the people mentioned by name in the NT, along with some unnamed figures (e.g. the beloved disciple) and key geographical locations. It provides not only the pertinent biblical references but also biographical, historical, geographical, and archaeological information. An eight-page general introduction is included.

L. CIGNELLI AND R. PIERRI, *Sintassi di Greco Biblico (Lxx e NT).* Quaderno 1.A, *Le concordanze* (Jerusalem: Franciscan Printing Press, 2003, paper $12) 134 pp. Bibliography. Indexed. ISBN: 965-516-052-1.

Based on courses taught at the Studium Biblicum Franciscanum in Jerusalem, this first in a projected six-volume undertaking deals with the basic rules of grammar in the Septuagint and the Greek NT. After a four-page introduction, it treats (with many subsections and specific examples) concord of subject and verb; ellipsis of the subject and of other elements; ellipsis of the verb; concord of attributives, predicate nominatives, and predicate complements; concord of the participle; concord of the pronoun αὐτός; concord of the demonstrative pronoun; and concord and attraction of relative pronouns. Cignelli is professor emeritus at the Studium Biblicum Franciscanum, and Pierri now teaches biblical Greek there. They plan further volumes on the article, case, voice, tense and mood, and the participle and the infinitive.

L. COENEN AND K. HAACKER (EDS.), *Theologisches Begriffslexikon zum Neuen Testament. Registerband* (Wuppertal: Brockhaus, 2002, €5; Neukirchen-Vluyn: Neukirchener) v and 88 pp. Bibliography. ISBN: 3-417-24843-4 (B), 3-7887-1937-0 (N).

The two volumes in the new edition of this theological dictionary of the NT were described in *NTA* 42, p. 364, and 45, p. 368, respectively. This index volume contains lists of abbreviations, Greek words, Hebrew and Aramaic words, German words, biblical texts that are commented on, and authors and their contributions. Also included are lists of additions and corrections. The index volume was prepared by F. Albrecht, Coenen, J. Goetzmann, Haacker, L. Heynen, S. Kreuzer, C. Marburger, S. Oltmanns, R. Studemund, C. Wehling, and S. Winkelmann.

F. B. CRADDOCK, *Overhearing the Gospel* (rev. ed.; St. Louis, MO: Chalice, 2002, paper $19.95) viii and 146 pp. ISBN: 0-8272-2717-5.

The revised and expanded version of a work published in 1978, this introduction to narrative preaching takes as its starting point S. Kierkegaard's observation that "there is no lack of information in a Christian land; something else is lacking." It first treats "the illusion" with reference to method, the listener, the teller, and the story. Then it offers an attack upon the illusion by way of Kierkegaard and with respect to the experience of the listener and the method of the teller. Finally it presents three sermons: "Don't be afraid" (Mt 28:1-10); "the bottom line" (Mt 7:21-29); and "old story, new ending" (Lk 16:19-31). Craddock is professor emeritus of preaching and NT at Candler School of Theology, Emory University, Atlanta, and pastor of Cherry Log Christian Church (Disciples of Christ) in Cherry Log, Georgia.

P. A. CUNNINGHAM, *Sharing the Scriptures,* The Word Set Free 1 (New York—Mahwah, NJ: Paulist, 2003, paper $9.95) ix and 94 pp. Bibliography. LCN: 2002153724. ISBN: 0-8091-4094-2.

In his 34-page preface, Cunningham, executive director of the Center for Christian-Jewish Learning at Boston College, presents a historical overview of the renewal in the church's appreciation of the "Old Testament," reflects on matters of terminology ("new names for a new relationship"), and suggests biblical principles for interpreting the "Shared Testament" (OT). Then he presents five examples of Scripture texts used by Christians as lectionary passages and offers suggestions about how preachers and teachers can understand them without promoting anti-Jewish attitudes. Also included are a five-page essay on the Pontifical Biblical Commission's 2001 study of the Jewish people and their Sacred Scriptures in the Christian Bible, questions for reflection and discussion, and a two-page glossary.

G. D. FEE AND D. STUART, *How to Read the Bible Book by Book. A Guided Tour* (Grand Rapids: Zondervan, 2002, paper $16.99) 444 pp. LCN: 2001006893. ISBN: 0-310-21118-2.

Intended as a companion to *How to Read the Bible for All Its Worth* (1982; 2nd ed., 1993), this volume seeks to help people to become better readers of Scripture by assisting them in the reading of each of the biblical books and enabling them to see how each book fits with the others to form the great narrative of Scripture. After an overview of the biblical story, it deals with the individual books in the various parts of the biblical story: the narrative of Israel (Genesis, Exodus, Leviticus, etc.), the writings of Israel (Job, Psalms, Proverbs, etc.), the prophets of Israel (Isaiah, Jeremiah, Ezekiel, etc.), the Gospels and Acts (Matthew, Mark, Luke, Acts, John), and the Epistles and Revelation (Romans, 1 Corinthians, 2 Corinthians, etc.). For each book there is orienting data, an overview, specific advice for reading it, a "walk through" the text, and a brief conclusion. A glossary of terms and a chronological listing of biblical books are included. Fee is professor of NT at Regent College in Vancouver, B.C., and Stuart is professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

G. GERTOUX, *The Name of God Y.eH.oW.aH Which is Pronounced as it is Written I_Eh_oU_Ah. Its Story* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $47) ix and 328 pp. Illustrated. Bibliography. Indexed. LCN: 2002018744. ISBN: 0-7618-2204-6.

Gertoux contends that YHWH, the Tetragram, which is the proper name of God, is pronounced without difficulty because "it is read as it is written" according to the words of

Maimonides. He first considers "the name": the power of the name; to know God's name; Jesus, Satan, their controversy over the name; and the name read distinctly. Then he examines the historical record: from Adam to Moses, from Moses to David, from David to Zedekiah, from Zedekiah to Simon the Just, from Simon the Just to Jesus, from Jesus to Justin, from Justin to Jerome, from Jerome to the Masoretes, from the Masoretes to Maimonides, from Maimonides to Tyndale, from Tyndale to the American Standard Version, and the name of Jesus and its connections to the name. Eight appendixes are included.

M. HINTZE, *Gottes Wort - Verstehen und Vermitteln. Eine Untersuchung zur Theorie neutestamentlicher Exegese aus hermeneutischer und ästhetischer Perspektive* (Berlin: Mensch & Buch Verlag, 2000, paper €19.63) iv and 192 pp., 28 figs. Bibliography. ISBN: 3-89820-169-4.

The slightly revised and abbreviated version of a doctoral dissertation accepted by the Catholic theological faculty at the University of Bonn, this volume seeks to develop a theory of exegesis that can be understood as an aesthetically oriented hermeneutics. It first explores the "hermeneutical way" by setting forth the parameters of a theory of exegesis and by tracing the history of NT hermeneutics and reflecting on the discussion of it today. Then it considers the "aesthetic way" as the signature of the present and as giving access to space and time, reflects on the sublime as a religious-aesthetic category, and sketches the contours of aesthetic hermeneutics for a theory of NT exegesis. Hintze concludes that understanding and mediating God's word is the foundation for developing a hermeneutical-aesthetic theology.

A. KÖSTENBERGER AND R. BOUCHOC, *The Book Study Concordance of the Greek New Testament* (Nashville, TN: Broadman & Holman, 2003, $59.99) viii and 1528 pp. ISBN: 0-8054-2457-1.

This volume provides concordances for the Greek texts of each of the twenty-seven books in the NT. Its textual basis is the electronic version of the 27th edition of the Nestle-Aland *Novum Testamentum Graece*. The roots of the words were matched with their forms based on data developed and provided by the GRAMCORD Institute. For each book (Matthew, Mark, Luke, etc.) the volume first provides some basic statistics: total word count, number of words occurring at least ten times or only once, and words used with at least 25% frequency compared to the entire NT. Then the individual words in each book are presented in their Greek alphabetical order with an English transliteration of the word, the number of its occurrences in the book and in the entire NT, an English gloss, and all the occurrences in context. Finally there are frequency lists in both alphabetical order and in the order of occurrences. Köstenberger is professor of NT at Southeastern Baptist Theological Seminary, and Bouchoc is assistant professor of biblical studies and college chaplain at Patrick Henry College.

T. LINAFELT (ED.), *A Shadow of Glory. Reading the New Testament after the Holocaust* (New York—London: Routledge, 2002, cloth $85, paper $24.95) xi and 258 pp. Indexed. ISBN: 0-415-93793-0 (cloth), -93794-9 (paper).

The seventeen essays in this volume explore the role that the NT might have played in the cultural history of anti-Semitism that culminated in the Holocaust. Under the heading "the Holocaust in the history of interpretation" there are articles by P. Eisenbaum on the Christian canon and the problem of anti-Semitism, D. Krause and T. K. Beal on higher critics on late texts—reading biblical scholarship after the Holocaust, S. Heschel on reading Jesus as a Nazi, and M. K. George on Shoah consciousness and the silence of American Christian biblical scholarship. Next under "reading as Jews" there are papers by S. L. Jacobs on blood on our heads—a Jewish response to Matthew, R. L. Rubenstein on the apostle Paul and the seed of Abraham, and J. L. Koosed on double bind—sacrifice in the epistle to the Hebrews. Then under "reading as Christians" there are studies by W. Brueggemann on reading from the day "in between," M. Tolstoy on woman as witness in a post-Holocaust perspective,

L. Gaston on NT theology after the Holocaust—exegetical responsibilities and canonical possibilities, T. Oldenhage on reading the cross at Auschwitz—Holocaust memories and passion narratives, and R. Rendtorff on whether Christianity died in Auschwitz. Finally there are essays on Jews and Gentiles in the NT and today: J. D. Crossan on the passion after the Holocaust, C. C. Hill on restoring the kingdom to Israel—Luke-Acts and Christian supersessionism, J. D. G. Dunn on the Jew Paul and his meaning for Israel, L. T. Johnson on reading after the Holocaust—a NT scholar responds to E. Fackenheim, and G. A. Phillips on the killing fields in Matthew's Gospel. Linafelt is also the editor of *Strange Fire. Reading the Hebrew Bible after the Holocaust* (2000).

D. MARGUERAT (ED.), *Quand la Bible se raconte*, Lire la Bible 134 (Paris: Cerf, 2003, paper €17) 211 pp. ISBN: 2-204-07179-X.

The nine essays in this volume approach key biblical texts from the perspective of narratology: A. Wénin on some keys to reading Genesis as a narrative; J.-L. Ska on the testing of Abraham in Genesis 22; Wénin on why Jephthah sacrificed his daughter—a reading of Judg 11:29-40; É. Cuvillier on the resurrection in Mark's Gospel, or the short ending and what came before it; S. Reymond on a history without end—the Emmaus pilgrims (Lk 24:13-35); J. Zumstein on the paschal cycle of the Fourth Gospel (John 20–21); Marguerat on intertextual echoes in Acts 12—Peter's escape and the death of the tyrant; and C. Combet-Galland on the amorous intrigue of an ode to love—1 Corinthians 13.

E. V. MCKNIGHT, *Reading the Bible Today. A 21st-Century Appreciation of Scripture* (Macon, GA: Smyth & Helwys, 2003, paper $17) viii and 151 pp., chart, 2 maps. LCN: 2002152658. ISBN: 1-57312-407-9.

This volume is dedicated to introducing the Bible to a generation of Christians who remain convinced of the authority of Scripture and who want to discover how to discern God's word for today's world. After essays on the word of God and human words and on errancy and inerrancy, it considers the geographical and historical setting of the Bible and the contribution of archaeology to understanding its context. Next it discusses the major theme of the Bible (God's revelation of God's self and God's will) and the language and literary means of expounding the message. Then it traces the formation of the canon and the translation of the Bible into English, and reflects on the varieties of possible (even necessary) readings of the Bible in the light of its character as the word of God in historical and literary form. McKnight is professor emeritus of religion at Furman University.

M. A. MERRITT, *New Testament Greek for Laymen. An Introductory Grammar* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $35) xi and 258 pp. Indexed. LCN: 2002020405. ISBN: 0-7618-2319-0.

Based on many years of teaching NT Greek to fellow church members and other interested persons, this introductory grammar encompasses three broad areas of language study: orthography, morphology, and syntax. After a three-page introduction, the grammar is divided into twenty-seven chapters: the Greek alphabet, present indicative active verbs, second declension nouns, first declension nouns, adjectives and adverbs, prepositions, personal pronouns, and so forth. Each chapter contains a vocabulary list, grammatical explanations, and exercises. The four appendixes concern general rules of accent, grammar terms, Greek-English vocabulary, and principal parts of Greek verbs.

B. M. METZGER, *The New Testament. Its Background, Growth, and Content* (3rd ed.; Nashville, TN: Abingdon, 2003, $28) 370 pp., 31 figs., 3 maps. Bibliography. Indexed. LCN: 2002155575. ISBN: 0-687-05263-7.

The first edition (1965) of this introduction to the historical milieu and content of the NT (background of the period, Jesus' life and teaching, the apostolic age) was described in *NTA* 10, p. 275. The second edition appeared in 1983. In this third edition the biblical quotations are taken from the New Revised Standard Version, stylistic changes have been made, and the bibliographies have been updated. Also included are expanded discussions of certain topics, a glossary, and illustrations of *realia* that pertain to the NT and its times. Metzger is professor emeritus at Princeton Theological Seminary.

H.-W. NEUDORFER AND E. J. SCHNABEL (EDS.), *Das Studium des Neuen Testaments*. Band 2, *Exegetische und hermeneutische Grundfragen*, TVG Bibelwissenschaftliche Monographien 8 (Wuppertal: Brockhaus, 2000, paper €14.90; Giessen: Brunnen) 373 pp. Bibliographies. Indexed. ISBN: 3-417-29462-2 (Brockhaus), 3-7655-9462-8 (Brunnen).

The first volume in this project was devoted to methods of NT exegesis and was described in *NTA* 44, p. 152. This volume presents thirteen essays on "special problems": E. Hahn on new starting points in biblical interpretation; M. Mayordomo on reception-aesthetical analysis; C. Stenschke on sociological analysis; A. Baum on the author and the addressees—introductory questions; R. Riesner on geography, archaeology, epigraphy, and numismatics; Baum on the authenticity of the Synoptic words of Jesus; Baum on pseudepigraphy and literary falsification; Schnabel on the use of the OT in the NT; A. Köstenberger on the diversity and unity of the NT; U. Swarat on the history of the NT canon; M. Baumert on the effective history of NT texts; N. Schmidt on the processes of contextualization; and Neudorfer on understanding the NT, the Holy Spirit, and the community of Jesus Christ.

The New Interpreter's Study Bible. New Revised Standard Version with the Apocrypha, ed. W. J. Harrelson et al. (Nashville, TN: Abingdon, 2003, $45) xxxi and 2322 pp., 19 maps, 5 tables. Bibliographies. ISBN: 0-687-27832-5.

This study Bible provides the complete text of the New Revised Standard Version (including the OT Apocrypha), along with introductions, commentaries, and excursuses for each book. Also included are guides for interpretation (on the reliability of Scripture, the authority of the Bible, etc.), a glossary, chronologies, and maps. Harrelson was assisted by four associate editors: D. Senior, A. Smith, P. Trible, and J. C. VanderKam. The contributors include J. Bassler on Philippians, D. Bergant on Sirach, M. E. Boring on Revelation, W. Carter on Matthew, R. F. Collins on 1 and 2 Thessalonians, J. Edwards on Romans, J. B. Green on Luke, D. A. Hagner on Hebrews, D. J. Harrington on 2 Esdras, R. Kysar on 1–3 John, F. J. Matera on Galatians, C. A. Moore on Tobit, G. R. O'Day on John, C. A. Osiek on 2 Corinthians, P. Perkins on James, B. E. Reid on Acts, J. P. Sampley on 1 Corinthians, B. Thurston on Ephesians, and M. A. Tolbert on Mark.

A. NICOLSON, *God's Secretaries. The Making of the King James Bible* (New York: HarperCollins, 2003, $24.95) xvii and 281 pp., frontispiece, table. Illustrated. Bibliography. Indexed. ISBN: 0-06-018516-3.

In the preface to his investigation of the making of the King James Bible between its commissioning in 1604 and its publication in 1611, Nicolson describes this translation as "not the poetry of a single mind, nor the effusion of a singular vision, nor even the product of a single moment, but the child of an entire culture stretching back to the great Jewish poets and storytellers of the Near Eastern Bronze Age." He tells the story of how about fifty scholars from Cambridge, Oxford, and London produced the King James Version in twelve chapters: A poore man now arrived at the land of Promise; the multitudes of people covered the beautie of the fields; he sate among graue, learned and reuerend men; faire and softly goeth far; I am for the medium in all things; the danger never dreamt of, that is the danger; O lett me bosome thee, lett me preserve thee next to my heart; etc. The three appendixes concern the 16th-century Bible, the six companies of translators, and chronology. Nicolson notes that one sign of the KJV's attempt at integration is the degree to which the translators had produced what was an amalgam of the sequence of translations that had come before it, and that F. Scrivener's discovery of more than 24,000 variations among all the editions of the KJV in circulation in the 19th century highlights the curious fact that no one such thing as "The King James Bible"—agreed, consistent, and whole—has ever existed. A review article by C. Hitchens on this book is abstracted in § 47-1465r.

O. Odelain and R. Séguineau, *Dictionnaire des noms propres de la Bible* (Paris: Cerf, 2002, paper €30) xxxvii and 492 pp., 11 maps. Indexed. ISBN: 2-204-07028-9.

The paperback reprint of the work described in *NTA* 23, p. 89, this volume contains approximately 3,800 entries on gods, human persons, places, rivers, stars, etc., as well as ethnic, philosophical, political, and religious groups. The more important items consist of the proper name, its frequency in the Bible, transcription from the original language, meaning, etymological affinities, the body of the article, and cross-references. A six-page user's guide is included.

Plenitudo Temporis. Miscelánea Homenaje al Prof. Dr. Ramón Trevijano Etcheverría, ed. J. J. Fernández Sangrador and S. Guijarro Oporto, Bibliotheca Salmanticensis 249 (Salamanca: Publicaciones Universidad Pontificia Salamanca, 2002, paper €22.11) 560 pp., plate. Bibliography. ISBN: 84-7299-544-5.

Of the twenty-nine essays honoring Professor Trevijano Etcheverría, those most pertinent to the NT field are by D. Muñoz León on *derash* in the book of *Jubilees;* J. Vázquez Allegue on *Testament of Naphtali* in 4Q215—an annotated Spanish edition; F. García Martínez on the problem of the "I" in a Qumran poem—angel, man, messiah, or Teacher of Righteousness; Guijarro Oporto on why Mark's Gospel begins as it does; J. Carrón Pérez on the cure of a leper—Jesus' surprising anger (Mk 1:40, 43); G. Pérez Rodríguez on the structure and message of Mk 8:31–10:52; F. Pérez Herrero on Mk 16:1-8 as an ending that is the real beginning of the Gospel; B. Rodríguez Plaza on thanksgiving and imitation in 1 Thess 1:5–2:14; J. Núñez Regodón on the pre-Pauline and Pauline idea of justification (with reference to 1 Cor 1:30 and 6:11); J. P. Tosaus Abadía on the structure and theological content of Col 1:9-23; J. Cervantes Gabarrón on the ethic of "disponibility" in 1 Peter; J. Rius-Camps on the Christian community of Ignatius of Antioch and the threats from docetists and judaizers; X. Pikaza Ibarrondo on confession of faith and the love command—the Jewish background of the Christian creed; J. M. Sánchez Caro on the date of the Muratorian Canon; J. P. Martín on historiography, religion, and philosophy in the 2nd century; F. Bermejo Rubio on the relevance of gnostic and Manichaean soteriologies for a critique of the pseudoscience of religion; G. Aranda Pérez on the origin of permanent apostolic authority among the gnostics; A. Ferreiro on typological portraits of Simon Magus in antignostic sources; F. García Bazán on gnostic literature in Coptic and Plotinus in light of the Bruce Codex and *Zostrianos;* and Fernández Sangrador on the Alexandrian origin of *Teachings of Silvanus.* Also included are a photograph of the honoree, his *curriculum vitae*, two personal appreciations of him, a list of his publications, and Spanish and English abstracts of all the essays included in the volume.

M. N. Ralph, *And God Said What? An Introduction to Biblical Literary Forms* (rev. ed.; New York—Mahwah, NJ: Paulist, 2003, paper $16.95) viii and 307 pp. Bibliography. LCN: 2002151031. ISBN: 0-8091-4129-9.

The first edition of this work (1986) was described in *NTA* 31, p. 94. Working out of the conviction that one must understand the various kinds or forms of writings in the Bible in order to understand the meaning of each book, Ralph, secretary of educational ministries for the Roman Catholic diocese of Lexington, Kentucky, and director of the master's degree programs for Roman Catholics at Lexington Theological Seminary, discusses the nature of the Bible, myth, legend, debate, fiction, songs, Gospels, infancy narratives, miracle stories, parables, allegory, letters, and Revelation.

E. REINMUTH, *Neutestamentliche Historik. Probleme und Perspektiven,* Forum Theologische Literaturzeitung 8 (Leipzig: Evangelische Verlagsanstalt, 2003, paper €14.80) 86 pp. ISBN: 3-374-02066-6.

After describing the unraveling of the concept of "salvation history" in NT scholarship, Reinmuth, professor of NT at the University of Rostock and author of *Hermeneutik des Neuen Testaments. Eine Einführung in die Lektüre des Neuen Testaments* (2002), considers the theory of history and its applicability to the question of history in the NT. Then he reflects on history in the NT with reference to divine activity and the secularity of history, the history of Israel and of Jesus Christ according to Paul, and the relationship of the NT to history today.

Skabt til fællesskab. Festskrift til Sigfred Pedersen, ed. H. K. Nielsen, J. Nissen, and A. Pilgaard (Aarhus: Aarhus Universitetsforlag, 2002, paper 298 DKr) 284 pp., frontispiece. ISBN: 87-7288-927-6.

This *Festschrift* honoring Professor Pedersen on his 70th birthday contains ten essays, all in Danish: Pilgaard on God's love and Israel—a study of Romans 9–11; B. G. Hjort on Abraham's children and each other's slaves—on identity and ethics in Galatians; A. K. Petersen on baptism and exhortations—significant references to baptism in Pauline discourse; P. Bilde on the significance of the fall of Jerusalem for developments in Christianity; K. R. Laursen on "I desire mercy, not sacrifice"—Matthew's proclamation of the Law and the Prophets as God's mercy in Christ; P. Nepper-Christensen on what carries more weight for eternal life—deeds of love and eternal life in Matthew's Gospel; A. E. Nielsen on "What shall I do to inherit eternal life?"—Luke's view of God and humankind in light of his use of parables; E. J. Christiansen on the new commandment and the new covenant in the Johannine farewell discourse; H. K. Nielsen on love is of God—love as the chief concept in Johannine theology; and Nissen on love of enemies and brotherly love—on the identity of the Christian community.

G. M. SOARES-PRABHU, *The Dharma of Jesus,* ed. F. X. D'Sa (Maryknoll, NY: Orbis, 2003, paper $30) viii and 296 pp. Indexed. LCN: 2002014823. ISBN: 1-57075-459-4.

This collection of nineteen essays by the late Professor Soares-Prabhu (1929-95) is divided into four parts: portraits of Jesus and his community (six), the praxis of Jesus (five), the teaching of Jesus (five), and the mission of Jesus (three). They concern Jesus and the Spirit in the Synoptic Gospels, Jesus the teacher, Jesus the prophet, the kingdom of God, the Jesus of faith, the radical beginnings of the Jesus community, the table fellowship of Jesus, the miracles of Jesus today, a Dhvani reading of the stilling of the storm (Mk 4:35-41), the unprejudiced Jesus and the prejudiced church, Jesus and conflict, the dharma of Jesus—an interpretation of the Sermon on the Mount, the Synoptic love commandment, speaking to "Abba"—prayer as petition and thanksgiving in the teaching of Jesus, "as we forgive"—interhuman forgiveness in the teaching of Jesus, good news to the poor—the social implications of the message of Jesus, expanding the horizon of Christian mission—a biblical perspective, the church as mission—a reflection on Mt 5:13-16, and following Jesus in mission—reflections on mission in Matthew's Gospel. The editor has provided a nine-page introduction to Soares-Prabhu as "a theologian for our times."

G. THEISSEN, *Zur Bibel motivieren. Aufgaben, Inhalte und Methoden einer offenen Bibeldidaktik* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 2003, €29.95) 368 pp. Bibliography. ISBN: 3-579-05393-0.

After introductory comments on moving toward an open *Bibeldidaktik*, Theissen, professor of NT at the University of Heidelberg and author of *Die Religion der ersten Christen. Eine Theorie des Urchristentums* (2000), first considers the goal of studying the Bible—why one should study the Bible, the place of the Bible in general education and intellectual formation—why an educated person should know and understand the Bible, and the Bible in religious education—why the Bible should be read in religious instruction (from hermeneutical, problem-oriented, symbolic-didactic, and kerygmatic starting points). Then he reflects on the contents of the Bible (what is essential in the Bible), with reference to the criteria of didactic analysis, the basic elements (biblical axioms and basic motifs as criteria of biblical identity), and entering into dialogue with the Bible (what in the Bible is capable of entering into dialogue in a pluralistic world). Finally he discusses how people can be motivated to study the Bible: general categories of motivation in education, and motivation for biblical education.

P. J. THUESEN, *In Discordance with the Scriptures. American Protestant Battles over Translating the Bible,* Religion in America (Oxford—New York: Oxford University Press, 2002, paper $18.95) xi and 238 pp., 11 figs. Bibliography. Indexed. LCN: 99-24447. ISBN: 0-19-515228-X.

The paperback edition of the work described in *NTA* 44, p. 376, this volume investigates the theological implications of Bible translation controversies in modern American Protestantism. Thuesen, now assistant professor of American religious history and the history of Christianity in the department of comparative religion at Tufts University in Medford, MA, gives particular attention to the assumptions about biblical authority and interpretation that have made Bible translation controversies such a ubiquitous feature of American religion.

P. J. TOMSON, *Jésus et les auteurs du Nouveau Testament dans leur relation au judaïsme,* trans. J. Duponcheele, Initiations bibliques (Paris: Cerf, 2003, paper €30) 486 pp. Bibliography. Indexed. ISBN: 2-204-07123-4.

The French version of the work published in Dutch in 1997 as *'Als dit uit de Hemel is. . . .' Jezus en de schrijvers van het Nieuwe Testament in hun verhouding tot het jodendom* [*NTA* 43, pp. 579-580], this volume first presents chapters on rereading the NT, Judaism in the Greco-Roman world, and Jewish religious life. Then it explores the relationship of Jesus and the major NT writers (Paul, Luke, Mark and Matthew, John, etc.) to Judaism, and concludes with general observations on the NT and the Jews. Tomson teaches NT and patristics on the faculty of Protestant theology at the University of Brussels.

Unless some one guide me. . . Festschrift *for Karel A. Deurloo,* ed. J. W. Dyk et al., Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities, Supplement Series 2 (Maastricht: Shaker, 2001, paper €14) xv and 422 pp., 3 figs., table. Bibliographies. ISBN: 90-423-0140-6.

Of the forty-two essays honoring Professor Deurloo on the occasion of his retirement in 2001, those most pertinent to the NT field and its world are by A. Dicou on introducing Judith in a liberal Protestant congregation ("use the guile of my words to strike them down," 9:10); P. C. Beentjes on Scripture and scribe (Sir 38:34c–39:11); D. Monshouwer on biblical Christology—"Son of God" (Mk 1:1); R. H. Reeling Brouwer on "and of his kingdom there will be no end"—a classical contradiction between Lk 1:33 and 1 Cor 15:28; G. J. Venema on "today this scripture has been fulfilled in your ears"—mimetic representation in Lk 4:14-21; Y. Bekker on the beloved disciple in Jn 13:23; J. W. Mazurel on the meaning of the verb ὁδηγεῖν, with particular attention to Acts 8:31; B. J. Diebner on why Joseph of Arimathea placed his family tomb at the disposal of Jesus of Nazareth—a contribution to the logic of biblical narratives; J. Heller on "Armagedon"—the name as program; A. Brenner and J. W. van Henten on food and drink in the Bible—an exciting new theme; and N. A. van Uchelen on rabbinic updating of the Torah—Isa 49:14-15 in *b. Berakot* 32b. Also included are a sketch of the honoree, R. Zuurmond's appreciation of him as a theologian, and a list of his publications (compiled by F. J. Hoogewoud and J. Deurloo-Sluijter). Dyk was joined on the editorial committee by P. J. van Midden, K. Spronk, Venema, and Zuurmond.

A. Zwiep, *Jezus en het heil van Israëls God. Verkenningen in het Nieuwe Testament,* Evangelicale Theologie (Zoetermeer: Uitgeverij Boekencentrum, 2003, paper €16.90) 171 pp. Indexed. ISBN: 90-239-1360-4.

After a five-page introduction, Zwiep, who teaches NT at the Evangelische Theologische Hogeschool te Veenendaal and is the author of *The Ascension of the Messiah in Lukan Theology* (1997), presents twelve essays on the following topics: Jesus the Son of Man; Jesus and the coming of the kingdom of God; Jesus and paradise; ascension, exaltation, and resurrection; the gospel and the Gospels; the reestablishment of all things; the new perspective on Paul; the revelation of God's righteousness; Jesus and the angels; the background of 1 Peter; the characteristics and meaning of 1 Peter; and the beast and the eight kings in Rev 17:10-11.

GOSPELS—ACTS

M. M. Beirne, *Women and Men in the Fourth Gospel. A Genuine Discipleship of Equals,* JSNT Supplement Series 242 (London—New York: Sheffield Academic Press, 2003, $110) xiii and 254 pp. Bibliography. Indexed. ISBN: 0-8264-6667-2.

This investigation of the contributions made by women and men as gender pairs to the literary and theological development of the Fourth Gospel contends that the Gospel treats women and men equally with regard to the nature and value of their discipleship. After a forty-one page introduction, it treats six gender pairs in John's Gospel: the Mother of Jesus and the royal official, Nicodemus and the Samaritan woman, the man born blind and Martha, Mary of Bethany and Judas, the Mother of Jesus and the beloved disciple, and Mary Magdalene and Thomas. Beirne concludes that at each critical point of the Johannine narrative these gender pairs serve as foils for Jesus' ongoing self-revelation and demonstrate a range of faith responses with which the reader may identify.

M. Biddle, *Das Grab Christi. Neutestamentliche Quellen — historische und archäologische Forschungen — überraschende Erkenntnisse,* Biblische Archäologie und Zeitgeschichte 5 (Giessen—Basel: Brunnen, 1998, paper €6) 192 pp., 16 plates. Illustrated. Bibliography. Indexed. ISBN: 3-7655-9804-6.

In the Church of the Holy Sepulchre in Jerusalem, the tomb of Jesus is enclosed in an *aedicula* ("little house"). The German version of a work published in English in 1999, this volume considers the history and significance of the *aedicula.* After an eighteen-page introduction, it deals with iconographic and photographic resources for research on the *aedicula,* the tomb and the *aedicula* from the beginning up to 1009, the *aedicula* from the Byzantine rebuilding up to the present, the rock tomb in the *aedicula*—its form and state of preservation, and new discoveries—the edifice of the *aedicula* today. Biddle teaches archaeology at Oxford University. C. P. Thiede has provided a three-page preface.

A. C. Brunson, *Psalm 118 in the Gospel of John. An Intertextual Study on the New Exodus Pattern in the Theology of John,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 158 (Tübingen: Mohr Siebeck, 2003, paper €69) xiv and 451 pp., table. Bibliography. Indexed. ISBN: 3-16-147990-4.

The slightly revised version of a doctoral dissertation directed by I. H. Marshall and submitted to the University of Aberdeen in 2001, this volume investigates the presence and function of Psalm 118 in John's Gospel, with particular attention to its interpretation in a new exodus context. After a 21-page introduction, it surveys the uses of Psalm 118 in various Jewish contexts and in each of the Synoptic Gospels. Next it considers the broader contexts of John's use of Psalm 118, its use in the entrance narrative in Jn 12:13, its place in the Johannine motif of the coming-sent one, and the motif's function in reading the entrance narrative. Then it attempts to establish additional allusions to Psalm 118 in Jn 8:56 ("Abraham rejoiced. . ."), 10:7-10 (the door), 10:24-25 ("Then the Jews surrounded him. . ."), and

11:41b-42 (the prayer of Jesus in the Lazarus narrative). Brunson concludes that the allusions to Psalm118 and the new exodus theme prepare the reader to recognize that when Jesus enters Jerusalem acclaimed as the coming one, this is in reality the coming of Yahweh.

J. H. CHARLESWORTH AND M. A. DAISE (EDS.), *Light in a Spotless Mirror. Reflections on Wisdom Traditions in Judaism and Early Christianity,* Faith and Scholarship Colloquies (Harrisburg, PA: Trinity Press International, 2003, $34) ix and 149 pp. Bibliography. Indexed. LCN: 2002012929. ISBN: 1-56338-399-3.

After a five-page introduction by Charlesworth, this volume presents five essays on wisdom traditions in Judaism and early Christianity: R. Murphy on Israel's wisdom—dialogue between the sages; P. Schäfer on Wisdom finds a home—Torah as Wisdom; P. Borgen on John's Gospel and Philo of Alexandria; D. M. Smith on John and the Synoptics—historical tradition and the passion narrative; and Charlesworth on Lady Wisdom and Johannine Christology. The essays were originally presented during two separate symposia at Florida Southern College in Lakeland, FL.

G. DELUZ, *La résurrection de Jésus. Croire et comprendre*, Essais bibliques 33 (Geneva: Labor et Fides, 2003, paper €21) 139 pp. Bibliography. ISBN: 2-8309-1076-1.

Calling on his extensive theological formation and his many years of pastoral activity, Deluz, the author of *Dire Dieu simplement* (1996), reflects on what kind of event Jesus' resurrection was and what it means to say that Jesus rises in the hearts of those who believe and love. Thus he presents short essays on various aspects of Paul's experience of the risen Jesus, on the accounts of the empty tomb and the appearances of the risen Jesus in the Gospels, the parameters of Jesus' resurrection (times and places, words and deeds), its theological significance, and our experience of Jesus' resurrection.

P. DUMOULIN, *L'Évangile des signes. Saint Jean (1-12)*, Petits Traités Spirituels, Spiritualité 22 (Nouan-le-Fuzelier: Éditions des Béatitudes, 2002, paper €5.50) 127 pp. Bibliography. ISBN: 2-84024-176-5.

After a ten-page introduction to John's Gospel, this volume presents expositions of texts in the "Gospel of Signs" under the following headings: the Prologue (Jn 1:1-18); the inaugural week (1:19–2:12); the first Passover—the new worship (2:13–4:54); the Sabbath, Pentecost (5:1-47); the second Passover—the bread of life (6:1-71); the feast of Booths (7:1–9:41); the feast of the dedication of the Temple (10:1–11:54); and the announcement of the third Passover (11:55–12:50). Dumoulin is vice-rector and professor of exegesis at the Grande Séminaire Catholique de Russie in St. Petersburg.

P. DUMOULIN, *L'heure de Jésus. Saint Jean (13-21)*, Petits Traités Spirituels, Spiritualité 23 (Nouan-le-Fuzelier: Éditions des Béatitudes, 2002, paper €5.50) 107 pp. Bibliography. ISBN: 2-84024-188-9.

This second volume in Dumoulin's spiritual commentary on John's Gospel deals with passages pertaining to the "hour of Jesus" in John 13–21: the great evening (13:1-31), the farewell discourses (13:31–16:33), the priestly prayer (17:1-26), the arrest and trial (18:1–19:16), the five scenes of the crucifixion (19:17-42), the resurrection (20:1-31), and the appearance beside the lake—the church (21:1-25).

H. HEMPELMANN, *Die Auferstehung Jesu Christi — eine historische Tatsache? Argumente für den Osterglauben* (3rd ed.; Wuppertal: Brockhaus, 2003, paper €12.90; Bad Liebenzell: Verlag der Liebenzeller Mission) 123 pp. Bibliography. ISBN: 3-417-29504-1(B), 3-921113-55-5 (VLM).

In this third edition of a work first published in 1982, Hempelmann, director of the Theological Seminary of the Liebenzeller Mission and author of *Jesus lebt — das Grab ist leer!*

Wie glaubhaft ist die Auferstehung? (2002), first considers the historical credibility of the resurrection of Jesus. Then he takes up some special questions: Are the Easter narratives in the four Gospels trustworthy? How is the dispute about the empty tomb to be laid to rest? Where are the limits of historical research regarding Jesus' resurrection? Is Jesus' resurrection a violation of the laws of nature? Is Jesus' resurrection a myth? and so forth. Finally he applies "Ockham's razor" to various legends associated with Jesus' survival, resuscitation, and tomb.

M. HENGEL AND A. M. SCHWEMER, *Der messianische Anspruch Jesu und die Anfänge der Christologie. Vier Studien,* Wissenschaftliche Untersuchungen zum Neuen Testament 138 (Tübingen: Mohr Siebeck, 2003, paper €49) xv and 267 pp. Indexed. ISBN: 3-16-147980-7.

The paperback edition of the work described in *NTA* 46, p. 373, this volume presents Hengel's two essays on Jesus the Messiah of Israel, and on Jesus as the messianic teacher of wisdom and the beginnings of Christology; and Schwemer's two essays on the passion of the Messiah according to Mark and the charge of anti-Judaism [see § 45-1722], and on Jesus Christ as prophet, king, and priest—the *munus triplex* and early Christology.

P. L. HOFRICHTER (ED.), *Für und wider die Priorität des Johannesevangeliums. Symposion in Salzburg am 10. März 2000,* Theologische Texte und Studien 9 (Hildesheim: Olms, 2002, paper €39.80) 320 pp. ISBN: 3-487-11692-8.

The eleven papers in this volume present arguments for and against Johannine priority among the Gospels: P. Anderson on "interfluential," formative, and dialectical—a theory of John's relationship to the Synoptics; K. Berger on new arguments for the early dating of John's Gospel; J. H. Charlesworth on the question of the priority of John—reflections on the Essenes and the first edition of John; A. Fuchs on the relationship of the Synoptic agreements to the Johannine tradition as illustrated by the messianic pericope in Mk 6:32-44 (see Mt 14:13-21; Lk 9:10-17; Jn 6:1-15); J. Hainz on John's Gospel in view of recent redaction criticism with particular attention to his relation to the Synoptics; M. Hasitschka on the chronology and topography of the Johannine passion narrative; Hofrichter on the composition of Mark's Gospel on the basis of "the Hellenists' Book" (the preredactional form of John's Gospel); M. Matson on the influence of John on Luke's passion—toward a theory of inter-Gospel dialogue; R. Morgan on the priority of John over Luke; T. Söding on Johannine questions—introduction, tradition history, and theology; and F. G. Untergassmair on the relation of *Gospel of Truth* to John's Gospel as a possible indication against a canonical-Johannine priority. Also included are a paper by B. Shellard on the relationship of Luke and John—a fresh look at an old problem, as well as transcriptions of discussions generated by the papers (pp. 281-318) and a list of the participants in the symposium held in Salzburg in March 2000 for which the papers were prepared.

A. JANZEN, *Der Friede im lukanischen Doppelwerk vor dem Hintergrund der Pax Romana,* Europäische Hochschulschriften, Reihe 23: Theologie 752 (Frankfurt—Bern: Lang, 2002, paper $42.95) 296 pp. Bibliography. ISBN: 3-631-50395-4.

Prepared as a doctoral dissertation under the direction of J. S. Kloppenborg Verbin and accepted in 2001 by the University of St. Michael's College/University of Toronto, this volume investigates Luke's concept of "peace" (εἰρήνη) in the political and socioeconomic context of the *pax Romana.* After reviewing research on the theme of peace and violence according to Luke, it discusses the understanding of peace in the Greco-Roman world and Luke's concept of peace, the economic benefits of the *pax Romana* and Luke's notion of a peaceful kingdom in which righteousness reigns, the Roman political ideal of peace (the *pax Romana*) and Luke's representation of it in Luke-Acts, and Luke's goal of encouraging peace both within the Christian community and in relation to the non-Christian world. Janzen concludes that Luke sought to show that Christianity was neither a sect to be feared nor an anti-Roman movement, but rather was a peaceful religion that deserved respect and recognition from the broader society.

P. Jenkins, *Hidden Gospels. How the Search for Jesus Lost Its Way* (Oxford—New York: Oxford University Press, 2003, paper $14.95) vii and 260 pp., table. Indexed. LCN: 00-040641. ISBN: 0-19-515631-5.

The paperback edition of the work described in *NTA* 46, p. 153, this volume first examines critically what the "hidden Gospels" (*Gospel of Thomas* and other NT Apocrypha, Q, Nag Hammadi documents, Dead Sea scrolls, modern imaginative writings about Jesus) reveal concerning Jesus and the apostles, and then investigates what they can tell us about the interest groups who use them today, the mass media, and contemporary American religion. Jenkins is distinguished professor of history and religious studies at Pennsylvania State University.

R. J. Karris, *Works of St. Bonaventure.* Vol. 8/2, *St. Bonaventure's Commentary on the Gospel of Luke, Chapters 9-16. With an Introduction, Translation and Notes* (St. Bonaventure, NY: Franciscan Institute Publications, 2003, paper $50) lxxi and 824 pp. Indexed. LCN: 2003101961. ISBN: 1-57659-183-2.

The first volume in Karris's translation of Bonaventure's commentary covered chapters 1–8 of Luke's Gospel [*NTA* 46, p. 154]. The main part of this volume presents Bonaventure's expositions of Luke 9–16: the sending forth of those who understand and how they should preach (Lk 9:1–11:13), the mission of the apostles (9:1-62), the form to be used in preaching (9:1-17), the formation of preachers through divine precept (9:1-9), and so forth. In his 65-page introduction, Karris treats Bonaventure's verbal playfulness, his dependence on Hugh of St. Cher, the contemporary relevance of Bonaventure's interpretation of the parables, and Bonaventure's anti-Judaism. He observes that Bonaventure was a traditionalist in the mold of Paul and Augustine, that he could not slough off his medieval skin of anti-Judaism, and that his anti-Judaism surfaces especially when dealing with Christ's passion and the failure of Jews in Jesus' time to acknowledge Jesus as the Son of God.

G. Keerankeri, *The Love Commandment in Mark. An Exegetico-Theological Study of Mk 12,28-34,* Analecta Biblica 150 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper €18) 278 pp. Bibliography. Indexed. ISBN: 88-7653-150-5.

The revised version of a doctoral dissertation directed by K. Stock and accepted by the theological faculty at the Pontifical Gregorian University in Rome in 2002, this volume contends that there is a specificity to the Markan interpretation of the love commandment that is intimately linked to the person of Jesus and expressed in a variety of data. After an eight-page introduction, it considers the OT meaning and context of the commandment to love God (Deut 6:4-5) and to love the neighbor (Lev 19:18). Then it discusses the love commandment in Mk 12:28-34 (preliminary questions, exegesis) and in the Markan passion narrative (Jesus' passion as love of God and as love of neighbor). Keerankeri concludes that Jesus' unique divine reality as the Beloved Son and his consequent authoritative interpretation give the love commandment depth and extension, and that his living out the two love commandments gives them unique fulfillment.

S. Kelley, *Racializing Jesus. Race, ideology and the formation of modern biblical scholarship*, Biblical Limits (London—New York: Routledge, 2002, cloth $80, paper $26.95) xvi and 254 pp. Bibliography. Indexed. ISBN: 0-415-15402-2 (cloth), paper -28373-6 (paper).

After a thirteen-page introduction, Kelley, associate professor of religion at Daemen College in Amherst, NY, investigates how modern biblical scholarship has been influenced by the category of race according to the following outline: racialized discourse—modernity, race, and reason; the Hegelian synthesis—early modernity, race, and culture; Jesus and the myth of the west—Tübingen and the construction of early Christianity; aesthetic fascism—M. Heidegger, National Socialism, and the Jews; in the shadow of Heidegger—R. Bultmann, race, and the quest for Christian origins; and portrait of the artist as a young messiah—Jesus comes to America. Kelley concludes that the discourse within which biblical scholarship finds itself embedded (i.e. Hegelianism, Heideggerianism, Romanticism) is to a significant degree racialized, and ensures that biblical scholarship will remain racialized despite the best intentions of individual biblical scholars who have no personal commitment to racism.

D. KERBER, *"No me eligieron ustedes a mí, sino que yo los elegí a ustedes." Estudio exegético teológico sobre al verbo ἐκλέγομαι en el cuarto evangelio* (Montevideo: Facultad de Teología del Uruguay, 2002, paper) 246 pp. and 7 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of M. A. Barriola and accepted in 2002 by the Facultad de Teología del Uruguay "Mons. Mariano Soler," this volume first presents exegetical studies of four passages in John's Gospel where the Greek verb ἐκλέγομαι appears: I have chosen you, the Twelve (Jn 6:60-71); I know those whom I have chosen (13); You have not chosen me, but I have chosen you (15:12-17); and I have chosen those separated from the world (15:18–16:4a). An excursus treats "Judas Iscariot, the message of the Fourth Gospel." Then it develops a synthesis of the theology of election in John's Gospel under three headings: the use of the verb ἐκλέγομαι in the Fourth Gospel—text and context; Jesus chooses his disciples; and the disciples' answer—gift and task. A separate seven-page pamphlet provides structured versions of the Greek texts discussed (Jn 13:1-38 in Spanish). Barriola has provided a five-page preface.

E. KOLBELL, *What Jesus Meant. The Beatitudes and a Meaningful Life* (Louisville, KY—London: Westminster John Knox, 2003, $19.95) 140 pp. LCN: 2002033112. ISBN: 0-664-22292-7.

Describing the beatitudes (Mt 5:3-12) as pillars of extravagant wisdom, Kolbell, a freelance writer, psychotherapist, and former minister of social justice at Riverside Church in New York, considers their roots in the Hebrew Bible, their power as meditations on how to live a life of faith in a world of doubt, their value in binding the personal promise of faith to the public imperative of discipleship, and their accessibility. After introductory comments on Jesus as the rabbi showing us the way of the kingdom, he treats the individual beatitudes under the following headings: surrender (the poor in spirit), empathy (those who mourn), patience (the meek), self-denial (those who hunger and thirst after righteousness), contrition (the merciful), sanctification (the pure in heart), wholeness (the peacemakers), and courage (the persecuted for righteousness' sake). W. S. Coffin has provided a two-page foreword.

B. KOLLMANN, *Neutestamentliche Wundergeschichten. Biblisch-theologische Zugänge und Impulse für die Praxis*, Urban-Taschenbücher 477 (Stuttgart: Kohlhammer, 2002, paper €16) 224 pp., frontispiece, 2 figs., 3 tables. Bibliographies. ISBN: 3-17-017175-5.

In treating the NT miracle stories, Kollmann, who teaches NT exegesis and theology at the University of Siegen and is the author of *Jesus und die Christen als Wundertäter* (1996), deals with their historical, theological, and religious-educational dimensions. After discussing the concept of miracle, he deals with the history-of-religions background, the tradition of Jesus' miracles, Jesus as a wonder worker, miracles in early Christianity, criticisms of miracles in the Gospels, recent hermeneutical conceptions, and praxis-oriented approaches.

A. KUEN, *Encyclopédie des difficultés bibliques. Evangiles et Actes* (Saint-Légier: Emmaüs, 2002, 66 SFr) 771 pp. Bibliography. Indexed. ISBN: 2-8287-0088-7.

After explaining in what sense the Bible is a difficult book and where the difficulties come from, this volume proceeds through the texts of the four Gospels (Matthew, Mark, Luke, John) and Acts, asking and answering specific questions related to particular passages: Why does Matthew's Gospel begin with a genealogy (Mt 1:1)? What does the name "Jesus Christ" mean (Mt 1:1)? What are the principal differences between the genealogies of Matthew and Luke (Mt 1:2-16)? and so forth. In treating these questions Kuen refers to biblical and other ancient texts as well as the opinions of modern scholars such as D. A. Carson, C. S. Keener, and R. E. Brown. Kuen is the author of *Le sens de la vie* (2000) and *Laissez-vous transformer* (2000).

A. Lange, H. Lichtenberger, and K. F. D. Römheld (eds.), *Die Dämonen. Die Dämonologie der israelitisch-jüdischen und frühchristlichen Literatur im Kontext ihrer Umwelt/Demons. The Demonology of Israelite-Jewish and Early Christian Literature in the Context of their Environment* (Tübingen: Mohr Siebeck, 2003, €134) xix and 687 pp., 16 figs. Bibliographies. Indexed. ISBN: 3-16-147955-6.

After two introductory essays, this volume presents papers on demonology in ancient Egypt and in the ancient Near East (five), in ancient Israel in the preexilic and exilic periods (five), in Judea and Israel in the Persian period (four), in Judea and Israel in the Hellenistic period (six), in the Greco-Roman world (two), in the NT and in gnosis (eight), and after the destruction of the Second Temple (two). The papers most pertinent to the NT field are by B. Ego on the role of the demon Asmodaeus in the Tobit narrative; L. T. Stuckenbruck on giant mythology and demonology—from the ancient Near East to the Dead Sea scrolls; J. C. VanderKam on the demons in *Jubilees;* R. Deines on Josephus, Solomon, and the τέχνη given by God against the demons; E. Eshel on genres of magical texts in the Dead Sea scrolls; Lichtenberger on Psalm 91 and the exorcisms in 11QPsAp^a; L. Albinus on the Greek δαίμων between *mythos* and *logos;* H. Cancik on Roman demonology (Varro, Apuleius, Tertullian); M. Rese on Jesus and the demons in Matthew's Gospel; U. Mittmann-Richert on the demons and the death of God's Son in Mark's Gospel; G. S. Oegema on Jesus' casting out of demons in Mark's Gospel against its Greco-Roman background; T. Söding on "if I cast out demons with the finger of God" (Lk 11:20)—the exorcisms in the framework of Jesus' proclamation of God's kingdom; F. Avemarie on why Paul casts out a demon who speaks the truth—the history and significance of the exorcism at Philippi (Acts 16:16-18); T. Knöppler on Paul as proclaimer of foreign δαιμόνια—the history-of-religions background and theological message of Acts 17:18; P. Lampe on the demonological implications of 1 Corinthians 8 and 10 against the background of pagan witnesses; E. Grypeou on the demonology of the Coptic-gnostic literature in the context of Jewish apocalyptic; P. S. Alexander on contextualizing the demonology of *Testament of Solomon;* and G. Stemberger on the role of demons in late midrashic literature.

G. Lüdemann, *Die Auferweckung Jesu von den Toten. Ursprung und Geschichte einer Selbsttäuschung* (Lüneburg: zu Klampen, 2002, paper €16) 256 pp. ISBN: 3-934920-20-9.

After explaining the need for a work about the historicity of the resurrection of Jesus, Lüdemann, author of *Die Auferstehung Jesu. Historie, Erfahrung, Theologie* (1994), presents a survey and classification of the resurrection texts in early Christianity. Next he provides translations and detailed analyses of all the early Christian texts about Jesus' resurrection: 1 Cor 15:1-11; Mk 16:1-20; Mt 27:62–28:20; Lk 24:1-53; Jn 20:1–21:24; *Gospel of Peter* 12:50–13:57; 14:58-60; and *Epistula Apostolorum* 9:4–12:4. Then he reflects on the origin and history of early Christian belief in Jesus' resurrection as a self-deception, and asks whether one can still honestly be a Christian in spite of the non-resurrection of Jesus. Four excursuses and four supplements are included.

B. J. Malina and R. L. Rohrbaugh, *Social-Science Commentary on the Synoptic Gospels* (2nd ed.; Minneapolis, MN: Fortress, 2003, paper $27) x and 441 pp. Illustrated. Bibliography. ISBN: 0-8006-3491-8.

The first edition (1992) of this work was described in *NTA* 37, p. 440. The goal of these commentaries on the Synoptic Gospels is to help ordinary people in the 21st century to enter the social system of 1st-century Mediterranean people, look around, see how the natives saw, and discover what those ancients were concerned about. Malina is professor of NT at Creighton University in Omaha, and Rohrbaugh is professor emeritus of religious studies at Lewis and Clark College in Portland, Oregon.

F. Manns, *L'Évangile de Jean et la Sagesse,* Studium Biblicum Franciscanum 62 (Jerusalem: Franciscan Printing Press, 2003, paper $25) 316 pp. ISBN: 965-516-051-3.

After a six-page introduction, Manns, professor of exegesis and Judaism at the Studium Biblicum Franciscanum in Jerusalem and author of *L'Évangile de Jean à la lumière du judaïsme* (1991), offers essays on the following topics: the Johannine school; Galilee in the Fourth Gospel; the sign at Cana; the purification of the Temple; the "Shema Israel" in John's Gospel; the works of mercy in the Fourth Gospel; the women in the Fourth Gospel; mission—"the fields are white for the harvest"; the feast of the Jews in Jn 5:1; from signs to works in John 5; Wisdom as giving nourishment in John's Gospel; a Jewish-Christian source in the Fourth Gospel; the hour of Jesus' glorification; the sapiential valence of peace—"I give you my peace" (Jn 14:27); the concept of friendship—"I call you my friends" (Jn 15:15); *Lithostrotos* in Jn 19:13; "the cup that the Father has given me—am I not to drink it?" (Jn 18:11); the passion according to the Fourth Gospel; the Spirit as a hermeneutical principle; and John 21 as a contribution to the ecclesiology of the Fourth Gospel. The four-page conclusion concerns the fulfillment of Scripture in the Fourth Gospel.

D. Marguerat, E. Norelli, and J.-M. Poffet (eds.), *Jésus de Nazareth. Nouvelles approches d'une énigme,* Le Monde de la Bible 38 (Geneva: Labor et Fides, 2003, paper €34) 612 pp. Bibliographies. Indexed. ISBN: 2-8309-0857-0.

For this edition of the work described in *NTA* 43, pp. 169-170, the text was reread, the rare misprints corrected, and where necessary the bibliographies were slightly updated. The volume presents essays on the state of research on Jesus (four), Judaism in Jesus' time (four), the heart of Jesus' theology (five), the extracanonical Christian tradition and the question of the historical Jesus (two), Jesus in the NT (two), Jewish readings of Jesus (two), the historical Jesus and theology (four), and responses (three).

J. L. Martyn, *History and Theology in the Fourth Gospel,* New Testament Library (3rd ed.; Louisville, KY—London: Westminster John Knox, 2003, paper $24.95) xvii and 182 pp. Indexed. LCN: 2002033151. ISBN: 0-664-22534-9.

The first edition (1968) of this now classic study of the Fourth Gospel was described in *NTA* 13, p. 157; for the second edition (1979), see *NTA* 23, p. 351. This paperback edition contains D. M. Smith's 1990 essay on Martyn's contribution to understanding the Fourth Gospel along with a new five-page postscript on the significance of *History and Theology in the Fourth Gospel.* After a six-page introduction, the main text is divided into three parts: a synagogue-church drama—erecting the wall of separation (John 9); after the wall is erected—the drama continues (John 5 and 7); and major theological terms of the conversation. Also included is Martyn's 1979 essay on glimpses into the history of the Johannine community.

N. Perrin, *Parable and Gospel,* ed. K. C. Hanson, Fortress Classics in Biblical Studies (Minneapolis, MN: Fortress, 2003, paper $17) xiii and 151 pp., frontispiece. Bibliography. Indexed. LCN: 2002156638. ISBN: 0-8006-3586-8.

The eight essays in this collection concern the kingdom of God—interpreting a biblical symbol [§ 20-9], eschatology and hermeneutics—reflections on method in the interpretation of the NT [§ 18-762], parables and hermeneutics—the modern interpretation of the parables of Jesus and the problem of hermeneutics [§ 16-138], the Evangelist as author—reflections on method in the study and interpretation of the Synoptic Gospels and Acts [§ 17-893], the interpretation of the Gospel of Mark [§ 20-788], the Christology of Mark—a study in methodology [§ 16-168], Jesus and the theology of the NT [§ 29-673], and the challenge of NT theology today (1965). Also included are a photograph of Perrin (1920-76) and a three-page foreword by Hanson.

R. RIEGERT AND T. MOORE (EDS.), *The Lost Sutras of Jesus. Unlocking the Ancient Wisdom of the Xian Monks* (Berkeley, CA: Seastone, 2003, $18) xi and 140 pp., 2 maps, 6 photos. Bibliography. ISBN: 1-56975-360-1.

The expression "Jesus sutras" refers to Christian texts brought in the 7th century A.D. by Persian monks to China, translated by them into Chinese, hidden away ca. 1000, and rediscovered ca. 1900. This volume recounts the 1300-year journey of the lost scrolls, provides new translations (by J. Babcock) of selections from the scrolls organized by themes, and discusses how these ancient scrolls relate to our everyday lives. The themes are the ten methods for meditating on the world, the nature of the one spirit, the story of the Jesus sutras, creation, biblical parallels, the four laws of the dharma, and so forth.

M. N. SABIN, *Reopening the Word. Reading Mark as Theology in the Context of Early Judaism* (Oxford—New York: Oxford University Press, 2002, $49.95) xx and 294 pp. Bibliography. Indexed. LCN: 00-065229. ISBN: 0-19-514359-0.

In her investigation of how Mark's Gospel might have sounded to the first followers of Jesus who were pious Jews, Sabin gives particular attention to the role of the Jewish Scriptures and of the Jewish wisdom and creation traditions, and argues that Mark presents Jesus as a living *mashal,* a person whose life, death, and resurrection is itself an exegesis of the Jewish Scriptures, one whose meaning is not obvious but riddling and richly ambiguous, unfolding in time. She seeks to show how Mark's Gospel fits the large literary-theological patterns of the midrashic imagination, and in particular the technique of juxtaposing biblical texts so as to open up new meaning and to reactualize the word. After treating the theological context of Mark, she discusses the following topics: Scripture interpreting Scripture—reopening the word; Scripture intersecting history—Mark's eschatology; from the Temple to the cross—an exegetical journey; the identity of the Markan Jesus—a *mashal;* the discipleship of wisdom—a process of transformation; and the unending revelation—Mk 16:8 as a theological choice.

A. SCHEIDGEN, *Die Gestalt des Pontius Pilatus in Legende, Bibelauslegung und Geschichtsdichtung vom Mittelalter bis in die frühe Neuzeit. Literaturgeschichte einer umstrittenen Figur,* Mikrokosmos: Beiträge zur Literaturwissenschaft und Bedeutungsforschung 68 (Frankfurt—Bern: Lang, 2002, paper $46.95) 343 pp., 13 plates. Bibliography. Indexed. ISBN: 3-631-39003-3.

The revised version of a doctoral dissertation directed by U. Ruberg and accepted in 2000 by the department of philology at the Johannes Gutenberg-Universität in Mainz, this volume traces how the figure of Pontius Pilate was treated in legends, biblical expositions, and historical poems from the Middle Ages into the early modern period. After considering the roots of the image of Pilate in ancient Jewish and early Christian writings, it discusses representations of Pilate in the various genres of medieval literature, the legends about Pilate as the enemy of God, the reception of Pilate legends from the High to the Late Middle Ages, and images of Pilate from the biblical tradition in various vernacular writings. Scheidgen concludes that there was no uniform image of Pilate in this period, and that he could be portrayed as an enemy of God or a witness to the truth of the Christian message.

C. SENFT, *Jésus et Paul. Qui fut l'inventeur du christianisme?*, Intersections (Geneva: Labor et Fides, 2002, paper 26 SFr) 135 pp. ISBN: 2-8309-1037-0.

The reprint of the work first published in 1985 and described in *NTA* 30, p. 242. In treating the question whether Paul was a faithful interpreter of the person and preaching of Jesus, Senft (1914-88) first sought to provide a coherent picture of Jesus: his preaching of God's reign, his interpretation of the Law, his parables, the company he kept, his death, and the implicit Christology. Then he considered Paul's gospel and theology: his conversion and knowledge of Jesus; sin; the curse of the Law; the end of the Law and the interpretations of Jesus' death; justification, grace, and faith; and life in the Spirit, along with liberty and love.

Senft concluded that there is a systematic equivalence between Jesus' proclamation of the kingdom and Paul's gospel of justification through grace.

G. STANTON, *The Gospels and Jesus,* Oxford Bible Series (2nd ed.; Oxford—New York: Oxford University Press, 2002, paper $24.95) xiv and 324 pp., map. Bibliography. Indexed. ISBN: 0-19-924616-5.

The first edition (1989) of this work treating the four Gospels and Jesus in the Gospel tradition was described in *NTA* 34, p. 114. This new edition takes account of recent developments and includes a largely new bibliography. In the first part there is fuller discussion both of literary approaches to the Gospels and of *Gospel of Thomas.* In nearly all the chapters in the second part there is additional material, and throughout the book there has been an effort to make this edition more "user-friendly." Stanton is now professor of divinity at the University of Cambridge.

P. STUHLMACHER, *Die Verkündigung des Christus Jesus* (Wuppertal: Brockhaus, 2003, paper €9.90; Bad Liebenzell: Verlag der Liebenzeller Mission) 62 pp. ISBN: 3-417-29098-8 (B), 3-921113-54-7 (VLM).

In the three essays in this volume, Stuhlmacher, professor emeritus of NT on the Evangelical theological faculty at the University of Tübingen, considers Jesus' understanding of himself as the Messiah of word and deed, the OT-Jewish and NT expectations about God's reign as the Zion-*basileia*, and the proclamation of Jesus Christ by early Christians. He concludes that our proclamation of Jesus Christ is biblically based and credible in a missionary context.

J. SYS (ED.), *L'Annonciation,* Graphè 12 (Arras: Presses de l'Université d'Artois, 2003, paper €14) 168 pp. Illustrated. ISBN: 2-9514827-3-6. ISSN: 1241-5286.

The ten essays in this fascicle concern the Lukan account of the annunciation to Mary (Lk 1:26-38) and the effective history of this text: Sys on the effect of the announcement—a reading of Lk 1:26-38; M. A. Hubaut on annunciations and typologies; P. Mattei on the annunciation according to the Latin Fathers; G. Gros on the theme of the annunciation in Marian hymnody of the 13th century; J.-P. Deremble on artists' images of the mystery of the annunciation; N. Lossky on the annunciation from an Orthodox perspective; C. Pisacane on Mary's secret—Vittoria Colonna as an interpreter of the annunciation; D. Ménager on the account of the annunciation in Sannazar's *De partu Virginis;* A. Johnson on Dante Gabriel Rossetti—an annunciation in Victorian England; and J. Houriez on the angel of the annunciation in P. Claudel's *L'Annonce faite à Marie.*

G. THEISSEN, *Jesus als historische Gestalt. Beiträge zur Jesusforschung. Zum 60. Geburtstag von Gerd Theissen,* ed. A. Merz, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 202 (Göttingen: Vandenhoeck & Ruprecht, 2003, €69) ix and 373 pp. Indexed. ISBN: 3-525-53886-3.

This collection, which marks Theissen's 60th birthday, contains revised and expanded versions of thirteen previously published papers and three unpublished essays by him on the topic of Jesus research. After a thirty-page essay (with Merz) on the disputed Jesus (or, How historical is the historical Jesus?), this volume presents five papers on "the Jewish Jesus": Jesus in Judaism, the double love commandment, the logion about purity in Mk 7:15 and the division between Jews and Christians, women in Jesus' company, and Sadduceanism and the Jesus tradition. Next there are three chapters on "the rebellious Jesus": the Jesus movement as a charismatic revolution of values [see § 34-85], Jesus' disciples as exercising force (Mt 11:12-13; Lk 16:16), and Jesus and the symbolic-political conflicts of his time [see § 42-877]. Then there are three articles on "the eschatological Jesus": whether Jesus was the prophet of a millennarian movement [see § 44-886], the delay of the judgment and the proclamation of salvation according to John the Baptist and Jesus (with Merz), and group messianism and the origin of the church in the circle of Jesus' disciples. Finally four papers concern "the historical Jesus and his religious movement": the strangeness of the historical Jesus, Jesus and his historical-critical researchers [see § 46-142], whether one can speak historically-critically about Jesus, and historical skepticism and Jesus research (or, Theissen's attempts to jump over Lessing's broad, ugly ditch) [see § 41-158].

X. Tilliette, *Jésus romantique,* Jésus et Jésus-Christ 85 (Paris: Desclée, 2002, paper €23) 349 pp. Bibliography. Indexed. ISBN: 2-7189-0970-6.

Tilliette, professor emeritus at the Institut catholique de Paris and author of *La Christologie idéaliste* (1986) and *La Semaine Sainte des philosophes* (1992) in the series, examines how Jesus came to be portrayed as a romantic figure during the 19th century. The ten chapters in his presentation concern the dark and bright sides of God (F. G. Klopstock, F. Schleiermacher), servant and friend (F. Hölderlin, F. H. von Novalis), "holy sadness," the French domain (F. R. de Chateaubriand, A. de Lamartine, V. Hugo, F. R. de Lamennais, A. de Vigny), the eclipse of Christ (A. de Musset, H. Heine, G. Sand, G. de Nerval), vestiges and reflections (E. Renan, J. Michelet, P. J. Proudhon), romanticists (Sand, H. de Balzac, F. Dostoyevsky), epigones, diaspora, and the heritage. A seventeen–page appendix deals with portrayals of Jesus in romantic art. J. Doré has provided a four-page foreword.

M. Tiwald, *Wanderradikalismus. Jesu erste Jünger — ein Anfang und was davon bleibt,* Österreichische Biblische Studien 20 (Frankfurt—Bern: Lang, 2002, paper $46.95) 352 pp. Bibliography. ISBN: 3-631-39192-7.

The revised version of a doctoral dissertation directed by R. Kühschelm and accepted in 2001 by the Catholic theological faculty at the University of Vienna, this volume examines the evidence for early Christian itinerant radical prophets and seeks to work out their theological and sociological profile within the early church. After surveying previous research on the topic and treating the sociological premises of the Jesus movement, it considers the exegetical foundations for the phenomenon of itinerant radicalism in the Sayings Source Q with particular attention to the missionary discourse in Q/Lk 10:1-12 and to pertinent passages in *Didache*. Then it seeks to sketch the contours of itinerant radicalism in early church life and missionary activity in the Greco-Roman world, and reflects on the effective history of this phenomenon in *Gospel of Thomas,* Lucian of Samosata, the ps.-Clementine *Ad virgines*, and *Acts of Thomas.* Tiwald concludes that the itinerant radicals understood themselves as an eschatological renewal movement within Judaism and posed problems for other early Christians on account of their beliefs and lifestyle.

G. Vermes, *Jesus in His Jewish Context* (Minneapolis, MN: Fortress, 2003, paper $19) x and 198 pp., table. Bibliography. Indexed. ISBN: 0-8006-3623-6.

An earlier edition of this work appeared under the title *Jesus and the World of Judaism* [*NTA* 28, p. 198]. The twelve essays in this edition concern Jesus the Jew (1974), a historian's reading of the Gospels (1981), the Father and his kingdom (1981), Jesus and Christianity (1981), Jewish studies and NT interpretation [§ 24-710], Jewish literature and NT exegesis—reflections on methodology [§ 27-801], the present state of the "Son of Man" debate [§ 23-625], the Jesus notice of Josephus reexamined [§ 32-462], a summary of the Law by Flavius Josephus [§ 27-802], new light on the sacrifice of Isaac from Qumran [§ 41-589], the Dead Sea scrolls fifty years on (1999), and Jesus the Jew and his religion—autobiographical reflections (1998).

A. Vicent Cernuda, *Jesús perseguido a muerte. Estudios exegéticos sobre las personas y los hechos,* Monografías 82 (Madrid: Fundacion Universitaria Española, 2002, paper €20) 365 pp. Indexed. ISBN: 84-7392-509-2.

The eleven essays in this collection concern persons and events associated with the Gospel passion narratives: the search for the identity of Barabbas [§ 36-189], Pilate's obtuse aggressiveness and Caiaphas' covert political strategy [§ 36-1221], the conversion of Caiaphas and the discovery of his bones [§ 41-630], from Galilean hostility to the final plot against Jesus [§ 43-922], the decisive pursuit—how and when to arrest Jesus [§ 44-151], the fright of those who arrested Jesus according to Jn 18:6 (1999), Jesus before Annas (1991), the apparent contradiction between Jn 18:31 and 19:6 [§ 29-1006], the origin and truth of Jesus before Pilate (1992), those who were for Barabbas and against Jesus [§ 46-153], and Pilate's theatrical inhibition at the trial of Jesus [§ 46-846]. Vicent Cernuda has provided a five-page introduction and a four-page epilogue.

J. S. WEBSTER, *Ingesting Jesus. Eating and Drinking in the Gospel of John,* SBL Academia Biblica 6 (Atlanta: Society of Biblical Literature, 2003, paper $27.95) xi and 184 pp. Bibliography. Indexed. LCN: 2003005330. ISBN: 1-58983-046-6.

Based on a doctoral dissertation directed by A. Reinhartz and presented to McMaster University, this investigation of the Johannine motif of ingesting examines those texts that refer to food and drink and to acts of eating, drinking, and feeding, as well as those passages that describe gatherings in which eating and drinking ostensibly occur (i.e. meals). Webster contends that the Johannine ingesting language provides a way to describe both the role of the believer ("to eat and drink Jesus") and the role of Jesus as the one who is incarnate as "flesh" but who must die in order that others may eat and live. After a 26-page introduction, she treats the following passages: Lamb of God (1:29, 36), water to wine and consumed with zeal (2:1-11, 13-25), living water and dying food (4:4-42; 7:37-39; 12:24), tasting life and tasting death (6:1-71; 8:51-52), supper in Bethany (12:1-8), the Last Supper (13:1-30; 15:1-17), first and last drink (19:28-37; 18:11), and resurrection breakfast (21:1-25). Webster concludes that the Johannine ingesting motif is an effective vehicle for conveying the soteriology of the Gospel and ties this expression of soteriology to the Eucharist tradition.

F. WILK, *Jesus und die Völker in der Sicht der Synoptiker,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 109 (Berlin—New York: de Gruyter, 2002, €98) 360 pp. Bibliography. Indexed. ISBN: 3-11-017179-1.

The slightly revised version of a *Habilitationsschrift* accepted in 2001 by the theological faculty at the Friedrich-Schiller-Universität in Jena, this volume investigates the relationship between Jesus and the "nations" or "Gentiles" in the Synoptic Gospels. After a sixteen-page introduction, it considers the topic in Mark's Gospel with reference to the topography of Jesus' appearance, his statements about "Gentiles," contacts between Jesus and "Gentiles," and his activity within Israel as preparing the way for the Gentile mission. Next it deals with Matthew's Gospel: the salvation-historical framework of Jesus' appearance, the perspective and the course of Matthew's narrative about Jesus, the role of Jesus' disciples as the children of Abraham, the double sending of the disciples to Israel and to the nations, and so forth. Then it treats Luke's Gospel: the relationship between the two parts of Luke's work, the structure of the Gospel, the nations in the prehistory, the salvation-historical framework of Jesus' earthly activity, the universalizing tendency of Lukan Christology, and so forth. Finally it compares the conceptions of the three Synoptic Evangelists regarding Jesus and the nations, and concludes that while they agree about the universal character of Jesus' mission, they present it in different ways that are not easily harmonized.

W. WINK, *Jesus and Nonviolence. A Third Way,* Facets (Minneapolis, MN: Fortress, 2003, paper $6) vi and 119 pp. Bibliography. ISBN: 0-8006-3609-0.

In this small book Wink, professor of biblical interpretation at Auburn Theological Seminary in New York and author of *The Human Being. Jesus and the Enigma of the Son of Man* (2002), offers a synthesis of his thinking about the Christian tradition of nonviolence as an alternative to the dominant and death-dealing "powers" of our consumerist culture and fractured world. He deals with such issues as the relation of Jesus and his message to politics and nonviolence, the history of nonviolent efforts, and how nonviolence can win the day when others do not hesitate to resort to violence or terror to achieve their aims. He concludes that Jesus' way of nonviolence is simply the right way to live and can be pursued by many.

N. T. WRIGHT, *The Meal Jesus Gave Us* (Louisville, KY—London: Westminster John Knox, 2003, paper $7.95) viii and 82 pp. LCN: 2003041159. ISBN: 0-664-22634-5.

Wright, now Anglican bishop of Durham, explains the background of Jesus' Last Supper, the ways in which Christians have interpreted this event over the centuries, and what it means for us today. These topics are treated under two main headings: how it all began, and the thank-you party. The booklet was first published in Great Britain in 1999 under the title *Holy Communion for Amateurs*.

N. T. WRIGHT, *The Resurrection of the Son of God.* Vol. 3 of *Christian Origins and the Question of God* (Minneapolis, MN: Fortress, 2003, cloth $49, paper $39) xxi and 817 pp. Bibliography. Indexed. LCN: 92-19348. ISBN: 0-8006-3615-5 (cloth), -2679-6 (paper).

The first two volumes in this project appeared under the titles *The New Testament and the People of God* [*NTA* 37, p. 273] and *Jesus and the Victory of God* [*NTA* 41, p. 369]. This volume argues that the only possible reason why early Christianity began and took the shape that it did is that Jesus' tomb really was empty, that people really did meet Jesus as alive again, and that the best historical explanation for all these phenomena is that Jesus was indeed raised bodily from the dead. After setting the scene with reference to afterlife beliefs in ancient paganism, the OT, and postbiblical Judaism, it deals with resurrection in Paul's writings outside the Corinthian correspondence and in 1 and 2 Corinthians, as well as Paul's experience of the risen Jesus. Next it discusses resurrection in early Christianity apart from Paul: Gospel traditions outside the Easter narratives, other NT writings, noncanonical early Christian texts, and hope in person—Jesus as Messiah and Lord. Then after treating general issues about the Gospel Easter stories, it considers the distinctive perspectives in each Gospel: fear and trembling (Mark), earthquakes and angels (Matthew), burning hearts and broken bread (Luke), and new day and new tasks (John). Wright concludes with general comments on Easter and history and on the risen Jesus as the Son of God.

EPISTLES—REVELATION

D. H. AKENSON, *Saint Saul. A Skeleton Key to the Historical Jesus* (Oxford—New York: Oxford University Press, 2002, paper $17.95) x and 346 pp. Indexed. LCN: 00-036732. ISBN: 0-19-514157-1.

The paperback edition of the work described in *NTA* 45, p. 172, this volume argues that Paul's letters are the earliest and most reliable sources in the quest of the historical Jesus, and that they can provide "a skeleton key to the Yeshua faith." Akenson is also the author of *Surpassing Wonder. The Invention of the Bible and the Talmuds* [see *NTA* 46, p. 136].

P. ARZT-GRABNER, *Philemon,* Papyrologische Kommentare zum Neuen Testament 1 (Göttingen: Vandenhoeck & Ruprecht, 2003, €49.90) 309 pp. Bibliography. Indexed. ISBN: 3-525-51000-4.

This volume inaugurates a project to publish continuous and complete commentaries on the NT based on documentary papyri and ostraca. It contends that Paul's addressees may have interpreted his words in the same way as the inhabitants of the province of Egypt and other provinces in the Roman empire would have understood them. After a twenty-page introduction to the project, it presents a 52-page introduction to Paul's letter to Philemon and a verse-by-verse commentary on the text which also investigates the epistolary formulas on the basis of the documentary papyri and ostraca. Arzt-Grabner concludes that Paul wanted Philemon to receive Onesimus as if he were Paul himself and as a κοινωνός; that is, Philemon should entrust his slave with a responsible task and even make him a "business partner" or entrust him with a "leading role" in the Christian community.

C. K. BARRETT, *On Paul. Aspects of His Life, Work and Influence in the Early Church* (London—New York: T&T Clark, 2003, $50) xii and 250 pp. Indexed. ISBN: 0-567-08902-9.

After a 26-page introduction, this volume presents six essays under the heading "foundations": *eidōlothyta* once more (1985), Christocentricity at Antioch (1997), Paul as missionary and theologian (1992), Paul—councils and controversies (1999), "I am not ashamed of the gospel" (1970), and Paul at Athens and to Rome (Acts 17:22-31 and Romans). Then under "developments" there are five papers on Pauline controversies in the post-Pauline period [§ 19-179], ethics in the Deuteropauline literature (1996), the Christology of Hebrews (1999), effective forces in the late 1st century (1995), and Paul and the introspective conscience (1995). Barrett is emeritus professor of divinity at the University of Durham.

A. R. BEVERE, *Sharing in the Inheritance. Identity and the Moral Life in Colossians*, JSNT Supplement Series 226 (London—New York: Sheffield Academic Press, 2003, $120) x and 294 pp. Bibliography. Indexed. ISBN: 0-8264-6207-3.

The revised version of a doctoral dissertation directed by J. D. G. Dunn and completed at Durham University in 1998, this volume investigates the paraenesis in the letter to the Colossians from the standpoint of the "new perspective" on Paul. After a 52-page introduction, it explores the topic under the following headings: the badges of identity—parallels between Galatians and Colossians, the Israel motif, the background of Col 3:1-4 and its integration, vices and virtues in Col 3:5-17, and the Colossian household code in 3:18–4:1. Bevere concludes that the letter was a response to claims raised by the synagogue in Colossae that the Christians there had no right to share in the inheritance of Israel, and that against this background the paraenesis appears to be an integral part of the whole rather than an unrelated appendix to the argument.

R. BURNET, *Épîtres et lettres. Ier-IIe siècle. De Paul de Tarse à Polycarpe de Smyrne*, Lectio divina 192 (Paris: Cerf, 2003, paper €25) 458 pp. Bibliography. Indexed. ISBN: 2-204-07170-6.

The slightly revised and updated version of a doctoral dissertation directed by L. Panier and A. Le Boulluec, and accepted in 2001 by the École pratique des hautes études (Ve section), this investigation explores the transformations that early Christians made in order to render the epistolary genre suitable for transmitting their theological syntheses. After a ten-page introduction, it considers the epistolary genre and its metamorphoses: A. Deissmann's distinction between letters and epistles, the nature of a letter, and epistolary practice in antiquity. Next it deals with Paul's epistolary practice: concrete presence, epistolary presence, and orality; and the Pauline epistolary configuration. Then it treats writings issued under Paul's name: Christian epistolary practice and pseudepigraphy, Colossians and Ephesians, the Pastorals, and the epistolary function of 2 Thessalonians. Finally it takes up the question of Paul's successors: the "nonepistolary epistles," diverse epistolary practices (1 Peter, 2 and 3 John), Ignatius of Antioch in relation to Paul, and from Paul to Polycarp. Burnet concludes with reflections on why Paul chose letters as the vehicle for his theology.

M. COUCH (ED.), *A Bible Handbook to Revelation* (Grand Rapids: Kregel, 2001, $23.99) 328 pp., 18 figs., map. LCN: 00-062947. ISBN: 0-8254-2358-9.

This handbook to the study of Revelation first deals with its place in the NT canon, problems of interpretation, and literary structure. Then it treats various aspects of the book's theology, including Christology, pneumatology, ecclesiology, anthropology, hamartiology, angelology, soteriology, and Israelology. In addition to eleven essays by Couch, there are also contributions by L. V. Crutchfield, R. P. Lightner, H. D. Foos, and R. L. Penney (two). Finally a verse-by-verse exposition provides the reader with necessary information to interpret Revelation from a premillennial and pretribulational viewpoint. J. F. Walvoord has provided a one-page foreword.

G. CROCETTI, *L'Apocalisse meditata e pregata,* Lettura pastorale della Bibbia, Bibbia e spiritualità 20 (Bologna: Dehoniane, 2003, paper €22) 304 pp. ISBN: 88-10-21113-8.

This exposition of the book of Revelation tries to help readers both in studying the text and in meditating, praying, and reflecting on it. After a nine-page introduction to Revelation and prayer, it treats the book according to the following outline: the prologue and the address (1:1-8); the preparatory vision (1:9-20); letters to the seven churches (2–3); God the creator, the book, and the redeeming Lamb (4–5); the seven seals and the multitude of the saved (6–7); the seven trumpets and the reign of God (8–9; 11:15-19); the two witnesses and the obligation to proclaim (10:1–11:14); Satan's warfare against the church (12); the two beasts against the Christians (13:1–14:5); God's judgment on the persecutors (14:6–16:21); the judgment on the great Babylon (17:1–19:10); the judgment on the beast and the false prophet (19:11-21); the judgment on the dragon and the millennium (20); the New Jerusalem (21:1–22:5); and the conclusion (22:6-21).

B. S. DAVIS, *Christ as Devotio. The Argument of Galatians 3:1-14* (Lanham, MD—New York—Oxford: University Press of America, 2002, $68) iv and 270 pp. Bibliography. Indexed. ISBN: 0-7618-2428-6.

The revised and updated version of a doctoral dissertation directed by H. W. Attridge and accepted in 1999 by the University of Notre Dame, this volume examines Paul's argument in Gal 3:1-14 within the context of a rhetoric of curse and blessing. After a thirteen-page introduction to the subject, it deals with the structure of Gal 3:1-14, Gal 3:10—the curse defined, three models for the removal of the curse, redemption from the curse of the Law, and the blessing of the Spirit. Davis concludes that Gal 3:1-14 is dominated by three themes (the death of Christ, the giving of the Spirit, faith), that the Judaizers appealed to the curses inscribed in the Law as a threat or motivation for the Galatians to adopt the precepts of the Law (especially circumcision), that the curse of the Law depicted in Gal 3:10 depicts the Law as the curse giver, and that the theme of persecution dominates the entire epistle.

M. ERNST, *Distanzierte Unpersönlichkeit. Analyse von Sprache und Stil des Zweiten Thessalonicherbriefes im Vergleich mit paulinischen Texten* (Salzburg: Institut für Neutestamentliche Bibelwissenschaft, 1998, paper €29) 181 pp., table. Bibliography. ISBN: 3-901636-04-8.

Based on a *Habilitationsschrift* accepted in 1986 by the Catholic theological faculty at the University of Salzburg, this volume argues that Paul was not the author of 2 Thessalonians, and that the real author, while he knew Paul's letters and Paul's style, used his own distinctive style in writing the letter under Paul's name. After describing his methods for investigating the language and style of 2 Thessalonians, Ernst presents a structural analysis of 2 Thessalonians (with reference to the senders and the addressees), and then examines various stylistic features in the text of 2 Thessalonians. He concludes that the author of 2 Thessalonians sought to carry forward under Paul's authority the instructions given in 1 Thessalonians (see 2 Thess 2:15).

W. FENSKE, *Paulus lesen und verstehen. Ein Leitfaden zur Biographie und Theologie des Apostels* (Stuttgart: Kohlhammer, 2003, paper €20) 288 pp. Bibliography. ISBN: 3-17-017817-2.

After a 33-page introduction to the Pauline writings and to Paul's biography, Fenske, who teaches NT at the University of Munich and is the author of *Herausforderungen. Argumente und Argumentationsweisen des Paulus* (2002), discusses traditions taken up by Paul, and interweaves treatments of Pauline theological themes (theology, Christology, eschatology, ethics, ecclesiology, sacraments, worship, office and self-understanding, the gospel and the preached word, faith, the OT, law, soteriology, anthropology, the Jews, the Gentiles, the state, pneumatology, hermeneutics) and the individual Pauline letters (1 Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Philemon, Galatians, Romans).

J. FOTOPOULOS, *Food Offered to Idols in Roman Corinth. A Social-Rhetorical Reconsideration of 1 Corinthians 8:1–11:1*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 151 (Tübingen: Mohr Siebeck, 2003, paper €54) xiii and 298 pp., 17 figs., 4 tables. Bibliography. Indexed. ISBN: 3-16-147850-9.

The revised and expanded version of a doctoral dissertation directed by D. E. Aune and accepted by Loyola University of Chicago in 2001, this volume examines temples and cults in Roman Corinth to ascertain locations, attractions, and meanings for formal sacrificial food consumption, and uses ancient rhetorical theory to argue that Paul's instructions in 1 Cor 8:1–11:1 are a coherent prohibition of intentional idol-food consumption. After a 48-page introduction to the issues and review of past research, it treats the Asclepieion in Corinth; the sanctuary of Demeter and Kore in Corinth; the temples of Isis and Sarapis in the Corinthia and papyrus invitations to dine; additional temples in and around Corinth; and food, wine, and sexual relations—Greco-Roman dining as more than just a meal. Then it reflects on social-rhetorical issues, offers an exegetical study of 1 Cor 8:1–11:1, and draws social-rhetorical conclusions. Fotopoulos observes that Paul's consistent rejection of eating sacrificial food in pagan temple precincts in and around Corinth was due to the religious meaning of such meals that involved sacrificial food being placed before pagan gods represented by cult statues.

J. G. GAGER, *Reinventing Paul* (Oxford—New York: Oxford University Press, 2002, paper $14.95) x and 198 pp. Indexed. LCN: 99-045706. ISBN: 0-19-515085-6.

Gager, professor of religion at Princeton University and author of *The Origins of Anti-Semitism* (1983), contends that the dominant view of Paul across nearly two-thousand years is both bad (in that it has proved harmful) and wrong (in that it can no longer be defended historically). After a seventeen-page introduction, he considers the traditional view of Paul, new views of Paul, the letter to the Galatians, the letter to the Romans, and loose ends. He concludes that if we remove the apocalyptic mystery (that is, the notion that in the final days of this era God causes Israel's momentary stumble to redeem the Gentiles), we are left with two basic affirmations: God's unshakable commitment to Israel and to the holiness of the Law (Judaism), and the redemption of the Gentiles through Jesus Christ (Christianity). The book was first published in 2000.

D. HARINK, *Paul among the Postliberals. Pauline Theology beyond Christendom and Modernity* (Grand Rapids: Brazos, 2003, paper $23.99) 283 pp. Bibliography. Indexed. ISBN: 1-58743-041-X.

Harink, associate professor of theology at The King's University College in Edmonton, describes his work as an extended theological engagement with Paul's letters in their contexts from the perspective of the postliberal theology represented by K. Barth, J. H. Yoder, and S. Hauerwas. After a twelve-page introduction, he deals with the following topics: justification—beyond Protestantism; apocalypse—Galatians and Hauerwas; politics—Yoder's Pauline theology; Israel—"Who will bring any charge against God's elect?"; and culture—religion and pluralism in Pauline perspective. He concludes with suggestions about preaching Paul beyond Christendom and modernity with respect to each of the five major topics.

F. W. HORN (ED.), *Das Ende des Paulus. Historische, theologische und literaturgeschichtliche Aspekte,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 106 (Berlin—New York: de Gruyter, 2001, €98) viii and 359 pp., 2 figs., map. Bibliography. Indexed. ISBN: 3-11-017001-9.

After Horn's thirteen-page introduction, this volume presents thirteen essays on various aspects of Paul's "end" or last days: Horn on Paul's last journey to Jerusalem; G. Ballhorn on the Miletus speech—a research report; M. Reiser on from Caesarea to Malta—the literary character and historical credibility of Acts 27; M. Labahn on Paul as *homo honestus et iustus*—the Lukan portrait of Paul in Acts 27–28 in the light of selected ancient parallels; M. Tilly on the end of Paul and the Syriac textual tradition—Acts 28:17-31 in the Peshitta tradition; H. Omerzu on the silence of Luke—reflections on the open ending of Acts; A. Scriba on from Corinth to Rome—the chronology of Paul's last years; B. Wander on why Paul wished to go to Spain—a survey of research and motifs; H. Löhr on the notice about Paul in *1 Clement* 5:5-7; C. Büllesbach on the relation of *Acts of Paul* to Luke's Acts in the history of research; M. Frenschkowski on pseudepigraphy and the Pauline school—with reference to the authorship of the Deuteropaulines, especially the Pastorals; G. Guttenberger on why the death of Paul the apostle is not mentioned in Acts; and L. Bormann on Paul's dying and death.

J. C. INOSTROZA LANAS, *Moisés e Israel en el desierto. El Midrás paulino de 1Cor 10, 1-13,* Plenitudo Temporis 6 (Salamanca: Publicaciones Universidad Pontificia, 2000, paper €11.56) 245 pp. Bibliography. Indexed. ISBN: 84-7299-478-3.

The updated version of a doctoral dissertation directed by R. Trevijano Etcheverría and presented to the theological faculty of the Pontifical University of Salamanca in 1999, this volume investigates the figure of Moses in the Pauline midrash in 1 Cor 10:1-13 against the background of OT and early Jewish traditions about Moses and the desert. It first reviews research on the topic, delineates a methodology, and establishes the unity of 1 Corinthians 8–10. Then it considers "desert" traditions in various parts of the OT: the Pentateuch, the Psalms, the prayers of Nehemiah and Daniel, and the book of Wisdom. Next it deals with early Jewish traditions about God's gifts and Israel's rebellions in the desert as they appear in Qumran texts, Philo's writings, rabbinic literature, and other haggadic rereadings (by Josephus and ps.-Philo). Then it discusses how the traditions about the disqualification of Moses and about Israel in the desert, respectively, were used by Paul in his advice to the Corinthians in 1 Cor 10:1-13. Inostroza Lanas concludes that while Paul respected Moses as an example and a guide, he hoped that his own ministry to the Corinthians would be more successful than that of Moses.

P. JONES, *Capturing the Pagan Mind. Paul's Blueprint for Thinking and Living in the New Global Culture* (Nashville, TN: Broadman & Holman, 2003, $24.99) xiv and 306 pp. Indexed. ISBN: 0-8054-2589-6.

Jones, scholar in residence at Westminster Theological Seminary in California, contends that when we understand the uniqueness of the gospel in light of both ancient and modern paganism, we will see that Paul's gospel provides the blueprint for faithful thinking and living in the third millennium. He first considers ancient Rome as the biblical paradigm for the coming planetary empire under four headings: *pax Romana* or Roman beast, religious harmony—the harlot of spiritual deception, world peace or global beast, and religious utopia or spiritual deception. Then after describing Paul as "not your average rabbi," he discusses Paul's gospel under these headings: the birth of creation, the death of creation, the rebirth of creation—the life and death of Jesus Christ, the rebirth of creation—the resurrection of Jesus Christ, and the question of utopia now. He concludes that the situation of Christians today increasingly resembles that of Christians in the late 1st century, and that Paul's gospel is particularly appropriate for preaching in the 21st century.

D. LEE, *The Narrative Asides in the Book of Revelation* (Lanham, MD—New York—Oxford: University Press of America, 2002, cloth $58, paper $30) 186 pp. Bibliography. Indexed. ISBN: 0-7618-2357-3 (cloth), -2350-6 (paper).

The slightly revised and updated version of a doctoral dissertation accepted by Chicago Theological Seminary, this volume aims to show that study of the narrative aside is indispensable to understanding the book of Revelation, especially its "discourse." After a forty-page introduction to the literary approach to Revelation and to research on narrative asides in the Gospels and Acts, it considers the narrative asides in selected ancient apocalypses (*1 Enoch, 2 Enoch,* Daniel 7–12, etc.) and the formulas used in them. Then it identifies the narrative asides in Revelation, provides functional and syntactical classifications of them, and reflects on the function of the narrative asides in Revelation. Lee concludes that the narrative asides in Revelation are the very signifiers with which the reader explicitly takes hold of the narrative effects within the communicational transactions between the (implied) author and the commentator.

M. Marino, *Custodire la Parola. Il verbo τηρεῖν nell'Apocalisse alla luce della tradizione giovannea*, Supplementi alla Rivista Biblica 40 (Bologna: Dehoniane, 2003, paper €16.80) 216 pp. Bibliography. ISBN: 88-10-30228-1.

Part of a doctoral dissertation directed by U. Vanni and accepted by the faculty of theology at the Pontifical Gregorian University in Rome in 2000, this volume analyzes the semantic value of the Greek verb τηρεῖν ("keep, observe," etc.) in the book of Revelation in the light of Johannine literature and the OT background. After a two-page preface by Vanni and a five-page introduction, Marino considers the verb τηρεῖν in the prologue (1:3) and the epilogue (22:7, 9) against the background of Dan 4:28 and 7:28 and in the context of Revelation. Next he treats the occurrences of the verb τηρεῖν in the seven letters in Revelation 2–3 (see 2:26; 3:3; 3:8-10) and in the prophetic section of the book (Rev 12:17; 14:12; 16:15). Then he offers a theological synthesis of the occurrences of τηρεῖν in Revelation vis-à-vis the Fourth Gospel, and reflects on the possible connections of Revelation to the "Johannine school."

D. Mathewson, *A New Heaven and a New Earth. The Meaning and Function of the Old Testament in Revelation 21.1–22.5,* JSNT Supplement Series 238 (London—New York: Sheffield Academic Press, 2003, $120) xii and 282 pp. Bibliography. Indexed. ISBN: 0-8264-6226-X.

The revision of a doctoral dissertation accepted in 1998 by the University of Aberdeen, this volume investigates the use of the OT in the climactic vision of Rev 21:1–22:5. After a 27-page introduction, it considers the new heavens and the new earth (Rev 21:1-5a), prophetic legitimization and exhortation (21:5b-8), New Jerusalem and new temple (21:9-17), precious stones and divine presence (21:18-21), the inclusion of the nations and the holy city (21:22-27), and paradise restored and renewed (22:1-5). Mathewson concludes that attention to the OT texts that inform Rev 21:1–22:5 enables the reader not only to appreciate the scriptural substructure of John's language but also to perceive the meanings produced by his allusions to and echoes of OT texts and how the OT functions in his visionary context.

J. McRay, *Paul. His Life and Teaching* (Grand Rapids: Baker, 2003, $32.99) 479 pp., 4 figs., 5 maps, 24 tables. Illustrated. Indexed. LCN: 2002018588. ISBN: 0-8010-2403-X.

Drawing on his many years of teaching courses on Paul and his twenty-seven trips to the "Holy Lands," McRay, professor emeritus of NT and archaeology at Wheaton College Graduate School in Illinois and author of *Archaeology and the New Testament* (1991), seeks to emphasize that Paul was not the founder of Christianity, that he never ceased to be a Jew, and that Christianity is not a Gentile religion. He first deals with Paul's life under the following headings: background and biography; conversion, call, and commission; the chronology of Paul's ministry; Syria, Arabia, and Cilicia before the first journey; Paul's first journey; Paul's second journey; Paul's third journey; and the voyage to Rome, later travels, and death. Then he treats Paul's teaching: the form, function, and canonicity of the Pauline letters; Paul's world of apocalyptic and demonology; Paul and the incarnation of Jesus Christ; atonement in Pauline literature; the heart of Paul—the theology of Ephesians; the faith(fulness) of Christ in Pauline literature; Paul's view of the Law; the composition of

Paul's churches—organization, Lord's Supper, and baptism; eschatology and the work of the Holy Spirit in Paul's thought; and Paul in recent study.

R. K. MOORE, *Rectification ('Justification') in Paul, in Historical Perspective and in the English Bible. God's Gift of Right Relationship.* Vol. 2, *Paul's Doctrine of Rectification in its Historical Development,* Studies in the Bible and Early Christianity 50b (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2003, $129.95) xv and 427 pp. Bibliographies. Indexed. LCN: 2001057941. ISBN: 0-7734-7070-0.

In the first volume [see *NTA* 46, pp. 567-568] Moore argued that the term "rectification" conveys the thrust of Paul's doctrine expressed chiefly in his letters to the Galatians and Romans more accurately than "justification" does. The second volume traces the main developments in the understanding of Paul's doctrine from immediately after the apostolic period to the end of the 20th century: the patristic period prior to Augustine, Augustine, the medieval period, Luther and Lutheranism, the English Reformers, the Council of Trent, John Calvin, the Anglican doctrine, the Calvinistic and Puritan traditions, the 19th century, and 20th-century insights and interdenominational dialogues. A fifteen-page concluding essay summarizes the doctrine of rectification in historical perspective. Four appendixes are included. Moore is head of the NT department at the Baptist Theological College of Western Australia and a lecturer at Murdoch University.

R. K. MOORE, *Rectification ('Justification') in Paul, in Historical Perspective and in the English Bible. God's Gift of Right Relationship.* Vol. 3, *Paul's Doctrine of Rectification in English Versions of the New Testament,* Studies in the Bible and Early Christianity 50c (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2002, $139.95) xxiii and 550 pp., frontispiece. Bibliographies. Indexed. LCN: 2001057941. ISBN: 0-7734-7072-7.

This third volume in Moore's project examines how Paul's doctrine of rectification has been conveyed in various English translations from the first complete English Bible in the 14th century to the end of the second millennium: the manuscript tradition, from Tyndale to 1611, the Authorized Version/King James Version (1611), the Douay-Challener Bible (1749-50), from 1881 to the present, C. B. Williams's new departure in 1937—"righteousness" as "right standing," and from World War II to 2000. It concludes that for those who identify with the apostle Paul in characterizing the essence of the good news as the revelation of the δικαιοσύνη θεοῦ to faith (Rom 1:16-17), the importance and urgency of acting on the linguistic, communication, and translation insights gained over the past century or so with respect to Paul's doctrine of rectification cannot be overstated. Five appendixes (pp. 399-515) are included.

J. NÚÑEZ REGODÓN, *El Evangelio en Antioquía. Gál 2,15-21 entre el incidente antioqueno y la crisis gálata,* Plenitudo Temporis 7 (Salamanca: Publicaciones Universidad Pontificia, 2002, paper €13.46) 324 pp. Bibliography. Indexed. ISBN: 84-7299-522-4.

Based on a doctoral dissertation directed by R. Trevijano Etcheverría and presented to the theological faculty at the Pontifical University of Salamanca, this volume investigates Paul's statements about justification and the Law in Gal 2:15-21 in the context of the incident with Peter at Antioch and the Galatian crisis addressed in Paul's letter. After a six-page introduction, it treats the literary context of the passage: the structure of Galatians 1–2, and the nature and function of the autobiographical account in Gal 1:13–2:14. Next it deals with the historical context: Jews and Gentiles in the community at Antioch, and the incident at Antioch (Gal 2:11-14). Then it presents an exegetical analysis of Gal 2:15-21 in relation to the incident at Antioch, and focuses on the origin of the Christ-Law antithesis in Paul's writings, and on the relation between justification and the Law first in Philippians and 1 Corinthians and then in Galatians. Núñez Regodón concludes that Paul's statement in Gal 2:16 about justification not by the works of the Law but by faith can be called "the gospel in Antioch."

E. C. Park, *Either Jew or Gentile. Paul's Unfolding Theology of Inclusivity* (Louisville, KY—London: Westminster John Knox, 2003, paper $19.95) x and 116 pp. Bibliography. Indexed. LCN: 2002038090. ISBN: 0-664-22453-9.

With particular attention to Paul's struggle to include "others" in the fold of God's people, Park, associate professor of NT at San Francisco Theological Seminary and author of *The Mission Discourse in Matthew's Interpretation* (1995), surveys the history of conflict in some early Christian communities over the terms of receiving non-Jews. After an eight-page introduction, he deals with particularism and universalism in Mediterranean antiquity, the beginning of early Christianity, the apostolic council in Jerusalem, Paul's Corinthian stay and the Galatian incident, Paul's Ephesian stay and the Corinthian incident, Paul's effort for the unity of the church, and the aftermath. Park concludes that Paul's unfolding theology of inclusivity has much to contribute to our effort today both to remain faithful as Christians and to be good citizens of the global village.

J. J. Pilch, *The Cultural World of the Apostles. The Second Reading, Sunday by Sunday. Year C* (Collegeville, MN: Liturgical Press, 2003, paper $11.95) xvi and 132 pp. Bibliography. LCN: 00-052042. ISBN: 0-8146-2782-X.

Following the pattern set in his three-volume *The Cultural World of Jesus: Sunday by Sunday* (1995-97), Pilch, who teaches Scripture at Georgetown University in Washington, DC, provides historical and literary information on the second reading in the lectionary for the Sundays in Year C of the liturgical cycle. The passages are taken from various Pauline letters as well as Hebrews and Revelation. The commentaries use the historical-critical method supplemented by insights from cultural anthropology. At the close of each commentary Pilch suggests a relationship of the Epistle text to the Gospel reading when it seems possible.

P. Prigent, *L'Apocalypse de saint Jean*, Commentaire du Nouveau Testament 14 (rev. ed.; Geneva: Labor et Fides, 2000, paper 75 SFr) 507 pp. Bibliography. ISBN: 2-8309-0114-2.

The revised and updated version of the French commentary that was described in *NTA* 26, p. 208. The English version of the revision was described in *NTA* 46, p. 172. After a 66-page introduction (recent research, Jewish roots, Hellenism, date, etc.), this volume treats the introduction (1:1-3), the address (1:4-8), the first vision (1:9-20), the letters to the seven churches (2–3), the heavenly worship (4–5), the first six seals (6:1-17), and so forth. Prigent is also the author of *Les secrets de l'Apocalypse* (2002).

T. R. Scheck, *Origen. Commentary on the Epistle to the Romans, Books 6–10,* Fathers of the Church 104 (Washington, DC: Catholic University of America Press, 2002, $39.95) xvi and 340 pp. Bibliography. Indexed. LCN: 2001042436. ISBN: 0-8132-0104-7.

The first volume in this project was described in *NTA* 46, p. 570. This volume completes the first English translation of Rufinus' Latin version of Origen's commentary on Paul's letter to the Romans by providing books 6-10, which contain Origen's exegesis of Rom 6:12–16:27. The translation is based on the edition by C. P. Hammond Bammel (1990-98). In his commentary on Romans, Origen defended human freedom and opposed the natural predestinarian doctrine of the gnostic sects. Origen viewed human beings as chosen or rejected by God deservedly, and argued that everyone can become a servant either of God or of sin, a vessel of wrath or of mercy. Also included is Rufinus' epilogue. Scheck is a doctoral student in religion and classics at the University of Iowa.

K. Schenck, *Understanding the Book of Hebrews. The Story Behind the Sermon* (Louisville, KY—London: Westminster John Knox, 2003, paper $19.95) vii and 144 pp., 7 figs. Bibliography. Indexed. LCN: 2003047916. ISBN: 0-664-22428-8.

After a four-page introduction to Hebrews, this volume presents an overview of its story world in terms of events, characters, and settings. Then it explores the basic goal of the story (humanity's problem and Christ's solution), the rhetoric of Hebrews 1 (the celebration of the enthroned Son), examples of faith and disbelief in the Old Covenant, and some key themes (a better sacrifice, sanctuary, and covenant). Finally it treats the situation of the audience in the light of its content and rhetoric. Schenck, associate professor of religion at Indiana Wesleyan University, concludes that the author of Hebrews was primarily concerned with the sacrifice/high priestly offering of Christ, and sought to reaffirm values that the audience once held and to help them maintain their public confession of Christ and hope in him.

F.-J. SCHMITZ, *Das Verhältnis des koptischen zur griechischen Überlieferung des Neuen Testaments. Dokumentation und Auswertung der Gesamtmaterialien beider Traditionen zum Jakobusbrief und den beiden Petrusbriefen,* Arbeiten zur neutestamentlichen Textforschung 33 (Berlin—New York: de Gruyter, 2003, €198) viii and 650 pp. ISBN: 3-11-017748-X.

This volume presents comprehensive documentation relating to the Sahidic, Bohairic, Achmimic, and Dialect V translations of the letter of James and 1 and 2 Peter. After surveying past research and listing the pertinent manuscript evidence, Schmitz, research fellow in the department of NT textual research at the Westphalian Wilhelms Universität in Münster, explains the method and scope of his presentation, and provides the Coptic textual evidence (with the pertinent Greek texts) on pp. 61-493 in a horizontal synopsis format (with a text-critical apparatus for both Coptic and Greek variants) for the texts of James, 1 Peter, and 2 Peter, respectively. Then he offers an evaluation of the Coptic evidence vis-à-vis the Greek evidence, and compares the Coptic witnesses among themselves. Finally he deals with the origin and significance of the most prominent Coptic manuscripts, and comments on some features of the Coptic translations. For the *editio critica maior* volumes detailing the Greek evidence, see *NTA* 43, pp. 175-176 for James and *NTA* 45, pp. 172-173 for 1–2 Peter.

D. P. SENIOR AND D. J. HARRINGTON, *1 Peter. Jude and 2 Peter,* Sacra Pagina 15 (Collegeville, MN: Liturgical Press, 2003, $39.95) xv and 315 pp. Bibliographies. Indexed. LCN: 2003044684. ISBN: 0-8146-5817-2.

The three short letters treated in this volume illustrate the kinds of problems that early Christians faced as well as the rhetorical techniques and theological concepts with which they combated those problems. In the first part (pp. 3-158) Senior, president of the Catholic Theological Union in Chicago, views 1 Peter as addressing new Christians in northern Asia Minor who found themselves to be "aliens and exiles," and as presenting them with a theological vision of who they had become through baptism along with pastoral encouragement to stand firm, without leading them into a sectarian rejection of the world around them. Then (pp. 161-299) Harrington, professor of NT at Weston Jesuit School of Theology and the editor of the series, examines how the authors of Jude and 2 Peter confronted crises in the late 1st century that were perpetrated by other Christian teachers who are described polemically as "intruders" in Jude and as "false teachers" in 2 Peter. For each letter there is a general introduction, and for each pericope there is a translation, notes, and an interpretation.

G. STEVENSON, *Power and Place. Temple and Identity in the Book of Revelation,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 107 (Berlin—New York: de Gruyter, 2001, €98) xvii and 368 pp. Bibliography. Indexed. ISBN: 3-11-017008-6.

This volume affirms that placing the book of Revelation within its historical/cultural/social context relative to both the positive meanings and functions of temples and to negative experiences with temples leads to a more precise and substantive understanding of the meaning and function of temple symbolism within the text of Revelation. After a 35-page introduction to Revelation and the temple, it considers the significance of temples in Greek and Roman culture; the significance of the temple in Jewish life and thought; temple, power, and identity in Jewish apocalyptic literature; the temple and the book of Revelation; temple and identity in Revelation; and power and place. Stevenson concludes that in Revelation the symbol of the temple is used to address issues of identity and power, that it stands at the center of God's covenant relationship with his people, and that it is the place from which God's power (for judgment, victory, protection, and justice) emanates.

M. L. STIREWALT, *Paul, the Letter Writer* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $22) v and 159 pp. Bibliography. Indexed. LCN: 2002033890. ISBN: 0-8028-6088-5.

Stirewalt, professor emeritus of classical and NT Greek at Trinity Lutheran Seminary in Columbus, OH, shows how Paul adapted the official epistolary form and function of the ancient Greek letter in order to create an apostolic letter for preserving and administering the congregations, for their instruction and liturgical development, and for maintaining personal relationships and corporate consciousness. After discussing the logistics of ancient Greek letter writing (the means by which a letter was composed, delivered, and received), he treats the official letter-form and the Pauline letters. Then he makes observations on the seven letters that were incontestably written by Paul: 1 Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Philemon, Galatians, and Romans. Finally he reflects on Paul and his apostolic, epistolary ministry. A thirteen-page appendix provides translations of sixteen letters from antiquity.

R. TREVIJANO ETCHEVERRÍA, *Estudios Paulinos,* Plenitudo Temporis 8 (Salamanca: Publicaciones Universidad Pontificia, 2002, paper €25.84) 642 pp. Bibliography. Indexed. ISBN: 84-7299-534-8.

This collection of seventeen Pauline essays first presents six papers on Paul the apostle and his mission: Paul's first journeys to Jerusalem according to Gal 1:18-20 and 2:1-10 [§ 40-1003]; the Lukan counterpoint (Acts 9:26-30; 11:27-30; 12:25; 15:1-35) to Gal 1:18-20 and 2:1-10 [§ 43-302]; the mission in Thessalonica (1 Thess 1:1–2:16) [§ 30-1216]; the contrast of wisdoms (1 Cor 1:17–4:20) [§ 32-750]; the qualifications of the apostle (2 Cor 2:14–4:6) [§ 35-256]; and Timothy's journeys and the order of the Pauline letters [§ 44-331]. Then there are seven studies on Pauline theology and ethics: the mystery of God in the Pauline communities [§ 33-247]; Phil 2:5-11 as a Pauline λόγος σοφίας concerning Christ (1995); the gift of the Spirit (Gal 3:5) and Christian life; the Pauline benediction (2 Cor 1:3 and Eph 1:3) [§ 14-266]; the case of the incestuous man (1 Corinthians 5–7) [§ 36-846]; "those who say that there is no resurrection" (1 Cor 15:12) [§ 31-1209]; and the evolution of Pauline eschatology (1996). Finally there are four articles under the heading "in the footsteps of Saint Paul": the Coptic *Apocalypse of Paul* (NHC V,2) (1981); the "apocalypse" of Paul (2 Cor 12:1-4) and its first interpretations (1998); Gal 1:1-5 in Origen (2000); and the *plenitudo temporis* (Gal 4:4)—Origen's interpretations (2002). Trevijano Etcheverría is professor of NT on the theological faculty at Pontifical University of Salamanca.

J. R. YEATTS, *Revelation,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 2003, paper $24.99 or $38.99 Can.) 523 pp., map, 5 tables. Bibliography. Indexed. LCN: 2002015024. ISBN: 0-8361-9208-7.

Yeatts, who has served for many years on the faculty of Messiah College in Grantham, PA, identifies martyrdom, suffering, hope, the triumph of Christ, and the role of the church in bearing witness to the triumphant Christ as the major themes of Revelation. After an eleven-page introduction to entering the world of Revelation, he treats the vision of Christ (Rev 1:1-20), the seven letters (2:1–3:22), the vision of God (4:1-11), the Lamb and the scroll (5:1-14), the seals (6:1-17), the two multitudes (7:1-17), the trumpets (8:1–9:20), the witness of the faithful (10:1–11:19), the woman and the dragon (12:1-18), the two beasts (13:1-18), interlude of encouragement (14:1-20), the seven bowls of God's wrath (15:1–16:21), the great whore (17:1-18), the fall of Babylon (18:1-24), the two suppers (19:1-21), the millennial kingdom (20:1-15), and the heavenly city (21:1–22:21). Also included are twenty-six essays (on Anabaptist interpretation of Revelation, apocalyptic literature, astral prophecy, etc.) and a glossary.

BIBLICAL THEOLOGY

S. C. BARTON (ED.), *Holiness Past and Present* (London—New York: T&T Clark, 2003, cloth $115, paper $34.95) xvii and 511 pp. Bibliography. Indexed. ISBN: 0-567-08893-6 (cloth), -08823-5 (paper).

The twenty-three essays in this volume appear under four headings: holiness in theory (four), holiness in Scripture (five), holiness and Christian tradition (seven), and holiness and contemporary issues (seven). The five papers on holiness in Scripture are by P. Jenson on holiness in the Priestly writings of the OT; R. W. L. Moberly on "holy, holy, holy"—Isaiah's vision of God; R. Hayward on the sanctification of time in the Second Temple period—case studies in the Septuagint and *Jubilees;* J. D. G. Dunn on Jesus and holiness—the challenge of purity; and Barton on dislocating and relocating holiness—a NT study.

U. BUSSE (ED.), *Der Gott Israels im Zeugnis des Neuen Testaments,* Quaestiones Disputatae 201 (Freiburg—Basel—Vienna: Herder, 2003, paper €24) 223 pp. Bibliographies. ISBN: 3-451-02201-X.

After a three-page foreword, this volume presents eight essays on the God of Israel in the witness of the NT: W. H. Schmidt on elements of OT discourse about God, D. Zeller on God according to Philo of Alexandria, J. Schlosser on the God of Jesus and the removal of limits, Busse on theology and Christology in three Gospels (Mark, Luke, John), G. Dautzenberg on the God of Israel in Romans 9–11, H. Giesen on the God of Israel as the Father of our Lord Jesus Christ in 1 Peter, Giesen on the image of God in Revelation, and A. Denaux on the monotheistic background of NT Christology—critical reflections on pluralistic theologies of religions.

C. FOCANT (ED.), *Quelle maison pour Dieu?,* Lectio Divina (Paris: Cerf, 2003, paper €29) 470 pp. Indexed. ISBN: 2-204-07122-6.

Of the fourteen essays in this volume, those most pertinent to the NT field are by C. Perrot on the "house of God" in the intertestamental period, Focant on the movement toward a house of prayer for all the nations in Mark 11–15, D. Marguerat on the trajectory from the Temple to the house in Luke-Acts, M. Quesnel on where God dwelt at Corinth—elements of Paul's theological topography, A. Vanhoye on earthly sanctuary and heavenly sanctuary in the letter to the Hebrews, and T. P. Osborne on the temple at the risk of judgment and new creation in Revelation. The other contributors (on various OT topics related to the major theme) are A. Wénin, J.-M. van Cangh, T. Römer, P. Gibert, J.-P. Sonnet, P. Abadie, J. Vermeylen, and P.-M. Bogaert.

E. FUCHS, *L'éthique chrétienne. Du Nouveau Testament aux défis contemporains,* Le Champ éthique 40 (Geneva: Labor et Fides, 2003, paper €20) 151 pp. ISBN: 2-8309-1070-2.

After a four-page introduction, the main part of this volume (pp. 15-112) examines the major NT sources for understanding Christian ethics: Paul, Matthew, Luke, Mark, John and the Johannine tradition, the Deuteropauline texts, the letter of James, and 1 Peter. Then it explores what value should be given to the NT ethical models, and how there can be a model of Christian ethics for today (with reference to the internal and external obstacles). Fuchs, professor emeritus of ethics at the University of Geneva and author of *L'Exigence et la Don* (2001), concludes that three points define the ethical model worked out in ancient Christianity: the christological reinterpretation of the Law, the presentation of a critique of ancient culture, and a vision of humankind as tragically wounded by evil but nevertheless called to a new life.

J. A. GRASSI, *Informing the Future. Social Justice in the New Testament* (New York—Mahwah, NJ: Paulist, 2003, paper $19.95) vi and 282 pp. Bibliography. Indexed. LCN: 2002006291. ISBN: 0-8091-4092-6.

Grassi, professor in the department of religious studies at Santa Clara University, contends that the NT approach to social justice is based on OT views about the land: There are limited resources; the land is a designated sacred gift from God; and it was meant to be equally distributed. After a two-page introduction, he treats the OT roots: social justice in the Torah, the prophets and social justice, social justice in the Psalms and wisdom literature, and social revolution in the desert—the Qumran community. Then he deals with social justice in parts of the NT: breaking down dividing walls in the Roman empire (Mark), the Gospel of justice (Matthew), theology and praxis of a perpetual jubilee (Luke), ideal models for new relationships (John), and oneness through diversity (Paul). Finally he considers social justice in Christian writings of the first three centuries, and the United Nations millennium declaration and the NT.

F. HAHN, *Theologie des Neuen Testaments.* Band 1, *Die Vielfalt des Neuen Testaments. Theologiegeschichte des Urchristentums;* Band 2, *Die Einheit des Neuen Testaments. Thematische Darstellung* (Tübingen: Mohr Siebeck, 2002, cloth €219, paper €49 each) xliv and 858 pp., xxxvi and 869 pp. Bibliographies. Indexed. ISBN: 3-16-147952-1 (cloth), -147950-5 (paper, Band 1), -147951-3 (paper, Band 2).

After situating his work in the context of the discipline of the theology of the NT, Hahn, who taught from 1964 to 1994 at universities in Kiel, Mainz, and Munich, considers in the first volume the diversity of theological perspectives within the NT: the proclamation and activity of Jesus, and the reception of the Jesus-tradition by the early church; the proclamation and theology of the earliest Christian communities; the theology of the apostle Paul; the theology of the Pauline school; the theology of the Hellenistic-Jewish-Christian writings in the NT that are independent of Paul; the theological conceptions of the Synoptic Gospels and Acts; Johannine theology; and the transition to the theological history of the 2nd century (canonical and noncanonical writings, Jude and 2 Peter, the Apostolic Fathers). Then in the second volume he deals with the unity of the NT from a thematic viewpoint: the OT as the Bible of early Christianity, the revealing action of God in Jesus Christ, the soteriological dimension of God's revealing action, the ecclesiological dimension of God's revealing action, and the eschatological dimension of God's revealing action.

R. S. HESS AND M. D. CARROLL R. (EDS.), *Israel's Messiah in the Bible and the Dead Sea Scrolls* (Grand Rapids: Baker, 2003, paper $17.99) 192 pp. Indexed. LCN: 2002074368. ISBN: 0-8010-2611-3.

The major essays and responses presented in this volume were prepared for a conference held at Denver Seminary in 2001: D. I. Block on my servant David—ancient Israel's vision of the messiah, along with responses by J. D. Hays ("if he looks like a prophet and talks like a prophet, then he must be. . ."), and by Carroll on whether Block offers new lenses to establish the messiah's identity; C. A. Evans on the messiah in the Dead Sea scrolls, with a response by Hess on messiahs here and there; C. L. Blomberg on the Messiah in the NT, with a response by W. L. Klein on *Christos*—Jewish title or Hellenistic name; and G. A. Alfaro González on Jesus' messianism viewed from Latin America, with a response by K. H. Jobes on Jesus as liberator.

F. LAPHAM, *Peter: The Myth, the Man and the Writings. A Study of Early Petrine Text and Tradition*, JSNT Supplement Series 239 (London—New York: Sheffield Academic Press, 2003, $120) xii and 276 pp. Bibliography. Indexed. ISBN: 0-8264-6214-6.

Based on a doctoral dissertation submitted to the University of Wales, this volume provides a critical and analytical survey of all the important early Petrine writings (canonical and apocryphal) with the goal of identifying through text and tradition a distinctive Petrine theology. After a fourteen-page introduction, it examines in turn *Gospel of Peter, Acts of Peter, Acts of Peter and the Twelve Apostles,* the Pseudo-Clementines, 1 Peter, 2 Peter, *Epistle of Peter to Philip, Apocalypse of Peter,* and the Coptic *Apocalypse of Peter.* Lapham concludes that fundamental to Petrine theology is the idea that God makes himself known, through the eyes of the mind, to those whom he chooses, in whatever form and to whatever degree the recipient of the revelation is able to comprehend or endure.

J. MACARTHUR (ED.), *Think Biblically! Recovering a Christian Worldview* (Wheaton, IL: Crossway, 2003, $19.99) 368 pp. Indexed. LCN: 2002151364. ISBN: 1-58134-412-0.

The volume presents six essays that deal with major ideas that frame the basics ("the biblical foundation") of a Christian worldview and eleven essays that illustrate "the biblical formulation," in which many of the contemporary outworkings of a Christian worldview are treated. The contributors include MacArthur on embracing the authority and sufficiency of Scripture, R. L. Mayhue on cultivating a biblical mindset, M. A. Tatlock on viewing the nations from God's perspective, J. D. Street on why biblical counseling and not psychology, T. B. Jones on why a scriptural view of science, J. P. Stead on developing a biblical view of church and state, and R. W. Mackey on proposing a biblical approach to economics.

B. L. MERKLE, *The Elder and Overseer. One Office in the Early Church,* Studies in Biblical Literature 57 (New York—Bern: Lang, 2003, $62.95) xviii and 183 pp. Bibliography. LCN: 2002010029. ISBN: 0-8204-6234-9.

The revision of a doctoral dissertation directed by M. A. Seifrid and presented in 2002 to Southern Baptist Theological Seminary in Louisville, this volume argues that in early Christianity the terms πρεσβύτερος ("elder") and ἐπίσκοπος ("overseer") were interchangeable and referred to the same office. After surveying the history of research on the topic, it considers the background and origin of the two terms in the OT, early Judaism, Greco-Roman sources, and the NT, respectively. Then it discusses "office" in Paul's letters to churches with reference to the history of the office-charisma debate, and to organized ministries in Paul's letters. Finally it deals with the occurrences of "elder" and "overseer" in Acts and in the Pastorals, and concludes that they denote the same office in the NT.

R. MEYNET, *Morto e risorto secondo le Scritture*, trans. G. Cestari, Biblica (Bologna: Dehoniane, 2003, paper €8.50) 133 pp. ISBN: 88-10-22118-4.

The Italian version of *Mort et ressuscité selon les Écritures*, this volume takes as its starting point Paul's claim in 1 Cor 15:3-5 that Jesus' death and resurrection took place "according to the Scriptures" and explores the sense in which various OT figures are "fulfilled" in Jesus' death and resurrection. After discussing the language of the figures and their fulfillment, it treats three kinds of figures: figures of origin (Adam and Eve, Abel, Noah, Abraham, Joseph), figures of history (Moses, Joshua, David the persecuted king, David the psalmist, Jesus prays with David, Elijah, Jeremiah), and figures of the end (the Servant of God). Finally it treats "the end of figures" with regard to the Servant disfigured and the Servant transfigured. Meynet, professor of biblical theology on the theological faculty at the Pontifical Gregorian University in Rome, is the author of *La Pasqua del Signore* (2001).

K.-H. OHLIG, *One or three? From the father of Jesus to the trinity,* Saarbrücker Theologische Forschungen 8 (Frankfurt—Bern: Lang, 2002, paper $22.95) 140 pp. Bibliography. ISBN: 3-631-50337-7.

Ohlig, professor of religious studies and history of Christianity at the University of Saarbrücken, seeks to explain how trinitarian ideas could in the course of a few centuries become connected with the one God of Israel and Father of Jesus. After a ten-page introduction, he deals with the pre-Christian roots, the question of trinitarian echoes in the NT, the origins of a Christian doctrine of the Binity or the Trinity between the 2nd century and the beginning of the 4th century, the linguistic fixing of the doctrine of the Trinity in the 4th century, the trinitarian development in the Latin West, the consolidation of western conceptions of the Trinity in the Middle Ages, the absence of developments since the Middle Ages, and the transition from monotheism to the intradivine community of love. He concludes that from the perspective of religious studies the doctrine of the Trinity grew out of the syncretism of Judaism and Christianity with Hellenism and the subsequent addition of Jewish and Christian monotheism to Hellenistic monism.

C. Reynier, *La Bible et la mer,* Lire la Bible 133 (Paris: Cerf, 2003, paper €16) 96 pp., 2 maps, 4 tables. Bibliography. Indexed. ISBN: 2-204-07164-1.

Although the ancient Hebrews never developed a maritime culture, almost every book in the Bible mentions the sea. After a four-page introduction, Reynier, professor of biblical exegesis at the Centre Sèvres in Paris, treats the topic of the sea in the OT and NT in five chapters: the sea, far and near; the question of maritime knowledge; the relationship of God the creator to the sea; the symbolic relationship of humankind to the sea; and the sea and death. She concludes that the Bible uses the symbol of the sea as a starting point for questions about human existence, creation, and the mystery of God.

The Roles of Women and Men in Scripture in the Context of Family, Church and Society. Proceedings of the Third Annual Convention (Manila: Catholic Biblical Association of the Philippines, 2002, paper) viii and 129 pp., 3 tables.

This volume contains two "major papers" by J. J. Pilch on the roles of women and men in the family, society, and church; and by N. Vargas on the roles of men and women in the Johannine community; as well as three "workshop papers" by A. Ceresko on love and covenant in the teachings of Jesus son of Sirach and Jesus of Nazareth; H. Schneider on whether God ordained the subordination of wives to husbands; and A. Ligo on Paul, women, and midrash.

E. J. Schnabel, *Urchristliche Mission* (Wuppertal: Brockhaus, 2002, €59) xxxii and 1806 pp., 42 figs. and maps. Bibliography. Indexed. ISBN: 3-417-29475-4.

Schnabel, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and author of *Law and Wisdom from Ben Sira to Paul* (1985) and *Inspiration und Offenbarung* (1986), characterizes the history of the first Christians as mission-history, and so attempts to present a comprehensive account of the early Christian mission from Jesus through the end of the 1st century A.D. After a 51-page introduction, he treats Israel's eschatological expectation and early Jewish elaborations (the reality and activity of Yahweh the creator, the relationship between the people of God and the Gentiles in OT times, the expansion of the people of God in early Jewish texts); the mission of Jesus (social realities in Palestine, Jesus' mission to Israel, the mission of the Twelve, the mission of the seventy-two, Jesus and non-Jews); the mission of the apostles in Jerusalem (the apostles as messengers of Jesus the Messiah; the priorities and convictions of the Jerusalem apostles; visions, strategies, and methods); the mission of the Twelve from Jerusalem to the ends of the earth (historical realities in the Roman empire, the Hellenistic Jewish Christians in Jerusalem, the first superregional mission of the Jerusalem Jewish Christians, Peter's mission, the Jewish-Christian mission from Jerusalem to Rome); the mission of the apostle Paul (Paul of Tarsus and of Jerusalem; condemnations and conflicts; the mission in Arabia, Syria, and Cilicia; the mission in Asia Minor, Greece, and Spain; missionary tactics and communication); the consolidation and development of the communities (the realities of the early Christian mission, mission and persecution); and the self-understanding, practice, and message of early Christian mission (and their implications for the 20th and 21st centuries).

J.-L. Ska, *Abramo e i suoi ospiti. Il patriarca e i credenti nel Dio unico,* Biblica (Bologna: Dehoniane, 2003, paper €11) 153 pp. Bibliography. Indexed. ISBN: 88-10-22119-2.

Taking as his starting point the biblical account about Abraham and his guests at Mamre in Gen 18:1-15, Ska, professor of OT at the Pontifical Biblical Institute in Rome, explores how Abraham has been and is understood in various religious traditions: Abraham in Genesis, or the eternal youth of the father of believers; Abraham in the Jewish tradition, or the model for believers; Abraham in the NT, or the return to the sources [§ 45-1280]; and Abraham in the Quran, or the prototype of the "Muslim." Also included are an epilogue on Abraham as a catalyst for religious dialogue today and an appendix on the oak tree and the tent in Gen 18:1-15. The material in this book was first developed in a series of articles in *Civiltà Cattolica* in 2000-2001.

R. VIRGOULAY (ED.), *Le Christ de Maurice Blondel,* Jésus et Jésus-Christ 86 (Paris: Desclée, 2003, paper €18) 229 pp. Bibliography. Indexed. ISBN: 2-7189-0973-0.

The seven essays in this volume explore various aspects of Blondel's contributions to Christology: Y. Périco on the move from faith in Christ to philosophical Christology; X. Tilliette on "panchristism" in *L'Action* and the first writings; Virgoulay on Blondelian Christology in the modernist crisis; M.-J. Coutagne on Christ and the enigma of the world; C. Troisfontaines on Blondel and the *vinculum substantiale* according to Leibniz; P. de Cointet on Christ as the mediator; and E. Gabellieri on *vinculum* and *sursum*—metaphysics, Christology, and trinitarian ontology, or the philosophical exigencies of Christianity.

C. WESSELS, *Jesus in the New Universe Story* (Maryknoll, NY: Orbis, 2003, paper $25) xiii and 240 pp. Bibliography. Indexed. LCN: 2002013556. ISBN: 1-57075-465-9.

Wessels, a Dominican priest now based in Minneapolis, as well as professor and president emeritus of the Aquinas Institute, attempts to rethink the meaning of Jesus in the context of a new worldview, that of an emerging universe. He first considers the foundational stories of humankind (childhood, adolescence, adulthood) and of the emerging universe (with regard to God, revelation, and salvation). Then he discusses the biblical stories in the context of an emerging universe: the resurrection of Jesus, resurrection—a new depth of consciousness, the story of Jesus, who our Savior is, and the journey to a high Christology. He concludes that an emerging universe provides us with a new and powerful way of depicting our experience of the world and the presence of God in that world.

J. E. WRIGHT, *The Early History of Heaven* (Oxford—New York: Oxford University Press, 2002, paper $22.50) xviii and 318 pp., 52 figs. Bibliography. Indexed. LCN: 98-49461. ISBN: 0-19-515230-1.

The paperback edition of the work described in *NTA* 44, p. 412, this volume first considers the early history of heaven with reference to ancient Egyptian traditions, ancient Mesopotamian traditions, Israelite traditions, and Persian, Greek, and Roman traditions. Then it discusses early Jewish and Christian traditions about heaven: the persistence of biblical and ancient Near Eastern models, the adoption of Hellenistic models, and common themes and motifs. Finally it deals with later developments in Jewish, Christian, and Islamic images. Wright is associate professor of Hebrew Bible and early Judaism at the University of Arizona.

THE WORLD OF THE NEW TESTAMENT

M. G. ABEGG WITH J. E. BOWLEY AND E. M. COOK, *The Dead Sea Scrolls Concordance.* Vol. 1, *The Non-Biblical Texts from Qumran* (2 parts; Leiden—Boston: Brill, 2003, €300 or $225) xix and 498 pp., vii and 460 pp. LCN: 2003041899. ISBN: 90-04-12521-3 (set).

These two volumes, which together constitute the first volume in the Dead Sea scrolls concordance project, present for the first time a concordance of all the nonbiblical Qumran texts—Hebrew, Aramaic, Nabatean-Aramaic, and Greek—in one publication. Thus they serve as an index for all the volumes in the Discoveries in the Judaean Desert (DJD) series as well as for other publications of Qumran texts. Moreover, they include forty-one Cave 4 texts not yet published in DJD. This concordance, which contains around 180,000 entries, is segregated by languages: Hebrew, Aramaic and Nabatean-Aramaic, and Greek. Each lexeme is introduced by a header with three components: key word, part of speech, and gloss. The body of the entry consists of each occurrence of the word in several words of context and the reference to the text in which it appears (manuscript, fragment, column, line—where applicable). The first volume contains a nine-page general introduction and the Hebrew concordance from *aleph* to *mem* (pp. 3-498), while the second volume provides the Hebrew concordance from *nun* to *taw* (pp. 501-771), the Aramaic concordance (pp. 775-946), and the Greek concordance (pp. 949-950), along with two appendixes: a concordance of signs for numbers, and a list of typographical and transcriptional errors in the text editions. The concordance was prepared by Abegg with Bowley and Cook, in consultation with E. Tov. Future volumes will provide concordances to the biblical texts from Qumran and to the texts from other sites in the Judean Desert.

M. ABERBACH AND D. ABERBACH, *The Roman-Jewish Wars and Hebrew Cultural Nationalism* (New York: Palgrave, 2000, $69.95) xix and 170 pp., 2 maps. Bibliography. Indexed. LCN: 99-054791. ISBN: 0-312-23191-1.

This volume investigates the Roman-Jewish wars and the ways in which defeat entered the national consciousness and cultural fabric of the Jews. After an eighteen-page introduction, it treats the roads to war from 63 B.C. to A.D. 66: background to the Roman-Jewish wars, a brief anatomy of the Jewish revolts against Rome, short-term causes of the Jewish revolts against Rome, long term causes, and the Jewish threat to Rome. Then it deals with creative responses to defeat between A.D. 70 and 200: humiliation and literary defiance, the lower depths, signs of recovery, Hebrew and revolutionary Jewish education, Hebrew—loss and idealization, Hebrew—empire and the struggle for unity, from Bar-Kokhba to the Mishnah, Hebrew literary strategies, Hebrew and Stoicism, and defeat and Hebrew cultural nationalism. M. Aberbach is professor emeritus at Baltimore Hebrew University, and D. Aberbach is associate professor of Hebrew and comparative literature at McGill University in Montreal and visiting academic at London School of Economics. They conclude that the destruction of the Jerusalem Temple and of the Jews' political and military power paradoxically freed them for more enduring spiritual, cultural, and educational concerns.

J. Z. ABRAMS, *The Babylonian Talmud. A Topical Guide,* Studies in Judaism (Lanham, MD—New York—Oxford: University Press of America, 2002, $54) xiv and 123 pp. Bibliography. Indexed. LCN: 2002026701. ISBN: 0-7618-2373-5.

After a four-page overview of rabbinic literature, Abrams seeks to clarify the organization of the Babylonian Talmud's composition by delineating its basic form and noting the places where there is an exception to that basic form. Thus she treats various topics in the six Orders: *Zeraim* (Agriculture), *Moed* (Seasons), *Nashim* (Women), *Nezikin* (Civil and Criminal Law), *Kodoshim* (Holiness), and *Tohorot* (Purities). For example, in *Nashim* she deals with converting to Judaism, visiting the sick, divorce and the destruction of Jerusalem, and other sugyot. A nine-page glossary is included.

B. ALAND, J. HAHN, AND C. RONNING (EDS.), *Literarische Konstituierung von Identifikationsfiguren in der Antike,* Studien und Texte zu Antike und Christentum 16 (Tübingen: Mohr Siebeck, 2003, paper €59) viii and 266 pp., plate, table. Indexed. ISBN: 3-16-147982-3.

The term "identification-figure" refers to the ability of individuals and groups to focus attention on certain figures and to use them in founding or strengthening group identity, especially in difficult situations. The thirteen essays on the topic in this volume are by H. Cancik on myth-history—using historical events and persons in literature in antiquity; A. Köhnken on Heracles and Orpheus as mythic reference-figures (identification- or integration-figures) in the Hellenistic period; M. Baltes on following Epicurus—*imitatio Epicuri;* Aland on martyrs as Christian identification-figures—stylization, function, and effect; J. Tloka on "this divine person"—the thanksgiving discourse of Gregory Thaumaturgus to Origen as an example for the christianizing of ancient identification- and meaning-schemata; Hahn on the image of Apollonius of Tyana according to pagans and Christians—sage, divine man, or charlatan; Ronning on rituals of rhetoric and rhetoric of rituals—Constantine as an identification-figure in the panegyrics of late antiquity; C. Hezser on the rabbi as a specifically Jewish identification-figure in late antiquity; K.-F. Pohlmann on Jeremiah as an identification-figure in early Judaism; M. Vinzent on the movement from philosophical apologists to theological opponents of heretics—with special reference to Cyril of Alexandria; T. Graumann on ecclesiastical identity and episcopal self-staging—with reference to "Athanasius" and Cyril; V. Menze on the voice of Maiuma—Johannes Rufus, the Council of Chalcedon, and the true church; and Ronning on social identity, identification, and identification-figures—an attempt at a synthesis.

J. S. ANDERSON, *The Internal Diversification of Second Temple Judaism. An Introduction to the Second Temple Period* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $33) xii and 211 pp., 13 tables. Bibliographies. Indexed. LCN: 2002020369. ISBN: 0-7618-2327-1.

After discussing terminology and misconceptions pertaining to the Second Temple period, this introduction to Second Temple Judaism treats its history: Judaism under Persian sovereignty, Alexander and the rise of Hellenism, the Maccabean Revolt and the Hasmonean dynasty, and the Roman domination of Judea. Then it deals with pluralism and the Jewish communities: the breakdown of consensus—protosectarianism and the Babylonian returnees, issues that divided the Jewish communities, schisms and heterogeneity—Judaisms of the Second Temple period, and Hillel and Jesus—forerunners to rabbinic Judaism and early Christianity. Finally it considers the development from religious literature to sacred text: Scripture and canon, developments in the interpretation of Scripture, and theological innovation in the Second Temple period. Anderson teaches at Wayland Baptist University in Anchorage, Alaska.

F. AUSTERMANN, *Von der Tora zum Nomos. Untersuchungen zur Übersetzungsweise und Interpretation im Septuaginta-Psalter,* Abhandlungen der Akademie der Wissenschaften zu Göttingen, Philologisch-Historische Klasse; 3. Folge, Band 257; Mitteilungen des Septuaginta-Unternehmens 27 (Göttingen: Vandenhoeck & Ruprecht, 2003, €74) 232 pp. Bibliography. ISBN: 3-525-82529-3.

The shortened version of a doctoral dissertation directed by A. Aejmelaeus and presented in 1999 to the theological faculty at the Georg-August Universität in Göttingen, this investigation of the Septuagint version of the OT Psalter traces the development from the term *torâ* in the Hebrew Psalms to the word νόμος in the Greek Psalter. After a review of research and methodological considerations, it discusses quantitative and qualitative dimensions of the language of the Septuagint Psalter in comparison with the Hebrew text. Then it focuses on the relationship between *torâ* in the Hebrew Psalm 119 and νόμος in the Greek Psalm 118, and considers νόμος and words related to νόμος in the Septuagint Psalter. Austermann concludes that the Greek Psalter reflects a conservative approach to texts related to *torâ* in the Hebrew Bible, and that in general investigation of translation technique remains the basis and criterion in Septuagint research.

J. R. BARTLETT (ED.), *Jews in the Hellenistic and Roman Cities* (London—New York: Routledge, 2002, $65) xi and 249 pp., 20 figs. Bibliography. Indexed. LCN: 2001048691. ISBN: 0-415-18638-2.

After S. Freyne's five-page introduction to studying the Jewish Diaspora in antiquity, this volume presents essays by L. L. Grabbe on the Hellenistic city of Jerusalem; T. Rajak on synagogue and community in the Greco-Roman Diaspora; F. Ó Fearghail on the Jews in the Hellenistic cities of Acts; A. Fitzpatrick-McKinley on synagogue communities in the Greco-Roman cities; B. McGing on population and proselytism—the population of Jews in the ancient world; S. Stern on Jewish calendar reckoning in the Greco-Roman cities; J. Dillon on the Essenes in Greek sources; J. Barclay on apologetics in the Jewish Diaspora; J. Dyck on Philo, Alexandria, and empire—the politics of allegorical interpretation; G. Bohak on ethnic continuity in the Jewish Diaspora in antiquity; and E. M. Meyers on aspects of everyday life in Roman Palestine, with special reference to private domiciles and ritual baths.

J. BODEL (ED.), *Epigraphic Evidence. Ancient history from inscriptions,* Approaching the Ancient World (London—New York: Routledge, 2001, cloth $80, paper $24.95) xxvi and 246 pp. Illustrated. Bibliography. Indexed. ISBN: 0-415-11623-6 (cloth), -11624-4 (paper).

After a three-page preface by the editor, this volume presents essays by Bodel on epigraphy and the ancient historian, M. Parca on local languages and native cultures (Greek dialects, vernacular Latin, Palmyra), O. Salomies on names and identities—onomastica and prosopography, R. Saller on the family and society, J. Rives on civic and religious life, and G. Pucci on inscribed *instrumentum* and the ancient economy (from production to distribution; amphorae; barrels and glassware; bricks and tiles; kilns, claypits, and the organization of production). In a 22-page appendix Bodel provides a brief guide to some standard collections of ancient Greek and Latin inscriptions. Bodel is professor of classics at Rutgers University and director of the US Epigraphy Project.

A. K. BOWMAN ET AL. (EDS.), *Representations of Empire. Rome and the Mediterranean World,* Proceedings of the British Academy 114 (Oxford—New York: Oxford University Press, 2002, $35) xii and 196 pp., frontispiece, 17 figs., 3 maps, 3 tables. Bibliographies. Indexed. ISBN: 0-19-726276-7.

The papers in this volume originated at a conference held in 2000 to honor F. Millar on his 65th birthday. They focus on the development of political institutions in Rome and in its empire, and on the nature of the relationships between Rome and its provincial subjects. After J. North's introduction entitled "pursuing democracy," there are essays by A. Kuhrt on Sennacherib's siege of Jerusalem, S. Mitchell on the search for the Pontic community in antiquity, D. R. Schwartz on Rome and the Jews—Josephus on "freedom" and "autonomy," K. Clarke on *in arto et inglorius labor*—Tacitus' anti-history, P. Zanker on Domitian's palace on the Palatine and the imperial image, W. Eck on imperial administration and epigraphy—the defense of prosopography, and P. Garnsey on Lactantius and Augustine. Also included are a photograph of Millar and a list of his publications. Bowman edited the book along with H. M. Cotton, M. Goodman, and S. Price.

P. F. BRADSHAW, *The Search for the Origins of Christian Worship. Sources and Methods for the Study of Early Liturgy* (2nd ed.; Oxford—New York: Oxford University Press, 2002, paper $19.95) xi and 244 pp., 2 figs., table. Indexed. LCN: 2001058098. ISBN: 0-19-521732-2.

The revised and updated version of the work described in *NTA* 37, p. 461, this volume examines the sources for Christian liturgical practices in the first three centuries A.D. and their historical and theological relevance today. The ten chapters concern shifting scholarly perspectives, the background of early Christian worship, worship in the NT, ancient church orders—a continuing enigma, other major liturgical sources, the evolution of eucharistic rites, Christian initiation—a study in diversity, liturgy and time, ministry and ordination, and the effects of the coming of Christendom in the 4th century. Bradshaw is professor of liturgy at the University of Notre Dame and director of undergraduate studies at the university's London center.

W. G. Braude, *Pĕsikta dĕ-Raḇ Kahăna. R. Kahana's Compilation of Discourses for Sabbaths and Festal Days* (2nd ed.; Philadelphia: Jewish Publication Society, 2002, $75) ci and 795 pp. Indexed. LCN: 00-055292. ISBN: 0-8276-0679-6.

This new edition of a work first published in 1975 features a 21-page introduction by Y. E. Poupko that places *Peskita de-Rab Kahana* in its historical and theological context. The body of the book consists of a 69-page introduction by Braude and I. J. Kapstein to the contents, structure, and text of *Pesikta*, and translations of twenty-eight discourses and seven supplements, and an eleven-page glossary. The topics treated in the discourses are the presence of God on earth, the golden calf and the tabernacle, the role of Amalek, the mystery and paradox of the red heifer, Israel's reckoning of time by the moon, how offerings serve human needs rather than God's needs, God's justice on the Passover midnight, the omer as asserting that God alone is the source of substance, the infinite range of God's mercy, and so forth.

G. J. Brooke (ed.), *The Society for Old Testament Study Book List 2003*, JSOT 27/5 (London—New York: Sheffield Academic Press, 2003, paper £20 or $32.95) vi and 222 pp. Indexed. ISSN: 0309-0892. ISBN: 0-8264-6668-0.

Published as the fifth issue of volume 27 of the *Journal for the Study of the Old Testament*, this book list [see *NTA* 46, p. 583] provides descriptions and evaluations of recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar. In addition to its hard copy this issue of the book list is now available in an electronic format.

J. P. Brown, *Ancient Israel and Ancient Greece. Religion, Politics, and Culture* (Minneapolis, MN: Fortress, 2003, paper $22) xiv and 229 pp. Bibliography. Indexed. LCN: 2003004820. ISBN: 0-8006-3591-4.

In his three-volume work *Israel and Hellas* [see *NTA* 45, pp. 420-421], Brown explores the historical, religious, linguistic, and cultural connections between ancient Israel and ancient Greece. This volume presents six chapters from those volumes on the following topics: the complementarity of ancient Israel and ancient Greece; divine kingship, civic institutions, and imperial rule; the Mediterranean seer and the shaman; the shifting roles of women; paradise and the forest of Lebanon; and from particularity to universalism.

J. J. Buckley, *The Mandaeans. Ancient Texts and Modern People*, AAR The Religions (Oxford—New York: Oxford University Press, 2002, $45) xv and 200 pp., 5 figs., map, 18 photos, 2 tables. Bibliography. Indexed. LCN: 2001052364. ISBN: 0-19-515385-5.

The Mandaeans are a gnostic sect that arose in the Middle East around the same time as Christianity did. Buckley, assistant professor of religion at Bowdoin College in Maine and author of *Female Fault and Fulfilment in Gnosticism* (1986), first treats the beginning of this movement under the following headings: introduction—the Mandaean world, from Iraq to California—grains of musk, Šitil—an example of "the image above and below," Ruha, and Miriai. Then she treats rituals: to the river in Iran in April 1996, baptism (Maṣbuta), the Ṭabahata Masiqta, and the initiation of the Tarmida (lower level priest). Finally she deals with "native hermeneutics": the ducks that came to the marshes—New York, an inscribed Mandaean body, interpretive strategies in *The Scroll of Exalted Kingship*, Mandaean language games and obstacles, and thousands of names and hundreds of lineages. Also included are a poem by L. A. Amara and a five-page glossary.

R. Buitenwerf, *Book III of the Sibylline Oracles and its Social Setting. With an Introduction, Translation, and Commentary*, Studia in Veteris Testamenti Pseudepigrapha 17 (Leiden—Boston: Brill, 2003, €99 or $115) x and 443 pp. Bibliography. Indexed. ISBN: 90-04-12861-1.

Prepared as a doctoral dissertation under the direction of H. J. de Jonge and J. Tromp, and submitted in 2003 to the University of Leiden, this volume investigates anew the social setting of the third Sibylline book, looking especially at the function of the work in the social context in which it originated. It first surveys research on the book from 1545 to the present, and discusses the exact extent and demarcation of the book, Sibylline prophecy in Greco-Roman society in general, and the time and place of the book's origin. Then in an effort to show that the surviving parts of the book represent a literarily coherent unity, it offers an analysis of the book's structure, a fresh translation, and an extensive commentary. Finally it considers the book's social setting, its function in that setting, and its original purpose, as well as the author's historical context, schooling, religious and ethical ideas, and reasons for attributing the book to the Sibyl. Buitenwerf concludes that the extant parts of the third Sibylline book can and should be read as a homogeneous literary unity, written by a Jewish author living in Asia Minor, probably in the Roman province of Asia, between ca. 80 and 40 B.C., in order to reinforce the self-respect and the identity of the Jewish community, and to admonish and entertain his fellow Jews.

J. G. CAMPBELL, *Deciphering the Dead Sea Scrolls* (2nd ed.; Oxford: Blackwell, 2002, cloth £50, paper £12.99) xv and 224 pp., fig., 4 maps. Illustrated. Bibliography. Indexed. ISBN: 0-631-22992-2 (cloth), -22993-0 (paper).

The expanded and updated version of the work published in 1996 by Fontana Press and in 1998 under the title *Dead Sea Scrolls. The Complete Story* [*NTA* 42, pp. 607-608], this volume explains what the Dead Sea scrolls are, and discusses the Dead Sea scrolls and the Bible, the Dead Sea scrolls and the Essenes, an Essene community at Qumran, the Dead Sea scrolls and Judaism, Christianity reconsidered in light of the Dead Sea scrolls, and controversy and conspiracy surrounding the Dead Sea scrolls. Campbell is senior lecturer in biblical studies and early Judaism at the University of Bristol.

H. CANCIK AND K. HITZL (EDS.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen* (Tübingen: Mohr Siebeck, 2003, paper €74) x and 370 pp., 17 figs. Bibliographies. Indexed. ISBN: 3-16-147895-9.

After a four-page foreword by the editors, this volume presents five essays on ruler worship as an empire-wide religion: A. Chaniotis on the emperor cult in the eastern part of the Roman empire in the context of contemporary ritual practice, Cancik on the Caesar-oath—the practice of Roman ruler worship, P. Herz on new research on the festal calendar of the Roman imperial period, M. Peppel on God or man—Caesar worship and imperial control, and Hitzl on cultic sites and the practice of the Caesar-cult as seen from various examples. Next there are three papers on the city of Rome: J. Rüpke on imperial religious politics and priestly recruiting mechanisms, R. Stepper on the emperor as priest, and B. Edelmann on the *fratres Arvales* and the emperor cult—the topography of the Roman emperor cult. Then there are three regional studies: K. Harter-Uibopuu on emperor cult and emperor worship in the *koina* of the Greek motherland, H. Kunz on emperor worship and emperor cult in the province of Sicily, and J. Süss on emperor cult and the urban setting—cultic areas for the Roman emperor in cities of Asia Minor. The final two articles concern Christianity and late antiquity: C. Auffarth on ruler cult and Christ cult, and P. Barceló on the worship of the Christian emperor in late antiquity.

M. M. CASPI, *Take Now Thy Son. The Motif of the Aqedah (Binding) in Literature,* BIBAL Monograph Series 5 (N. Richland Hills, TX: BIBAL, 2001, paper $25.95) xiv and 338 pp., plate. Bibliography. Indexed. LCN: 2001004825. ISBN: 1-930566-08-5.

In this investigation of the biblical account of the Aqedah (Genesis 22) and the history of its interpretation, Caspi, professor of religion at Bates College in Maine, focuses on questions that naturally arise out of the text: How can a supposedly loving and just God demand that Abraham offer up his son Isaac as a sacrifice? How can Abraham acquiesce to such a terrible demand without challenging the deity? and Why did Isaac not put up some resistance? After an eleven-page prologue by H. W. Hain, Caspi takes up these and related questions in four chapters: O Isaac, have you seen a vision?; fire without smoke; unbinding the Aqedah (binding); and alone in the world. Also included are a 24-page epilogue and a 77-page appendix (prepared in collaboration with M. G. Krow-Lucal) on poems devoted to the Aqedah.

H. CHADWICK, *The Church in Ancient Society. From Galilee to Gregory the Great*, Oxford History of the Christian Church (Oxford—New York: Oxford University Press, 2001, $130) ix and 730 pp. Bibliography. Indexed. ISBN: 0-19-924695-5.

In his history of the Christian church in the first six centuries of the common era, Chadwick, emeritus Regius professor of divinity at the University of Cambridge, traces the process by which a persecuted sect severed the umbilical cord to Judaism, captured society and the Roman empire, and fulfilled its destiny as a universal faith not tied to a particular race. Of the sixty-one chapters in this work, those most pertinent to the NT field concern the first followers of Jesus; the Jewish matrix; Jews and Christians survive Rome's crushing of revolts; the Hebrew Scriptures in the church; interpreting Scripture—Philo and Paul; apostles and evangelists; women among Jesus' followers; "Barnabas," Jewish Christianity, and trouble at Corinth; Ignatius of Antioch; *Didache;* Marcion; Justin; Irenaeus of Lyon; and the NT text.

M. CORMACK (ED.), *Sacrificing the Self. Perspectives on Martyrdom and Religion*, AAR The Religions (Oxford—New York: Oxford University Press, 2002, cloth $39.95, paper $18.95) xv and 156 pp. Indexed. LCN: 2001036132. ISBN: 0-19-514999-8 (cloth), -515000-7 (paper).

The nine essays in this volume were originally presented in 1993 and 1994 as part of a series of lectures held at Smith College in Northampton, MA. The three papers most pertinent to the biblical field are by M. Brettler on whether there is martyrdom in the Hebrew Bible, C. Barton on honor sacredness in the Roman and Christian worlds, and C. Straw on "a very special death"—martyrdom in its classical context. The other six papers are by Cormack, K. Lewinstein, L. Fine, D. Brown, L. Harlan, and D. D. Hudson.

A. DALBY, *Food in the Ancient World from A to Z*, The Ancient World from A to Z (London—New York: Routledge, 2003, $75) xvi and 408 pp., 18 figs., 4 maps. Bibliographies. Indexed. ISBN: 0-415-23259-7.

This volume provides entries for significant foods, drinks, and aromas of archaic and classical Greece, of the Hellenistic Greek states, and of the Roman empire. It also includes articles on authors who wrote works in ancient Greek or Latin that bear directly on food, wine, dining, and drinking as well as treatments of aspects of the Greco-Roman world that are relevant to food and dining. After a five-page introduction and a four-page guide to using this book, it presents on double-column pages the articles in alphabetical order: Abate wine, abstinence, acculturation, acorn, Acraephia, Adonis, Africa, agape, and so forth. Most of the substantial articles conclude with lists of references to ancient sources and to modern scholarly literature. Also included are a general bibliography, an index of scientific names, a Latin index, and a Greek index. Dalby is also the author of *Siren Feasts. A History of Food and Gastronomy in Greece* (1995) and *Empire of Pleasures. Luxury and Indulgence in the Roman World* (2000).

B. E. DALEY, *The Hope of the Early Church. A Handbook of Patristic Eschatology* (Peabody, MA: Hendrickson, 2003, paper $24.95) xiv and 303 pp. Bibliography. Indexed. LCN: 2003042310. ISBN: 1-56563-737-2.

The paperback edition of a work published by Cambridge University Press in 1991, this survey of the history of eschatology in patristic times is divided into twelve chapters:

visions of a new day—early Semitic Christianity and Christian apocalyptic; making history intelligible—eschatology and the Apologists; regaining the light—eschatology in the gnostic crisis; *senectus mundi*—eschatology in the West (A.D. 200-250); a school for souls—Alexandrian eschatology and its critics (185-300); the dawn of the final conflict—Latin eschatology in the great persecution (303-13); facing death in freedom—eastern eschatology in the age of Nicea (325-400); *redemptio totius corporis*—Latin eschatology in the 4th century; grace present and future—Greek eschatology in the 5th century; signs of a church triumphant—Latin eschatology in the 5th century; *apokatastatis* and apocalyptic—eastern eschatology after Chalcedon; and the end of all flesh—eschatology in the 6th-century West. Daley, professor of theology at the University of Notre Dame, has provided a new two-page preface, corrected minor errors, and updated the bibliography.

S. DAVIES, *The Gospel of Thomas. Annotated & Explained,* SkyLight Illuminations (Woodstock, VT: SkyLight Paths, 2002, paper $15.95) xxxviii and 141 pp., plate. Bibliography. LCN: 2002005765. ISBN: 1-893361-45-4.

In his twelve-page foreword, A. Harvey (the series editor) describes *Gospel of Thomas* as the clearest guide that we have to the vision of the world's supreme mystical revolutionary, the teacher known as Jesus. Next Davies, professor of religious studies at College Misericordia in Dallas, PA, and author of *The Gospel of Thomas and Christian Wisdom* (1983), provides basic information about the text and an introduction to its wider significance. Then after describing the cast of characters, he presents on facing pages translations and expositions for each of the 114 sayings attributed to Jesus.

S. J. DAVIS, *The Cult of Saint Thecla: A Tradition of Women's Piety in Late Antiquity*, Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2001, $70) xiv and 288 pp., 32 figs., 2 tables. Bibliography. Indexed. LCN: 00-040060. ISBN: 0-19-827019-4.

Davis, professor of NT and early church history at the Evangelical Theological Seminary in Cairo, observes that Thecla, who was believed to have been a disciple and colleague of Paul, became perhaps the most celebrated female saint and "martyr" among Christians in late antiquity. He first considers the cult of Saint Thecla in Asia Minor: the origins of the Thecla cult, and the cult of Thecla at Seleucia in Asia Minor. Then he discusses the cult of Saint Thecla in Egypt: Thecla devotion among ascetic women in Alexandria, pilgrimage and the Thecla cult in the Mareotis, and the spread of Thecla devotion outside Alexandria and its environs. One appendix provides a catalogue of published *ampullae* with Saint Thecla, and the other treats namesakes of Saint Thecla in late antique Egypt. Davis concludes that the ancient Thecla cult was grounded in asceticism and pilgrimages, that its origins may be traced to communities of women who originally transmitted her legend orally, and that Thecla's example was a source of empowerment for women.

K. DE TROYER ET AL. (EDS.), *Wholly Woman, Holy Blood. A Feminist Critique of Purity and Impurity,* Studies in Antiquity and Christianity (Harrisburg, PA: Trinity Press International, 2003, paper $28) xiv and 250 pp., 2 figs. Bibliography. Indexed. LCN: 2002010527. ISBN: 1-56338-400-0.

With particular attention to the book of Leviticus and its effective history, the ten essays in this volume explore the relationship between female blood and issues of purity and impurity: K. O'Grady on the semantics of taboo—menstrual prohibitions in the Hebrew Bible; D. Ellens on menstrual impurity and innovation in Leviticus 15; De Troyer on blood—a threat to holiness, or toward (another) holiness; M. I. Gruber on purity and impurity in halakic sources and Qumran law; K. P. Rushton on the woman in childbirth of Jn 16:21—a feminist reading in (pro)creative boundary crossing; J. Schultz on doctors, philosophers, and Christian Fathers on menstrual blood; S. K. Roll on the old rite of the churching of women after childbirth; G. Dresen on the better blood—sacrifice and the churching of new mothers in the Roman Catholic tradition; A.-M. Korte on female blood rituals—cultural-anthropological findings and feminist-theological reflections; and J. A. Johnson on shedding blood—the sanctifying rite of heroes. De Troyer was assisted in the editing of the volume by J. A. Herbert, Johnson, and Korte.

D.-M. D'HAMONVILLE, *La Bible d'Alexandrie.* Vol. 17, *Les Proverbes. Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 2000, paper €37) 357 pp. Bibliography. Indexed. ISBN: 2-204-06486-6.

In his 137 page introduction, d'Hamonville, a Benedictine monk of the Abbaye d'En Calcat, deals with the Greek version of Proverbs (date, place, milieu; place in the Septuagint; structure; importance), its character as a literary translation (traits, the translator's language and vocabulary, poetic dimensions, Greek culture), inflections of sense ("spiritualization," philosophical and religious values, political values), the identity of the translator, and ancient readings of the LXX Proverbs (in Sirach and Wisdom, the NT, and Church Fathers). Then he presents a translation of the Greek text of Proverbs along with extensive notes below (on philological, historical, and literary issues). The volume was prepared in collaboration with É. Dumouchet on patristic matters.

B. J. DIEBNER, *Zephanjas Apokalypsen,* Jüdische Schriften aus hellenistisch-römischer Zeit. Band 5, *Apokalypsen*, Lieferung 9 (Gütersloh: Gütersloher Verlagshaus, 2003, paper €54) vi and 104 pp., 8 figs. Bibliography. Indexed. ISBN: 3-579-03945-8.

In his 54-page introduction to *Apocalpyse of Zephaniah,* Diebner deals with the textual tradition of the work, the literary relationship of the Sahidic and Akhmimic Coptic fragments and the Greek text, the content and form of the various versions, Christian and Jewish traditions in the fragments, the time of origin and the contemporary background, the religious profile, and so forth. Then he presents a new translation that takes account of the Greek, Sahidic, and Akhmimic texts, and provides extensive textual notes below. Diebner suggests that while there may have been a Jewish text in the background, the extant textual witnesses indicate a time of composition for *Apocalypse of Zephaniah* sometime after the second half of the 2nd century A.D.

C. EDWARDS AND G. WOOLF (EDS.), *Rome the Cosmopolis* (Cambridge, UK—New York: Cambridge University Press, 2003, $60) xv and 249 pp. Illustrated. Bibliography. Indexed. ISBN: 0-310-80005-6.

The ten essays in this volume dedicated to K. Hopkins explore various aspects of Rome's role as an empire and as a city: Edwards and Woolf on Rome as world city (cosmopolis), M. Beard on the triumph of the absurd—Roman street theatre, Edwards on incorporating the alien—the art of conquest, J. Elsner on inventing Christian Rome—the role of early Christian art, W. Jongman on slavery and the growth of Rome—the transformation of Italy in the 2nd and 1st centuries B.C., R. Miles on rivaling Rome—Carthage, N. Morley on migration and the metropolis, W. Scheidel on germs for Rome—understanding the ground rules for life and death, C. Vout on embracing Egypt—the pyramid of Gaius Cestius and Egyptianizing influences in Rome, and Woolf on the city of letters—the representation of Rome in Latin literature.

S. P. ELLIS, *Roman Housing* (London: Duckworth, 2002, paper £16.99 or $27) viii and 224 pp., 12 plates, 30 figs., map. Indexed. ISBN: 0-7156-3196-9.

The paperback edition of a work first published in 2000, this volume describes various aspects of domestic architecture throughout the Roman empire from Britain to Egypt and from the origins of the empire to the 6th century A.D. After a 21-page introduction, it treats houses of pretension, town and country, decoration, furniture, and the house and family. Ellis, who was a director of excavations at Carthage from 1976 to 1988 and now works for the UNESCO Institute for Statistics in Montreal, concludes that all housing of the Roman period had a business function, and that the Romanization of housing throughout the empire was the result of many individuals seeing something desirable about the Roman way of life.

J. FERREIRA, *The Hymn of the Pearl. The Syriac and Greek Texts with Introduction, Translations, and Notes,* Early Christian Studies 3 (Sydney: St Pauls Publications, 2002, paper $33 Aus) ix and 131 pp., 8 plates. Bibliography. Indexed. ISBN: 0-9577483-3-7.

The purpose of this edition of the Hymn of the Pearl contained in *Acts of Thomas* is to facilitate exploration of the hymn's significance for understanding gnosticism especially as expressed in Manichaeism and to highlight the multifaceted religious milieu that developed in the Osrhoene (Syria) in the early centuries of the common era. The 32-page introduction deals with texts, original language, and date; genre; history of research; and relation to Manichaeism. Then the volume presents on facing pages the Syriac text and a translation (with textual notes below, and explanatory notes on pp. 67-79), the Greek text and a translation (with textual notes below, and explanatory notes on pp. 97-103), facsimiles of the Greek and Syriac texts, and an eleven-page bibliography. Ferreira is lecturer in biblical studies at the Bible College of Queensland in Brisbane, Australia.

M. FINKELBERG AND G. G. STROUMSA (EDS.), *Homer, the Bible, and Beyond. Literary and Religious Canons in the Ancient World,* Jerusalem Studies in Religion and Culture 2 (Leiden—Boston: Brill, 2003, €76 or $91) v and 283 pp., 2 tables. Indexed. LCN: 2003041898. ISBN: 90-04-12665-1.

The fifteen essays in this volume seek to bridge the gap between literary (Greco-Roman) and religious (Judeo-Christian) canons by proposing a comparative study of the many and varied canons in the ancient world. After an eight-page introduction by the editors, it presents papers by N. Veldhuis on Mesopotamian canons; S. Chapman on how the biblical canon began—working models and open questions; C. Grottanelli on written lies—with reference to Jer 8:8-9; S. Shaked on Scripture and exegesis in Zoroastrianism; Finkelberg on Homer as a foundation text; H. Pelliccia on two points about rhapsodes and the fixed or fluid state of the *Iliad* and the *Odyssey* in the pre-Alexandrian era; H. Cancik on standardization and ranking of texts in Greek and Roman institutions; A. Vardi on canons of literary texts at Rome; Stroumsa on whether early Christianity was a religion of the book; C. Markschies on the canon of the NT in antiquity; R. Lamberton on the Neoplatonists and their books; H. Sivan on canonizing law in late antiquity—legal constructs of Judaism in the Theodosian Code; D. Stern on canonization in rabbinic Judaism; M. Halbertal on the move from oral tradition to literary canon—Shem Tov Ibn Gaon and the critique of Kabbalistic literature; and A. Plaks on canonization in the ancient world—the view from farther east.

Frankfurter Judaistische Beiträge, Heft 29, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 2002, paper) iv and 180 pp. ISSN: 0342-0078.

Of the eight essays in this volume [see *NTA* 46, p. 403], those most pertinent to rabbinic studies are by N. Katsumata on an additional Seder 'Abodah for Yom Kippur by Shelomo Suleiman Al-sinjārī; U. Ragacs on how a leprous messiah comes into the house of Rabbi Judah ha-Nasi, or A. Epstein reconsidered; and A. Lehnardt on the development of the halakah in N. Krochmal's philosophy of history. The other contributions are by Ragacs, A. Schippers, O. Fraisse, A. Klein-Franke, and M. Morgenstern.

D. FRIEDMANN, *To Kill and Take Possession. Law, Morality, and Society in Biblical Stories* (Peabody, MA: Hendrickson, 2002, $29.95) xv and 327 pp., 3 maps, timeline. Indexed. LCN: 2002012404. ISBN: 1-56563-641-4.

The English version of a work published in Modern Hebrew in 2000 under the title *To Kill and Inherit,* this work seeks to infer from stories in the Hebrew Bible the legal and moral concepts that they reflect and the system of laws underlying them, which do not seem to conform with many of the laws of the Pentateuch. The twenty-two chapters appear under three major headings: concepts of legal and moral responsibility (nine); kingdom, crown, and prophecy (four); and family and matrimony (nine). The topics include David and Goliath—trial by combat; Samson loses a bet; Jephthah sacrifices his daughter; the rise of the house of David—the problem of legitimacy; succession to the throne; the prohibition of another man's wife; the status of women—monogamy, polygamy, and surrogate motherhood; levirate marriage and incest; and the expulsion of the foreign women—Ezra's legal revolution. Friedmann is professor of comparative private law and former dean of the Law School of Tel-Aviv University.

M. GILBERT, *Les cinq livres des Sages. Proverbes — Job — Qohélet — Ben Sira — Sagesse,* Lire la Bible 129 (Paris: Cerf, 2003, paper €19) 289 pp. Bibliography. Indexed. ISBN: 2-204-07067-X.

After a twelve-page introduction, Gilbert, professor of OT exegesis who now teaches at the Pontifical Biblical Institute and the École Biblique de Jérusalem, provides introductions to and expositions of key texts in the OT wisdom books: Proverbs, Job, Qohelet, Ben Sira, and the Wisdom of Solomon. The contents of this book originally appeared as articles under the general title "Les livres sapientiaux de l'Ancien Testament" in the journal *Esprit & Vie* from July 2001 to July 2002. *NTA* carried summaries of the articles on Ben Sira [§§ 46-1258–1259, 1903] and Wisdom [§§ 46-1904; 47-573], as well as the general conclusion [§ 47-574].

J. A. GLANCY, *Slavery in Early Christianity* (Oxford—New York: Oxford University Press, 2002, $39.95) xiv and 203 pp., table. Bibliography. Indexed. LCN: 2001036368. ISBN: 0-19-513609-8.

This investigation of the ubiquitous influence of the ancient institution of slavery on the emergence and development of Christianity gives particular attention to the corporeality of slavery and its place in the history of the body. After a six-page introduction, Glancy, professor of religious studies at Le Moyne College in Syracuse, NY, deals with the following topics: bodies and souls—the rhetoric of slavery, body work—slavery and the Pauline churches, body language—corporeal anxiety and Christian theology, parabolic bodies—the figures of the slave in the sayings of Jesus, and moral bodies—ecclesiastical development and slaveholding culture. She concludes that in a context in which slaveholders treated slaves as bodies—available bodies, vulnerable bodies, compliant bodies, surrogate bodies—ascetic Christians learned to treat their own bodies as slaves.

F. E. GREENSPAHN, *An Introduction to Aramaic,* SBL Resources for Biblical Study 46 (2nd ed.; Atlanta: Society of Biblical Literature, 2003, paper $47.95) xiv and 281 pp., 2 figs. Bibliography. LCN: 2003001992. ISBN: 1-58983-059-8.

The first edition of this textbook for students beginning their study of Aramaic was described in *NTA* 44, pp. 622-623. This revised edition clarifies certain points, updates the contents, and provides an answer key. It covers all the Aramaic passages in the OT, as well as the texts of ancient inscriptions, Dead Sea scrolls, rabbinic literature, and the NT. Also included are vocabulary lists (to be learned, for reference), paradigms, a complete glossary, practice exercises, and lists of resources for further study.

M. T. GRIFFIN, *Nero. The End of a Dynasty* (London—New York: Routledge, 2000, paper $31.95) 320 pp., 8 plates, 2 figs., map, stemma. Bibliography. Indexed. ISBN: 0-415-21464-5.

A second paperback edition of a work first published by Yale University Press [see *NTA* 30, p. 248], this study of Nero is both biographical in its concentration on the emperor's personality and problems, and historical in its analysis of his fall in terms of the interaction of that personality with the political system. After reflecting on the making of a *princeps,* the volume treats Nero's principate: the new ruler, the golden age, partners in power, the turning point, the descent into tyranny, the tyranny of art, the artistic tyrant, and "what an artist dies with me." Then it presents a postmortem on the fall of Nero: why it happened, the problem of succession, the problem of finance, the temptation of Philhellenism, and the military image of the *princeps*. The appendixes concern (1) sources for the Neronian material in Tacitus, Suetonius, and Cassius Dio; and (2) Nero's later coinage. Griffin is tutor in ancient history and fellow of Somerville College, Oxford.

H. W. GUGGENHEIMER (ED.), *The Jerusalem Talmud. First Order: Zeraïm. Tractates* Ma'aser Šeni, Ḥallah, 'Orlah, *and* Bikkurim. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 23 (Berlin—New York: de Gruyter, 2003, €148) xii and 672 pp. Indexed. ISBN: 3-11-017763-3.

The first four volumes in Guggenheimer's five-volume series covering the first order of the Jerusalem Talmud were described in *NTA* 44, p. 623; 45, p. 200; 46, p. 192; and 47, p. 193, respectively. The text in this fifth volume is based on the manuscript text of the Talmud Yerushalmi recently published (2001) by the Academy of the Hebrew Language in Jerusalem. This volume deals with the tractates known as *Ma'aser Sheni* (see Deut 14:22-27), *Ḥallah* (see Num 15:17-22), *'Orlah* (see Lev 19:23), and *Bikkurim* (see Deut 26:1-11). For each treatise Guggenheimer provides a brief introduction, and for each mishnah and halakah he presents the pointed text, a new translation, and extensive notes. Biographical notes have been attached to the names of those personalities not already mentioned in the previous volumes. A five-page epilogue treats (1) the Tosefta and (2) the editors of the Yerushalmi.

P. A. HARLAND, *Associations, Synagogues, and Congregations. Claiming a Place in Ancient Mediterranean Society* (Minneapolis, MN: Fortress, 2003, paper $22) xv and 399 pp., 2 maps. Illustrated. Bibliography. Indexed. ISBN: 0-8006-3589-2

Based on a doctoral dissertation directed by J. S. Kloppenborg Verbin at the University of Toronto, this volume investigates how diverse associations, synagogues, and congregations found a place for themselves within the polis under Roman rule despite their individual or distinctive worldviews and practices in other regards. After a 21-page introduction, it considers associations in Roman Asia: associations and guilds—varieties and social makeup; internal activities and purposes—honoring the gods, feasting with friends; and associations in civic context—symptoms of decline or participants in vitality. Next it treats imperial cults and connections among associations: imperial gods within religious life; positive interaction—imperial connections and monumental honors; and tensions in perspective—civic disturbances and official intervention. Then it deals with synagogues and congregations within society: comparing socioreligious groups in antiquity; positive interaction—Jews, Christians, and imperial honors in the Greek city; and tensions in perspective—imperial cults, persecution, and John's Apocalypse. Harland concludes that this case study of the imperial dimensions of civic life helps us to comprehend better the place of Jews and Christians within society in Roman Asia Minor.

C. E. HAYES, *Gentile Impurities and Jewish Identities. Intermarriage and Conversion from the Bible to the Talmud* (Oxford—New York: Oxford University Press, 2002, $45) xiii and 309 pp. Bibliography. Indexed. LCN: 2001051154. ISBN: 0-19-515120-8.

Taking as her starting point the text in *b. Abodah Zarah* 36b that reports a rabbinic decree ascribing ritual impurity to Gentiles, Hayes, professor of religious studies in classical Judaica at Yale University and author of *Between the Babylonian and Palestinian Talmuds* (1997), explores the diverse views of Gentile impurity found in biblical, Second Temple, and rabbinic sources, and considers the role that such views played in both the rise and the development of sectarianism within late antique Jewish society and the regulation of certain Jewish-Gentile interactions through the talmudic period. After a fourteen-page introduction, she discusses Gentile impurity in the Bible; the impurity of Gentiles in Second Temple sources; impurity, intermarriage, and conversion in Second Temple sources; and intermarriage in the writings of Paul and the early Church Fathers. Then she deals with Gentiles and ritual impurity in rabbinic sources, Gentiles and moral impurity—rabbinic attitudes to intermarriage, and Gentiles and genealogical impurity—converts and their offspring in rabbinic texts. Three appendixes are included. Hayes concludes that Jewish-Gentile interaction was not seriously hampered by an alleged Gentile ritual impurity, and that the motivation for various customs and laws surrounding Jewish-Gentile interactions in Second Temple and later rabbinic sources was not the fear of contracting ritual impurity by contact.

M. HEATH, *Interpreting Classical Texts,* Duckworth Classical Essays (London: Duckworth, 2002, paper £9.99 or $16) 153 pp. Bibliography. Indexed. ISBN: 0-7156-3174-8.

Heath, professor of Greek language and literature at the University of Leeds, argues for an approach to interpreting classical (Greco-Roman) texts that is theoretically reflective and committed to an open-ended yet rigorously critical pluralism. He considers the following topics: interpretation and dissent (disagreement, reflection, theory, philosophy, agreement), variety in interpretation (pluralism, questions, questions of interpretation, meaning and significance), good intentions (the nature of intentions, whether they are knowable, whether they are interesting, in defense of reading), and contexts and consequences (preconceptions, the context of interpretation, contexts of composition, the challenge of ancient interpretation, consequences).

A. T. HODGE, *Roman Aqueducts & Water Supply* (2nd ed.; London: Duckworth, 2002, paper £25 or $40) viii and 504 pp., 241 figs. Bibliography. Indexed. ISBN: 0-7156-3171-3.

To explain how an aqueduct worked in antiquity, Hodge, distinguished research professor of classics at Carleton University in Ottawa, draws on the remains of Roman aqueducts in France, Germany, Spain, North Africa, Turkey, and Israel, as well as in the Roman heartland of Italy. After an eighteen-page introduction, he deals with the predecessors of Rome, wells and cisterns, the source, the aqueduct, engineering works, planning and surveying, hydraulics, special uses, urban distribution, the domestic supply, and drains and sewers. An appendix treats facts, figures, and formulas. This paperback edition of a work first published in 1992 contains a new one-page supplementary bibliography.

S. HODGE, *The Dead Sea Scrolls Rediscovered. An Updated Look at One of Archaeology's Greatest Mysteries* (Berkeley, CA: Seastone, 2003, paper $13.95) xiii and 253 pp., 8 plates, 5 figs., map, table. Bibliography. Indexed. LCN: 2003044769. ISBN: 1-56975-333-4.

Hodge, a researcher and writer who specializes in ancient and oriental religions and theology, seeks to give a balanced overview of the field of Dead Sea scrolls studies as it now stands fifty years after their discovery. He contends that the true value of the Dead Sea scrolls is that they help provide a genuine context for what was to become Christianity. After a seven-page introduction, he treats the discovery of the scrolls (discovery, the publication saga), the historical background (the Maccabean revolt and Hasmonean rule, Judea under the Roman yoke), the contents of the scrolls (dating the scrolls, the biblical works, nonsectarian works, sectarian works), and who wrote the scrolls (the archaeology of Qumran, the identity of the community, the end of days and messianism). A table of Judean chronology and a glossary are included.

W. HORBURY, *Messianism Among Jews and Christians. Twelve Biblical and Historical Studies* (London—New York: T&T Clark, 2003, $130) ix and 417 pp. Bibliographies. Indexed. ISBN: 0-567-08808-1.

Intended as a complement to Horbury's *Jewish Messianism and the Cult of Christ* (1998), this volume presents revised versions (some with substantial additions) of twelve biblical and historical studies on messianism that were first published between 1981 and 1998. They concern messianism in the OT Apocrypha and Pseudepigrapha (1998), the gifts of God in Ezekiel the Tragedian [§ 30-1351], Herod's Temple and "Herod's days" (1991), the messianic associations of "the Son of Man" [§ 30-309], the Twelve and the phylarchs [§ 31-339], Jerusalem in pre-Pauline and Pauline hope (1996), the Aaronic priesthood in the epistle to the Hebrews [§ 28-645], Septuagintal and NT conceptions of the church (1997), messianism among Jews and Christians in the 2nd century (1988), suffering and messianism in Yose ben Yose (1981), the antichrist among Jews and Gentiles (1998), and the cult of Christ and the cult of the saints [§ 43-439]. Horbury, professor of Jewish and early Christian studies at the University of Cambridge, has provided a 21-page introduction in which he sets the context of the collection and picks out some characteristic themes of subsequent study for notice.

J. HOWARD-JOHNSTON AND P. A. HAYWARD (EDS.), *The Cult of Saints in Late Antiquity and the Early Middle Ages. Essays on the Contribution of Peter Brown* (Oxford—New York: Oxford University Press, 2002, paper $24.95) x and 298 pp. Indexed. LCN: 99-21466. ISBN: 0-19-925354-4.

The paperback edition of a work first published in 1999, this volume presents a 24-page introduction by Howard-Johnston and eleven essays under five headings: the cult of saints in Brown's work (two), the cult of saints in eastern Christendom (two), the cult of saints in western Christendom (three), the cult of saints in medieval Rus' (two), and the cult of saints in Islam (two). The chapters most pertinent to the NT field are by A. Cameron on defining the holy man, P. Rousseau on ascetics as mediators and as teachers, and C. Rapp on the rise of the holy man in late antiquity ("for next to God, you are my salvation").

D. HOYOS, *Hannibal's Dynasty. Power and politics in the western Mediterranean, 247–183 BC* (London—New York: Routledge, 2003, $80) xvi and 304 pp., 8 plates, timeline. Bibliography. Indexed. ISBN: 0-415-29911-X.

Involving politics, international relations, strategy, and geography, this study of Hannibal's dynasty investigates how the Barcids' dominance was founded and maintained, what each leader in turn aimed to achieve with it, what they actually accomplished, and how and why the Barcid supremacy in the end collapsed and then staged a brief revival. After a six-page introduction, it treats the heights of Heircte and Eryx, Carthage, the revolt of Africa, Barca supreme, Hamilcar in Spain, Hasdrubal's consolidation, Hannibal in Spain, the invasion of Italy, three great victories, Hannibal's Italian league, indecisive war, the defeat of Hasdrubal, Africa invaded, defeat, postwar eclipse, Hannibal *sufete,* the end of the Barcids, and sources. Hoyos, who teaches at Sydney University and is the author of *Unplanned Wars. The Origins of the First and Second Punic Wars* (1998), concludes that the most permanent achievement of the Barcid era was fame and a glorious memory.

T. K. HUBBARD (ED.), *Homosexuality in Greece and Rome. A Sourcebook of Basic Documents* (Berkeley—Los Angeles—London: University of California Press, 2003, cloth $75, paper $34.95) xvii and 558 pp., 22 plates. Bibliography. Indexed. LCN: 200213904. ISBN: 0-520-22381-0 (cloth), -23430-8 (paper).

This anthology seeks to bring together the literary and documentary evidence concerning same-gender eroticism in ancient Greece and Rome, as well as a limited but representative sample of artistic evidence. It tries to present as wide a range of evidence as possible, including texts that have been overlooked. After a twenty-page general introduction, it provides translations of the pertinent texts under ten general headings: archaic Greek lyric, Greek historical texts, Greek comedy, Greek oratory, Greek philosophy, Hellenistic poetry, republican Rome, Augustan Rome, early imperial Rome, and later Greco-Roman antiquity. The goal is to stimulate further exploration by curious readers who may not be immersed in the cultural history of Greece and Rome, and at the same time to offer revelations to more experienced students of antiquity by acquainting them with unfamiliar texts, summarizing the current state of scholarship on texts, and piecing the evidence together in new ways. Hubbard is professor of classics at the University of Texas in Austin.

A. JENSEN, *Femmes des premiers siècles chrétiens,* trans. G. Poupon, Traditio Christiana 11 (Bern—New York: Lang, 2002, $59.95) lxxii and 316 pp. Bibliography. Indexed. ISBN: 3-906767-67-1.

A. JENSEN, *Frauen im frühen Christentum,* Traditio Christiana 11 (Bern—New York: Lang, 2002, $59.95) lxxx and 319 pp. Bibliography. Indexed. ISBN: 3-906767-53-1.

In her introduction to this anthology of texts pertaining to women in early Christianity, Jensen, professor and director of the Institut für Ökumenische Theologie, ostkirchliche Orthodoxie und Patrologie at the University of Graz, and author of *Gottes selbstbewusste Töchter. Frauenemanzipation im frühen Christentum?* (1992; 2nd ed., 2002), considers patterns of life for early Christian women (apostles, prophets, martyrs, ascetics, widows and deaconesses, teachers, wives and mothers), theories about women (Eve and Mary, likeness and unlikeness, whether woman is the image of God, the ideal of the "manly woman," gender hierarchy and division of labor), and exemplary figures (Proba, Macrina, Marcella, Olympias, Pulcheria). Next after an extensive bibliography, she presents on facing pages the pertinent NT texts in Greek and French (or German): Gal 3:26-29; Rom 1:26; 16:1-16; 1 Cor 11:2-16; 14:33-35; Eph 5:21–6:9; Col 3:18–4:1; 1 Tim 2:9-15; 5:1-16; Tit 2:3-5; and 1 Pet 2:11–3:7. Then the main part of the book provides on facing pages the relevant Greek and Latin patristic texts with their translations according to the categories discussed in the introduction. The work was produced with the collaboration of L. Neureiter.

K. KAPPARIS, *Abortion in the Ancient World* (London: Duckworth, 2002, £40 or $62) viii and 264 pp. Bibliography. Indexed. ISBN: 0-7156-3080-6.

This study of abortion in the ancient world investigates the links between the ancient and modern debates on the topic, and seeks to illuminate important legal, religious, political, and cultural aspects of the ancient world. After a six-page introduction, Kapparis, assistant professor of classics at the University of Florida, deals with methods of abortion—science and superstition, the question about when human life begins, the doctor's dilemma, the woman's point of view, the man's point of view, abortion and the law, and attitudes to abortion—a historical perspective. Each chapter starts with a brief outline of the issue under discussion now, and goes back into the past to follow the argument in Greek and Roman medical, philosophical, and literary works from the 5th century B.C. to the end of pagan Greco-Roman antiquity in the 5th century A.D. Kapparis contends that the main arguments in the modern debate about abortion are not really new, and that in practice abortion has been an act that has little to do with high principles and much to do with compelling circumstances. Two appendixes are included.

T. KHALIDI (ED.), *The Muslim Jesus. Sayings and Stories in Islamic Literature,* Convergences: Inventories of the Present (Cambridge, MA—London: Harvard University Press, 2003, paper $14.95) ix and 245 pp., frontispiece, 2 plates. Bibliography. Indexed. LCN: 00-054155. ISBN: 0-674-01115-5.

The paperback edition of the work described in *NTA* 46, pp. 404-405, this volume presents English translations of 303 sayings and stories of Jesus in Arabic Islamic literature. A 43-page introduction and twelve pages of notes are included. Khalidi is now professor of Arabic and Islamic studies at the Center for Arab and Middle Eastern Studies at the American University of Beirut in Lebanon.

H.-J. KLAUCK, *Religion und Gesellschaft im frühen Christentum. Neutestamentliche Studien*, Wissenschaftliche Untersuchungen zum Neuen Testament 152 (Tübingen: Mohr Siebeck, 2003, €99) x and 456 pp. Bibliographies. Indexed. ISBN: 3-16-147899-1.

After a 51-page introductory essay on pantheists, polytheists, and monotheists—a reflection on Greco-Roman and biblical theology, this volume presents sixteen articles by Klauck that were first published between 1995 and 2002: confessional inscriptions from Asia Minor and the NT (1996); salvation without healing?—the metaphorical character and hermeneutics of discourse about sin and forgiveness in the NT (1996); from Cassandra to gnosis—the milieu of early Christian glossolalia [§ 44-1070]; "with the tongues of angels"?—the charism of intelligible speech in 1 Corinthians 14 [§ 45-1131]; the ancient mystery cults and early Christianity—links and oppositions (2002); the body of Christ—the Lord's Supper in the Corinthian community [§ 46-1718]; the question of God-fearers in the Magnificat [§ 41-1610]; community and society in early Christianity—a guiding image for the future [§ 45-1908]; Junia Theodora and the Corinthian community (2000); Herod's beautiful voice—ruler criticism in Acts 12:20-23 (2002); "Do they never come back?"—Nero *redivivus* and the Apocalypse of John [see § 46-1763]; the divine child—variations of a theme (2002); compilation of letters in Cicero's correspondence (2002); the debate about justification—Paul, James, and Martin Luther [§ 45-1815]; Catholic NT exegesis between Vatican I and Vatican II (1998); and the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 39-1311].

H.-J. KLAUCK, *The Religious Context of Early Christianity. A Guide to Graeco-Roman Religions,* trans. B. McNeil (Minneapolis, MN: Fortress, 2003, paper $30) xxvii and 516 pp. Bibliographies. Indexed. ISBN: 0-8006-3593-0.

The paperback edition of the work published in 2000 by T&T Clark [*NTA* 44, p. 626], which was in turn the English version of *Die religiöse Umwelt des Urchristentums* [*NTA* 40, pp. 379, 577], this volume treats daily life and liminal experiences—civic and domestic religion; the fascination of the mysterious—the mystery cults; popular belief—astrology, soothsaying, miracles, magic; divinized human beings—the cult of rulers and emperors; in search of happiness—philosophy and religion; and return to the divine origin—the gnostic transformation. Klauck is now professor of NT and early Christian literature at the Divinity School of the University of Chicago.

M. KLÖCKENER AND B. KRANEMANN (EDS.), *Liturgiereformen. Historische Studien zu einem bleibenden Grundzug des christlichen Gottesdienstes.* Teil 1, *Biblische Modelle und Liturgiereformen von der Frühzeit bis zur Aufklärung;* Teil 2, *Liturgiereformen seit der Mitte des 19. Jahrhunderts bis zur Gegenwart,* Liturgiewissenschaftliche Quellen und Forschungen 88 (Münster: Aschendorff, 2002, paper €98) 560 pp., frontispiece; vii and 724 pp. Indexed. ISBN: 3-402-04067-0.

After a six-page introduction by the editors, the first volume presents two biblical studies: M. Peek-Horn on the program for liturgical reform in Ezekiel 40–48; and P. Fiedler on whether there is "cult critique" in the NT in which he first clarifies the question and then discusses the traditions in the Gospels and Acts regarding the Jerusalem Temple cult, the so-called cleansing of the Temple and related traditions, Jesus and the Temple cult, the Temple cult and the Eucharist, early church developments, Paul, and later developments. Then there are papers on various reforms in the liturgy in the following periods: the early church (five), the Middle Ages (nine), and from the Reformation to the Enlightenment (seven). The second volume traces liturgical reforms from the middle of the 19th century to eve of Vatican II (nine), and considers liturgical reforms at Vatican II and the postconciliar reforms (fifteen). The editors have also provided a 26-page closing evaluation. The other contributors include M. Metzger, A. de Vogüé, H. B. Meyer, P.-M. Gy, E. Palazzo, Kranemann, T. Maas-Ewerd, K. Richter, F. Wernert, D. Güntner, P. De Clerck, T. Berger, and G. Guiver.

M. C. A. KORPEL AND J. M. OESCH (EDS.), *Studies in Scriptural Unit Division,* Pericope: Scripture as Written and Read in Antiquity 3 (Assen: Van Gorcum, 2002, €70) viii and 288 pp., 3 plates, figs. Bibliographies. Indexed. ISBN: 90-232-3840-0.

The nine essays in this volume deal with how various OT texts have been divided into meaningful units: B. Becking on *petuḥah* and *setumah* in Jeremiah 30–31; J. Cook on unit delimitation in the book of Proverbs in light of the Septuagint of Proverbs; W. M. de Bruin on interpreting delimiters—the complexity of text delimitation; J. C. de Moor on the structure of Mic 2:1-13—the contribution of the ancient witnesses; T. Janz on a system of unit division from Byzantine manuscripts of Ezra-Nehemiah; K. D. Jenner and W. T. van Peursen on unit delimitation and the text of Ben Sira; J. W. Olley on paragraphing in the Greek text of Ezekiel in P^{967}, with particular reference to the Cologne portion; P. Sanders on the colometric layout of Psalms 1 to 14 in the Aleppo Codex; and de Moor on a workshop on unit delimitation, with reference to Mic 4:14–5:8.

Kykeon. Studies in Honour of H.S. Versnel, ed. H. F. J. Horstmanshoff et al., Religions in the Graeco-Roman World 142 (Leiden—Boston—Cologne: Brill, 2002, €103 or $123) viii and 228 pp., frontispiece. Bibliographies. Indexed. ISBN: 90-04-11983-3.

The nine essays honoring Professor Versnel are by W. Burkert on myth and ritual in the changing light of modern research; A. Chaniotis on ritual dynamics—the Boiotian festival of the Daidala; B. Gladigow on Mediterranean religious history, Roman religious history, and European religious history—on the genesis of a disciplinary concept; R. Gordon on shaping the text—innovation and authority in Greco-Roman malign magic; F. Graf on what is new about Greek sacrifice; H. J. de Jonge on the Apocalypse of John and the imperial cult; R. Parker on the cult of Aphrodite Pandamos and Pontia on Cos; R. Schlesier on the foot of Dionysus—on *PGM* 871; and F. I. Zeitlin on Apollo and Dionysus—starting from birth. Also included are a photograph of Versnel and a preface by the editors (Horstmanshoff, H. W. Singor, F. T. van Straten, and J. H. M. Strubbe).

L. I. LEVINE, *Jerusalem. Portrait of the City in the Second Temple Period (538 B.C.E.–70 C.E.)* (Philadelphia: Jewish Publication Society, 2002, $45) xviii and 486 pp. Illustrated. Bibliography. Indexed. LCN: 2002006014. ISBN: 0-8276-0750-4.

The completely revised and greatly expanded version of a more popular presentation first written in Modern Hebrew that appeared in two editions (1996, 1998) under the title *Jerusalem in Its Glory. A History of Jerusalem in the Second Temple Period.* After a six-page introduction, this volume deals with Jerusalem from Cyrus to the Hasmoneans: the Persian era (539-332 B.C.), the Hellenistic era (332-141 B.C.), and the Hasmonean era (141-63 B.C.). Then it treats Herodian Jerusalem: the historical dimension, the urban landscape, the Temple and Temple Mount, and Jerusalem in the Greco-Roman orbit—the extent and limitations of cultural fusion. Finally it considers Jerusalem in the 1st century A.D.: the historical dimension, the urban configuration, social stratification, religious ambience, and the destruction of Jerusalem (A.D. 66-70). Levine, who teaches in the department of history and the institute of archaeology at the Hebrew University of Jerusalem, concludes that Jerusalem's centrality and sanctity in the generations leading up to A.D. 70 were the result of both internal and external developments.

J. M. LIEU, *Image and Reality. The Jews in the World of the Christians in the Second Century* (London—New York: T&T Clark, 2003, paper $17.99) xiv and 348 pp. Bibliography. Indexed. ISBN: 0-567-08963-0.

The paperback edition of the work described in *NTA* 41, p. 401, this volume examines the rhetorical function of Jews in 2nd-century Christian texts and explores the issue of "Christian anti-Semitism." Lieu, professor of NT studies at King's College, London, considers these issues in the letters of Ignatius, *Martyrdom of Polycarp,* Justin Martyr's *Dialogue with Trypho,* the Apologists, Melito of Sardis' *Peri Pascha,* and apostolic traditions.

D. LIFSCHITZ (ED.), *Mosè lotta con la morte,* Israele racconta (Bologna: Dehoniane, 2003, paper €8) 116 pp. Indexed. ISBN: 88-10-20901-X.

After a six-page introduction to the major rabbinic sources, this volume gathers Jewish traditions pertaining to Moses' struggle with death: Moses consoles the Hebrews regarding his death; what Moses did on the day of his death; Moses asks God to annul his decree of death; Moses at the feet of Joshua; Moses' last day; Moses contemplates the future; and so forth.

J. L. LIGHTFOOT, *Lucian. On the Syrian Goddess* (Oxford—New York: Oxford University Press, 2003, $125) xx and 606 pp., 3 maps. Illustrated. Bibliography. Indexed. LCN: 2002074868. ISBN: 0-19-925138-X.

This volume is a critical edition and full-length commentary on the work attributed to Lucian of Samosata and known as *On the Syrian Goddess*, which provides an Ionic ethnography of the holy city of Hierapolis in northern Syria, where the Syrian goddess Atargatis was worshiped. After an 85-page discussion of the evidence pertaining to the cult of the Syrian goddess in Hierapolis and in its diaspora, Lightfoot, a postdoctoral fellow of All Souls College, Oxford, presents a 161-page introduction to *De Dea Syria*: the problem, the genre, pseudo-Ionism, language, sentence-structure and style, the structure of the treatise, the personality of a "periegete," the characterization of the foreign, authorship, evidential value, and text. He concludes that *De Dea Syria* remains a priceless resource for the religious history of imperial Syria, and an excellent source for the reading of Herodotus in antiquity. Then he presents on facing pages (pp. 248-281) a critical Greek text (with a textual apparatus below) and a translation, along with a text-critical appendix apparatus (pp. 282-286). Finally he offers a detailed commentary on the Greek text on pp. 287-547.

J. N. LIGHTSTONE, *Mishnah and the Social Formation of the Early Rabbinic Guild. A Socio-Rhetorical Approach,* Studies in Christianity and Judaism 11 (Waterloo, Ont.: Wilfrid Laurier University Press, 2002, paper $29.95 Can.) xi and 234 pp., 14 charts. Bibliography. Indexed. ISBN: 0-88920-375-X.

After discussing methodological and theoretical issues in studying the rhetoric of the Mishnah, and describing early rabbinic rhetoric as priestly-scribal bureaucratic virtuosity, Lightstone, provost and vice-rector at Concordia University in Montreal, and author of *The Rhetoric of the Babylonian Talmud. Its Social Meaning and Context* (1994), deals with mishnaic rhetoric as illustrated by analysis of *m. Gittin* 1:1–2:2, Tosefta's (dis)simulation of Mishnah's rhetoric, and *Semaḥot*'s remaking of Mishnah's rhetoric. He concludes that the enshrinement of the Mishnah served to model, through its pervasive rhetoric, the principal authoritative guild expertise that qualified and marked one as a member of the rabbinic guild that coalesced around the institution of the Jewish patriarchy in late 2nd and early 3rd century Galilee—a development that may have been spurred by the imposition of Roman-style urbanization in the region over the course of the latter half of the 2nd and the beginning of the 3rd century. Also included is a sixteen-page essay by V. K. Robbins that compares *m. Gittin* 1:1–2:2 and Jas 2:1-13 from the perspective of Greco-Roman elaboration.

Y. MAGEN, *The Stone Vessel Industry in the Second Temple Period. Excavations at Ḥizma and the Jerusalem Temple Mount,* ed. L. Tsfania, Judea and Samaria Publications 1 (Jerusalem: Israel Exploration Society—Israel Antiquities Authority—Staff Officer of Archaeology–Civil Administration for Judea and Samaria, 2002, $48) xiii and 186 pp. and 16 plates. Illustrated. Bibliography. ISBN: 965-221-048-X (IES).

The emergence of the chalk vessel industry during the Second Temple period was influenced by three factors: the raw material, the production methods, and the halakah. After describing the excavations at Ḥizma (in the hill country of Benjamin) and the stone vessels and other finds that were discovered there, this volume considers the typology of the stone vessels that were uncovered primarily in the Temple Mount excavations in Jerusalem and other Jewish sites in the land of Israel. Next it discusses the methods of producing stone vessels, with a reconstruction of the processes of the working and manufacture of vessels made by hand and those turned on a lathe. Then it focuses on the ossuary as an integral part of the stone vessel industry, describes the stone vessels as they are reflected in the Jewish sources and halakah, and presents the distribution of stone vessels in the Jewish settlements in the land of Israel. The appendixes treat (1) chalk vessel distribution and (2) chalk vessel types. Magen, the archaeological staff officer of the civil administration in Judea and Samaria since the early 1980s, concludes that the chalk vessel industry probably began in the late 1st century B.C.-early 1st century A.D., and that this industry ceased after the destruction of Judea and Jerusalem, except for a few vessels discovered in places associated with the Bar Kokhba Revolt. This volume launches the new series entitled Judea and Samaria Publications, which aims to document excavations and surveys undertaken by the Staff Officer in recent years.

H. O. MAIER, *The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius,* Studies in Christianity and Judaism 12 (Waterloo, Ont.: Wilfrid Laurier University Press, 2002, paper $32.95 Can.) ix and 230 pp. Bibliography. ISBN: 0-88920-411-X.

The reprint of the work described in *NTA* 36, p. 295, this analysis of the origin and development of church ministry first considers the household in the ancient world and the pertinent material in the genuine and pseudonymous Pauline epistles. Then it examines the evidence for house churches and house-church leadership in *Shepherd of Hermas, 1 Clement,* and the letters of Ignatius, respectively. Maier, associate professor of NT studies at the Vancouver School of Theology, concludes that the development of ministry in early Christianity cannot be fully understood without reference to the power wielded by relatively wealthy household owners who invited the church to worship in their homes, and that a set of beliefs or a way of stating Christian belief also made such a setting possible.

M. G. MARA, *Il Vangelo di Pietro. Introduzione, versione, commento*, Scritti delle origini cristiane 30 (Bologna: Dehoniane, 2003, paper €11) 140 pp. Bibliography. Indexed. ISBN: 88-10-20620-7.

In a nineteen page introduction, Mara, professor emerita of the history of Christianity at the University of Rome (La Sapienza) and editor-author of *Évangile de Pierre* (1975) in the Sources chrétiennes series [*NTA* 18, p. 259], treats the discovery of the Greek manuscript of *Gospel of Peter,* the history of research on the work, and the problems posed by it. Then she presents an annotated translation of the entire text, a detailed exposition of the work as a whole (pp. 35-119), and an eight-page bibliography arranged according to the chronological order in which the books and articles appeared. Mara contends that *Gospel of Peter* is strongly connected to Johannine theology, and is to be located between the redaction of the Fourth Gospel and the paschal homilies of the 2nd century.

C. MARTONE, *The Judaean Desert Bible. An Index,* Quaderni di Henoch 11 (Turin: Zamorani, 2001, paper €24.79) 156 pp. Bibliography. ISBN: 88-7158-097-4.

This volume aims to provide a tool that will allow for easy consultation of each verse of the Bible in the so-called biblical manuscripts from various sites in the Judean Desert (Qumran, Masada, Wadi Murabba'at, Wadi Sdeir, Naḥal Ḥever, and Naḥal Ṣe'elim). After a three-page introduction, the index (two columns per-page on pp. 15-133) lists the verse (e.g. Gen 1:1) and the manuscripts where it may be found (4QGen^b; 4QGen^g). Then the bibliography (pp. 135-156) presents the information that one might need to find where the text has been published (e.g., 4QGen^b is in DJD 12, pp. 31-38, plates VI-VIII). Martone, assistant professor of Hebrew language and literature at the University of Turin, is the author of *La "Regola della Comunità." Edizione critica* (1995).

B. R. McCANE, *Roll Back the Stone. Death and Burial in the World of Jesus* (Harrisburg, PA: Trinity Press International, 2003, paper $20) viii and 163 pp. Bibliography. Indexed. LCN: 2002153968. ISBN: 1-56338-402-7.

McCane, professor of religion and chair of the department of religion at Wofford College in Spartanburg, SC, and academic director of the Sepphoris Acropolis Archaeological Excavations in northern Israel, aims to show that Christians in early Roman Palestine buried their dead in the same manner as did other Jews in that place and time. After a 25-page introduction to death as a fact of life, this volume discusses Jewish death ritual in early Roman

Palestine, Q materials on death and burial and their significance for understanding death in early Roman Galilee, the earliest Christian reports about the burial of Jesus—the shame of Jesus' burial, whether a corpse is contagious—relocating the dead in early Byzantine Palestine, and rest in peace or roast in hell—funerary versus apocalyptic portraits of paradise. It concludes with a critical analysis of claims about the ossuary bearing the inscription "James, son of Joseph, brother of Jesus" [§ 47-508].

J. McMANNERS (ED.), *The Oxford History of Christianity* (Oxford—New York: Oxford University Press, 2002, paper $16.95) viii and 770 pp., 4 figs., 10 maps, table. Bibliography. Indexed. ISBN: 0-19-280336-0.

The paperback edition of a work first published in 1993, this volume surveys the history of Christianity under three major headings: from the origins to 1800 (nine essays), Christianity since 1800 (six), and Christianity today and tomorrow (four). The chapters most pertinent to the NT field are by H. Chadwick on the early Christian community, and R. A. Markus on from Rome to the barbarian kingdoms (A.D. 330-700). McManners has provided an eighteen-page introduction.

D. H. MILLS, *The Hero and the Sea. Patterns of Chaos in Ancient Myth* (Wauconda, IL: Bolchazy-Carducci, 2003, paper $29) viii and 200 pp. Bibliography. Indexed. LCN: 2002153910. ISBN: 0-86516-508-4.

This volume investigates how myths of heroic battle with chaotic adversaries inform and condition several ancient heroic narratives. In particular, it examines the ways in which this mythic pattern functions in response to the cultural needs, religious concerns, and worldview of its audience. After an introduction to mythic patterns, it deals with Gilgamesh and the heroic confrontation with death, Achilles and the Scamander, Odysseus and Poseidon, and OT patterns (creation, flood, exodus). The epilogue treats chaos and cosmology—the modern view. Mills, who has taught classical languages at Syracuse University since 1970, aims to show that by considering the commonalities of a mythic idea in different cultures and literary traditions one can identify both convergences and differences, and gain thereby a fuller understanding of the unique interplay of differing mythic traditions in ancient Near Eastern and Greek thought.

R. E. MURPHY, *Experiencing our Biblical Heritage* (Peabody, MA: Hendrickson, 2001, paper $19.95) xv and 185 pp. Bibliographies. Indexed. LCN: 2001024798. ISBN: 1-56563-496-9.

The various essays in this volume analyze in the light of historical-critical methodology the biblical texts that stand behind certain key ideas in the Carmelite tradition. After a nine-page introduction to reading and experiencing the Bible, Murphy treats the Law and the land, Elijah the prophet, Elisha the prophet, speech and silence, the Song of Songs and the mystical tradition, the identity of the poor, Ben Sira as a forgotten sage, the psalms and prayer, Woman Wisdom, death and (im)mortality, and the mystery of Job. Murphy (1917-2002) was a member of the Carmelite religious order which originated with groups of Christian hermits on Palestine's hilly Carmel range.

J. NEUSNER, *Major Trends in Formative Judaism. Fourth Series. Category-Formation, Literature, and Philosophy,* Studies in Judaism (Lanham, MD—New York—Oxford: University Press of America, 2002, $62) ix and 320 pp. ISBN: 0-7618-2374-3.

The nine essays in this collection concern the halakic category-formations of normative Judaism—why this and not that in the Mishnah, Tosefta, Yerushalmi, and Bavli; midrash and the halakic category-formations; the haggadic role in halakic discourse—the case of Mishnah, Tosefta, Yerushalmi, and Bavli *Ta'anit;* extra- and nondocumentary writing in the rabbinic canon of late antiquity—the theoretical problem and Mishnah, Tosefta, and *Abot;* extra- and nondocumentary writing in *Sifra, Sifre to Numbers, Sifre to Deuteronomy,* and

Mekilta deRabbi Ishmael; rabbinic narrative—documentary perspectives on the Mishnah's and Tosefta's *Ma'asim;* rabbinic narrative—documentary perspectives on the parable (*mashal*) in *Sifra* and the two *Sifre*s; logics of rabbinic literature; and the formation of rabbinic Judaism—from the Mishnah's philosophy to the Talmuds' religion.

J. Neusner, *Major Trends in Formative Judaism. Fifth Series. Religion, Comparisons, History, Recent Reviews,* Studies in Judaism (Lanham, MD—New York—Oxford: University Press of America, 2002, $60) ix and 281 pp. ISBN: 0-7618-2375-1.

The nine essays in this collection concern the social teaching of rabbinic Judaism in Israelite contexts; whether Judaism is a traditional religion; the religious meaning of the Torah; sacrifice in rabbinic Judaism—the presentation of the atonement rite of sacrifice in tractate *Zebahim;* Judaic social teaching in Christian and pagan context; Torah and culture—a Judaic response to H. R. Niebuhr's *Christ and Culture;* Augustine and Judaism; the Talmud of Babylonia in historical perspective; and Judaisms in modern times—toward a general theory. Also included are reviews of books by G. Boccaccini, G. Hasan-Rokem, D. Boyarin, C. Thoma, and J. L. Rubenstein.

R. Nir, *The Destruction of Jerusalem and the Idea of Redemption in the* Syriac Apocalypse of Baruch, SBL Early Judaism and Its Literature 20 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) viii and 318 pp. Bibliography. Indexed. LCN: 2002152549. ISBN: 1-58983-050-4.

The English version of a doctoral dissertation supervised by J. Efron and A. Kasher and presented in 1996 to Tel Aviv University, this volume contends that the internal structure and central ideas of *Syriac Apocalypse of Baruch* (*2 Baruch*) indicate that it must be understood in a Christian context. It argues that this theological identity is reflected mainly in traditions that describe the destruction of Jerusalem and the three apocalyptic visions that depict the coming of the messiah and the eschatological redemption. After a fifteen-page introduction, Nir treats the heavenly Jerusalem in *2 Baruch*: "this is not the city I have engraved on the palms of my hands" (2 Bar 4:1-7), the hiding of the Temple vessels (6:7-10), and the abandonment of the Temple (8:1-5; 10:18-19). Then she considers the idea of eschatological redemption: the description of the appearance of the messiah (24–30); the vision of the forest, the cedar, the vine, and the spring (36–40); and the vision of the bright waters and the dark waters (53; 56–74). An appendix deals with the tidings of the Christian resurrection and its conditions in *Paralipomena Jeremiae.* Nir concludes that *2 Baruch* in its extant form is a Christian work whose internal structure, ideas, and tendencies may be understood only against the background of Christian theology.

D. Ogden, *Greek and Roman Necromancy* (Princeton, NJ—Oxford: Princeton University Press, 2001, $47.50) xxxii and 313 pp., 16 figs. Bibliography. Indexed. LCN: 2001036266. ISBN: 0-691-00904-X

This study of necromancy as practiced and imagined in the pagan Greek and Roman worlds investigates where necromancy was performed; who did it; how they did it; and what it was like to perform necromancy, how people thought it worked, and why they did it. After an eighteen-page introduction, Ogden, reader in ancient history in the department of classics at the University of Wales, treats places: tombs and battlefields, oracles of the dead, the Heracleia Pontica and Tainaron *nekuomanteia,* the Acheron *nekuomanteion,* the Avernus *nekuomanteion*, and incubation and dreaming. Next he deals with people: evocators, sorcerers, and ventriloquists; shamans, Pythagoreans, and Orphics; aliens and witches; and necromancy among the Romans. Then he discusses the technology: traditional rites of evocation, from bowl divination to boy-sacrifice; and reanimation and talking heads. Finally he considers theory: ghosts in necromancy, the wisdom of the dead, and between life and death. He concludes that while it is all but impossible to characterize a unitary ancient "attitude" toward necromancy, the most common notion was that one had to be somewhat bold, desperate, or strange to turn to it.

D. OGDEN, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds. A Sourcebook* (Oxford—New York: Oxford University Press, 2002, cloth $65, paper $25) x and 353 pp., 7 figs. Bibliography. Indexed. LCN: 2001036667. ISBN: 0-19-513575-X (cloth), -515123-2 (paper).

After a six-page introduction, this anthology provides a selection of three-hundred literary and documentary sources in translation for magic and ghosts in Greco-Roman antiquity (776 B.C. to A.D. 476) under thirteen headings: Greek sorcerers, alien sorcerers, the rivals of Jesus, Medea and Circe, witches in Greek literature, witches in Latin literature, ghosts, necromancy, curses, erotic magic, voodoo dolls and magical images, amulets, and magic and the law. The primary focus is on magic in its pagan context. Christian sources are included where they shed light on this, but there has been no systematic attempt to cover Christianity's reception of magic.

L. OSSA, *Donnersohn, Maurentöter, Indiomörder. Der Zebedaide und die Gewalt,* Studia Irenica 38 (Frankfurt—Bern: Lang, 2002, paper $21.95) xviii and 100 pp., 3 figs., 3 maps. Bibliography. ISBN: 3-631-38766-0.

The Spanish genocide of the indigenous population of Latin America took place in the name of James the son of Zebedee (Santiago). This investigation of the biblical roots of this peculiar development explores the possibility of influence from the OT figure of Jacob on the figure of James the son of Zebedee. After a seven-page introduction, it deals with James in the NT and in the NT Apocrypha; Jacob and Spain in the Hebrew Bible; Jacob in the OT Apocrypha and Pseudepigrapha, and in Jewish-Hellenistic writings (Josephus, Philo, etc.); Jacob/Israel in the NT and Christian Apocrypha; and the Spanish contribution to the mission and genocide through James the son of Zebedee. Ossa concludes that the Gospel pericope about "fire from heaven" in Lk 9:51-56 seems to have played a greater role than the figure of the patriarch Jacob did in the Latin American genocide.

D. PEZZOLI-OLGIATI, *Immagini urbane. Interpretazioni religiose della città antica,* Orbis Biblicus et Orientalis (Fribourg: Universitätsverlag, 2002, paper 88 SFr; Göttingen: Vandenhoeck & Ruprecht, €72) xvi and 305 pp., 23 figs. Bibliography. Indexed. ISBN: 3-7278-1392-X (U), 3-525-53041-2 (V&R).

This investigation of religious concepts of the city in antiquity examines and compares motifs and ideas found in Akkadian and other ancient Near Eastern texts as well as in writings from the Jewish and Christian traditions, including Ezekiel 4–5; Genesis 11; Rev 18:1–19:10; the Dead Sea scrolls (4Q554, 4Q555, 5Q15); and *4 Ezra* 9:26–10:60. It seeks to systematize recurring motifs that point to salient features and particular tendencies in the interpretation of urban space within ancient religious symbol systems. It stresses the variety of ancient approaches to urban space and the varied religious interpretations of it: praises of the city as a space of absolute cosmic order as well as images of the city as a dimension of chaos and death; and descriptions of the city as a space for human life as opposed to representations of transcendent worlds conceived in the form of cities.

B. PIXNER, *Wege des Messias und Stätten der Urkirche. Jesus und das Judenchristentum im Licht neuer archäologischer Erkenntnisse,* ed. R. Riesner, Studien zur Biblischen Archäologie und Zeitgeschichte 2 (3rd ed.; Giessen—Basel: Brunnen, 1996, paper €27.90) 480 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7655-9802-X.

This third edition of Pixner's collected essays contains not only the twenty-five articles presented in the first edition [*NTA* 36, pp. 300-301] but also ten new contributions. The papers published in the first edition appear under five headings: the birth of the Messiah (two), the Messiah in Galilee (six), Essenes and Nazarenes (four), the Messiah in Jerusalem (six), and the community of the Messiah (seven). The ten additional studies on pp. 382-425 concern Jesus and his time in light of the new Qumran texts, the papyri from Qumran Cave 7, the harbor at Tabgha, new discoveries at Bethsaida, the praetorium question, the discovery of Iron Age walls on Mount Zion, the perdurance of Jewish Christian groups in Jerusalem, the discovery of the Kathisma church (Maria Rast) on the way to Bethlehem, Jews and Christians in Bethsaida, and Epiphanius and the tradition of the Last Supper on Zion.

U.-K. PLISCH, *Verborgene Worte Jesu—verworfene Evangelien. Apokryphe Schriften des frühen Christentums,* Brennpunkt: Die Bibel 5 (2nd ed.; Berlin: Evangelische Haupt-Bibelgesellschaft und von Cansteinsche Bibelanstalt, 2002, paper €10.12) 173 pp. Illustrated. Bibliographies. ISBN: 3-7461-0150-6.

After explaining what the early Christian Apocrypha are, this volume presents introductions to and translations of *Gospel of Peter,* the *Unbekannte Berliner Evangelium* (*Gospel of the Savior*), *Secret Gospel of Mark, Protevangelium of James, Apocryphon of James, Didache, Gospel of Thomas, Book of Thomas the Contender, Gospel of Mary, Dialogue of the Savior, Gospel of Philip,* and *Acts of Peter.* Also included are excursuses (on the Two-Source theory and on the problem of pseudepigraphy) and four "focus points" (recent manuscript discoveries, the Syriac Thomas tradition, the nature of gnosis, and the apocryphal Acts). Plisch is a member of the Berliner Arbeitskreis für Koptische-Gnostische Schriften and a collaborator in the Gesamtübersetzung der Texte des Nag-Hammadi-Fundes. The book first appeared in 2000.

J.-M. PRIEUR, *L'Eglise s'installe. La vie des chrétiens aux II^e et III^e siècles* (Poliez-le-Grand: Editions du Moulin, 2003, paper) 99 pp. ISBN: 2-88469-015-8.

After describing the 2nd and 3rd centuries as a decisive period in Christian history, Prieur, professor of the history of Christian antiquity at the University of Strasbourg, traces how the church as a minority movement consolidated itself and made itself a part of the Greco-Roman world and the Roman empire. Thus he discusses the place of Christians in the wider society, the conditions under which people entered the Christian community, the ways of encouraging Christians to lead irreproachable lives, the role of the Sunday assembly, and the organization of the church and its ministers. He concludes with reflections on the early church's demanding moral teaching, its efforts at uniformity and sacralization, and responsibility vis-à-vis society.

S. RADT (ED.), *Strabons Geographika.* Band 1, *Prolegomena. Buch I-IV: Text und Übersetzung* (Göttingen: Vandenhoeck & Ruprecht, 2002, €141) xxvi and 563 pp. ISBN: 3-525-25950-6.

In the seventeen books of his *Geography,* Strabo (64/3 B.C.-A.D. 21) provides a storehouse of information, a historical geography, and a philosophy of geography. The first four books in his work deal with introductory matters (Books 1 and 2); Iberia (Book 3); and Gaul, Britain, etc. (Book 4). After fifteen pages of prolegomena (manuscript tradition, text, apparatus, translation, commentary), this volume presents on facing pages the Greek text (with a critical apparatus below) and a German translation. An eleven-page appendix to the critical apparatus is included.

P. RICHARDSON, *City and Sanctuary. Religion and Architecture in the Roman Near East* (London: SCM, 2002, paper $19.95) xiv and 209 pp., 12 plates, 5 plans, 7 tables. Bibliography. Indexed. ISBN: 0-334-02884-1.

Richardson, professor emeritus of Christian origins at the University of Toronto and author of *Herod, King of the Jews and Friend of the Romans* (1996), examines the architecture and urban design of five Near Eastern cities in the Roman and Byzantine periods, shows that each city was different due to the degree of its openness to Roman influence, and demonstrates the persistent importance of religion in its life. After a six-page introduction and a chapter on Roman expansion and Romanization, he treats Palmyra—Rome and the Levant; Petra—Rome and Arabia; Gerasa—Rome and Hellenism; Caesarea Maritima—

Rome and the Mediterranean; Jerusalem—Rome and monotheism; and urban design, architecture, and religion. He concludes that religion dominated the cities' functional and architectural forms, and shaped the urban fabric especially in the Roman period.

A. RODRÍGUEZ CARMONA, *La religión judía. Historia y teología,* Semina Verbi (Madrid: Biblioteca de Autores Cristianos, 2002, €33.52) xxxvi and 761 pp. Bibliography. Indexed. ISBN: 84-7914-626-5.

The first part of this volume (first published in 2001) deals with the formation and evolution of religious Judaism in ancient Israel, in the Second Temple period (the Persian and the Hellenistic-Roman eras), the rabbinic period, and from the Enlightenment to the present. The second part treats the faith and practice of Judaism with reference to its understanding of God; the Torah; and human existence, Israel, and salvation. It includes sections on monotheism, the heavenly court, the nature of the Torah, Sacred Scripture, the Oral Torah, commandments, the halakah, rabbinic literature, eschatology, and prayer and liturgy. Rodríguez Carmona is professor of NT and intertestamental literature on the theological faculty at Granada.

D. ROHRBACHER, *The Historians of Late Antiquity* (London—New York: Routledge, 2002, cloth $75, paper $22.95) viii and 324 pp. Bibliography. Indexed. ISBN: 0-415-20458-5 (cloth), -20459 (paper).

After a thirteen-page introduction, Rohrbacher, assistant professor of classics at New College of Florida in Sarasota, describes each historian of late antiquity (4th-5th centuries A.D.) individually, presenting what is known of his life and then describing the nature of his historical work: Ammianus Marcellinus, Aurelius Victor, Eutropius, Festus, Eunapius, Olympiodorus, Priscus, Rufinus, Socrates, Sozomen, Theodoret, and Orosius. Then he discusses the opinions of the historians on certain significant themes: historiography, government, the Roman past, religion, and barbarians. Finally he considers the historians' presentations of two important and controversial emperors of the late Roman empire: Julian (the Apostate), and Theodosius I (the Great).

F. ROSSI DE GASPERIS AND A. CARFAGNA, *Prendi il Libro e mangia!* Vol. 3/2, *Dall'esilio alla nuova alleanza: pietà, poesia, sapienza,* Lettura pastorale della Bibbia, Bibbia e spiritualità 18 (Bologna: Dehoniane, 2003, paper €24) 390 pp. ISBN: 88-10-21111-1.

This volume provides an introduction to the piety, poetry, and wisdom that fed the spirituality of Israel in the Second Temple period. It first treats OT books that are often called the Megillot: Ruth, Canticles, Qohelet, and Esther. Then after a chapter on wisdom in Israel, it deals with Proverbs, Job, the Psalms, Tobit, Judith, Sirach, Wisdom, and Proverbs 1–9. Rossi de Gasperis and Carfagna have also collaborated on the volume entitled *Prendi il Libro e mangia!* Vol. 3/1, *Dall'esilio alla nuova alleanza: storia e profezia,* as well as two other volumes covering the OT material from creation to the promised land and from Judges to the end of the monarchy, respectively.

L. A. RUPRECHT, *Was Greek Thought Religious? On the Use and Abuse of Hellenism, from Rome to Romanticism* (New York: Palgrave, 2002, cloth $75, paper $26.95) xxiv and 268 pp., 6 plates, 3 figs., map, 3 tables. LCN: 2002025178. ISBN: 0-312-29562-6 (cloth), -29563-4 (paper).

Ruprecht, assistant professor of general humanities in the Tift School of Education at Mercer University, describes this work as an essay in Hellenic appropriations that span two millennia or more (from "Rome to Romanticism") and in situating these complex cultural questions in the fabric of modern times. After an eight-page preface, he treats the following topics: whether Greek thought was religious—the view from the courts; the son supplants the father—seduction, Socratic piety, and the life of virtue; Pausanias at Olympia—the Greece inside Rome; the short pagan career of Julian the Apostate—Hellenism as culture;

icons and incarnation—Hellenism becomes a heresy; "a mingle-mangle of heathenism"—Renaissance theater, renegade theater; Childe Harold's heyday—Lord Byron and the Levant lunatics; from Greece to Germany, from Aegina to Munich—C. Cockerell and the discovery of the pedimental sculpture from the temple to Aphaia; and the ethos of Olympism—Greek religion for the modern world. Three appendixes are included.

A. SAMELY, *Rabbinic Interpretation of Scripture in the Mishnah* (Oxford—New York: Oxford University Press, 2002, $90) xi and 481 pp., 8 tables. Bibliography. Indexed. ISBN: 0-19-827031-3.

Samely, senior lecturer in Hebrew and Jewish studies at the University of Manchester, seeks to provide a systematic and detailed description of early rabbinic hermeneutics (midrash) as it can be reconstructed from the Mishnah. After a thirty-page introduction, he presents chapters on the following topics: creating scriptural segments; quotes and causes—the imposition of a perspective on Scripture; Scripture's words, Mishnah's speech; using Scripture as hermeneutic utterance; biblical events illustrating normative and descriptive schemata; analogical resources—the *a fortiori* inference; analogical resources—transfer within and between co-texts; taxonomic and paradigmatic extensions—logical constants; biblical presuppositions and canonical meaning—biblical contradiction and biblical contrast; the perspectives of opposition; projecting commitment through Scripture—the midrashic unit; appropriating redundancy—clause relationships; and constructing words and word meaning—metaphors. Also included are two appendixes (the hermeneutic configuration of the Mishnah—an overview of resources, and an index of mishnaic units of interpretation and their resources) and a sample entry of the *Database of Midrashic Units in the Mishnah*. Samely concludes that the Mishnah marks one of the main beginnings of the literary representation of the rabbinic activity of biblical interpretation.

P. SCHÄFER, *The History of the Jews in the Greco-Roman World* (rev. ed.; London—New York: Routledge, 2003, paper $25.95) xxi and 243 pp., table. Bibliography. Indexed. ISBN: 0-415-30587-X.

The revised and corrected paperback edition of the English version [*NTA* 41, p. 586] of *Geschichte der Juden in der Antike* [*NTA* 27, p. 355], this volume traces the history of the Jews in the Greco-Roman world in ten chapters: Alexander the Great and the Diadochi, Palestine under Ptolemaic rule, Palestine under Seleucid rule, the Hasmonean dynasty, Herod the Great, from Herod to the First Jewish War, the First Jewish War, between the wars, the Bar Kokhba Revolt, and from the Bar Kokhba Revolt to the Arab conquest of Palestine. Schäfer, who teaches at both Princeton University and the Free University of Berlin, is also the author of *Mirror of His Beauty. Feminine Images of God from the Bible to the Early Kabbalah* (2002).

P. SCHÄFER (ED.), *The Talmud Yerushalmi and Graeco-Roman Culture,* vol. 3, Texts and Studies in Ancient Judaism 93 (Tübingen: Mohr Siebeck, 2002, €129) xvii and 486 pp., 8 tables. Bibliographies. Indexed. ISBN: 3-16-147852-5.

The previous two volumes in this project were described in *NTA* 43, p. 210, and 46, p. 595. The nineteen articles in this volume are by G. Bohak on the Hellenization of biblical history in rabbinic literature; R. Kalmin on Jewish sources of the Second Temple period in rabbinic compilations of late antiquity; S. Schwartz on rabbinization in the 6th century; C. Hayes on genealogy, illegitimacy, and personal status—the Yerushalmi in comparative perspective; C. Hezser on the social status of slaves in the Talmud Yerushalmi and in Greco-Roman society; A. Lehnardt on the Samaritans (*Kutim*) in the Talmud Yerushalmi—constructs of "rabbinic mind" or reflections of social reality; H. Lapin on institutionalization, Amoraim, and Yerushalmi *Shebiit;* T. Ilan on "stolen water is sweet"—women and their stories between Bavli and Yerushalmi; M. L. Satlow on fictional women—a study in stereotypes; S. Friedman on the further adventures of Rab Kahana—between Babylonia and Palestine; D. Boyarin on shattering the Logos—or the Talmuds and the genealogy of indeterminacy; J. L. Rubenstein on some structural patterns of Yerushalmi *sugyot;* S. D. Fraade on priests, kings, and patriarchs—Yerushalmi *Sanhedrin* in its exegetical and cultural settings; Schäfer on Jews and Gentiles in Yerushalmi *Abodah Zarah;* D. Kraemer on the theological assumptions of the Yerushalmi; M. Himmelfarb on the mother of the messiah in Talmud Yerushalmi and *Sefer Zerubbabel;* H.-J. Becker on the magic of the name and Palestinian rabbinic literature; Y. Z. Eliav on rabbinic interaction with the sculptural environment of Roman Palestine; and F. Graf on Roman festivals in Syria Palestina.

G. SCHMELING (ED.), *The Novel in the Ancient World* (rev. ed.; Boston—Leiden: Brill, 2003, paper $64.95) xliii and 876 pp., 5 figs., 12 maps. Bibliographies. Indexed. LCN: 2002067251. ISBN: 0-391-04134-7.

The paperback edition of the comprehensive look at the ancient classical Greek and Roman novels that was described in *NTA* 42, p. 198, this revised version contains a new 33-page introduction by Schmeling that provides analytic and thematic bibliographies and notes on ways in which teachers and students of classics, early Christian, Jewish, and Byzantine literature and modern languages might use this book to explore the ancient novel. The topics treated in the essays include the ancient readers of the Greek novels (by E. Bowie); mystery religions, aretalogy, and the ancient novel (R. Beck); women in the ancient novel (R. Johne); the social and economic structures of the ancient novels (A. M. Scarcella); Philostratus on Apollonius of Tyana—the unpredictable on the unfathomable (G. Anderson); and the ancient novel becomes Christian (R. Pervo).

T. SCHMITT, *Paroikie und Oikoumene. Sozial- und mentalitätsgeschichtliche Untersuchungen zum 1. Clemensbrief,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 110 (Berlin—New York: de Gruyter, 2002, €58) vii and 161 pp. Bibliography. Indexed. ISBN: 3-11-017257-7.

Taking its starting point from the opening words of the salutation in *1 Clement* ("the church of God which sojourns in Rome"), this monograph first considers the relationship between the church in Rome and the Roman empire: the church in Rome as the "author" of *1 Clement,* and its statements about the empire. Then it discusses the role of the church in Rome (its competence to resolve problems and its "ecumenical" theology) and the church in Rome on the way to being the Roman church. Nine appendixes (on the dating of *1 Clement,* the συμφοραί and περιπτώσεις of the church in Rome, ἐκκλησία as "church," and so forth) are included. Schmitt concludes that *1 Clement* was the product of intense communal theological reflection within the church at Rome, and that it represents an adaptation to changed circumstances due to the deaths of the community's founders.

H. SHANKS AND B. WITHERINGTON, *The Brother of Jesus. The Dramatic Story & Meaning of the First Archaeological Link to Jesus & His Family* (San Francisco: HarperSanFrancisco, 2003, $24.95) xiv and 226 pp., 8 plates. Illustrated. ISBN: 0-06-055660-9.

The main topic of this book is the ossuary bearing the inscription in Aramaic "James, son of Joseph, brother of Jesus" made public in 2002 by A. Lemaire [§ 47-508]. After an introduction by Shanks and a foreword by Lemaire, Shanks, editor of *Biblical Archaeology Review* and *Bible Review,* describes (on pp. 3-87) the discovery of the ossuary, and argues on the basis of paleography, linguistics, geology, psychology, and statistics that the James ossuary is ancient, that it is the ossuary of the brother of Jesus, and that the inscription refers to the James, Joseph, and Jesus of the NT. Then Witherington, professor of NT at Asbury Theological Seminary in Lexington, Kentucky, tells (on pp. 91-223) "the story of James, son of Joseph, brother of Jesus" under these headings: from brother to follower; from follower to head of the Jerusalem church; James as mediator between Jews and Gentiles; James the sage; the death of James; James the legend; brother, cousin, or kin; and son of Joseph, brother of Jesus. He concludes that the James mentioned on the ossuary was the blood brother of Jesus, a child of Joseph and Mary.

S. J. Shoemaker, *Ancient Traditions of the Virgin Mary's Dormition and Assumption*, Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2002, $125) xvi and 460 pp., 9 figs. Bibliography. Indexed. ISBN: 0-19-925075-8.

Developed from a doctoral dissertation directed by E. Clark and accepted in 1997 by Duke University, this volume seeks to bring a measure of clarity and coherence to the mass of traditions regarding the end of the Virgin Mary's life by identifying the earliest traditions, exploring the connections among them, and unraveling the nature of their earliest development. After an eight-page introduction, it treats the nature and shape of the earliest traditions about Mary's dormition and assumption. Next it considers the ancient Palestinian cult of the Virgin and the early dormition traditions. Then it deals with rival traditions of Mary's death and the independent origins of the ancient dormition traditions. Finally it discusses the prehistory and origins of the dormition and assumption traditions. The seven appendixes provide translations of some early dormition narratives. Shoemaker, assistant professor of religious studies at the University of Oregon, concludes that the "Palm traditions" regarding the end of Mary's life show clear evidence of significant prehistory that the other narratives lack.

R. Sorabji, *Emotion and Peace of Mind. From Stoic Agitation to Christian Temptation* (Oxford—New York: Oxford University Press, 2002, paper $24.95) xi and 499 pp. Bibliography. Indexed. ISBN: 0-19-925660-8.

The paperback edition of a work first published in 2000, this volume investigates the place of emotion in ancient philosophy, not particular emotions, but rather what emotion is in general and how to cope with one's own emotions and establish peace of mind. It gives special attention to the Stoic philosophers (Chrysippus, Seneca, Posidonius, etc.) and to the Christian writers Evagrius and Augustine. After a thirteen-page introduction, it deals with emotions as judgments versus irrational forces; the value of the emotions, cognitive therapy, and the role of philosophy; emotional conflict and the structure of the mind; and from Stoic agitations to Christian temptations. Sorabji, the author of *Animal Minds and Human Morals* (1993), developed this book from his 1997 Gifford Lectures.

C. M. Thomas, *The* Acts of Peter, *Gospel Literature, and the Ancient Novel. Rewriting the Past* (Oxford—New York: Oxford University Press, 2003, $42) xiii and 186 pp. Bibliography. Indexed. LCN: 2002025821. ISBN: 0-19-512507-X.

The substantial revision of a doctoral dissertation presented to Harvard University, Thomas argues that *Acts of Peter* is best understood as having been subject to the process of "homeostatic" updating in the course of its oral transmission. She discusses the apocryphal Acts in a literary world, time and revision—literary processes at work in *Acts of Peter*, fixity and fluidity in the narrative trajectory of *Acts of Peter*, narrative fluidity as a generic characteristic, and *Acts of Peter* among the novels and histories. The three appendixes concern (1) the ancient editions of *Acts of Peter;* (2) intertextual relationships between the *Actus Vercellenses* and other early Christian literature; and (3) comparison of the *Actus Vercellenses,* the Greek martyrdom account, and the Linus text. Thomas concludes that the timeless truth of the narrative was not in a fixed text but in the figure of Peter, in a life of overriding significance meant to serve as a paradigm for human action generally.

E. Tönges, "*Unser Vater im Himmel.*" *Die Bezeichnung Gottes als Vater in der tannaitischen Literatur,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 147 (Stuttgart: Kohlhammer, 2003, paper €40) 299 pp. Bibliography. Indexed. ISBN: 3-17-016584-4.

The revised version of a doctoral dissertation directed by M. Leutzsch and accepted in 1999 by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this volume investigates the designation of God as Father in tannaitic literature. After a brief discussion of God as Father in the Hebrew Bible and in ancient Jewish literature, it considers the pertinent rabbinic texts under the following major headings: the relationship of the people of

Israel to the Father in heaven, the relationship of individual persons to the Father in heaven, and prayers and blessings. Next it offers synthetic observations on the literary, thematic, and historical dimensions of these texts, and notes that in the tannaitic writings "Father in heaven" became a common epithet for God, and that it expressed both the nearness and transcendence of God. Then it compares the tannaitic usage with parallel texts in the NT, and offers reflections on referring to God as "Father in heaven" today.

J. A. TRUMBOWER, *Rescue for the Dead. The Posthumous Salvation of Non-Christians in Early Christianity*, Oxford Studies in Historical Theology (Oxford—New York: Oxford University Press, 2001, $49.95) xv and 206 pp. Bibliography. Indexed. LCN: 00-050144. ISBN: 0-19-514099-0.

In this investigation of the early Christian concept of the posthumous salvation of non-Christians, Trumbower, professor of religious studies at Saint Michael's College in Vermont and author of *Born from Above. The Anthropology of the Gospel of John* (1992), deals with the following topics: Greek, Roman, and Jewish concepts of succor for the dead; the NT and other early Christian literature (Paul, Lk 16:19-31 and *2 Clement* 8, 1 Pet 3:19-20 and 4:6; etc.); Thecla's prayer for Falconilla; Perpetua's prayer for Dinocrates; Jesus' descent to the underworld; posthumous progress and universal salvation; Augustine's rejection of posthumous salvation for non-Christians; and Gregory the Great's prayer for Trajan. He concludes that some early Christians accepted and others rejected the idea that non-Christians could be saved posthumously, and that the concept of such salvation developed in different ways in the west (purgatory) and in the east (prayers for mercy at the last judgment).

R. ULMER, *Pesiqta Rabbati. A Synoptic Edition of Pesiqta Rabbati Based upon All Extant Manuscripts and the Editio Princeps*, vol. 3, Studies in Judaism (Lanham, MD—New York—Oxford: University Press of America, 2002, $68) xix and 173 pp. Bibliography. ISBN: 0-7618-2177-5.

Pesiqta Rabbati is a 5th- or 6th-century A.D. compilation of rabbinic homilies based on the annual cycle of biblical readings for the Jewish holy days and special Sabbaths. The first volume in Ulmer's edition of *Pesiqta Rabbati* consisted of a 42-page general introduction and a synoptic edition of chapters 1 through 24 [*NTA* 43, p. 438], while the second volume presented the texts of each passage in chapters 25 through 52 [*NTA* 44, p. 434]. This volume contains additions to the bibliography, additional textual witnesses (chapter 53 of *Pesiqta Rabbati*, and supplemental material from four manuscripts), and various indexes: scriptural passages; geographical terms, place names, and nations; Greek and Latin expressions; subjects; exegetical terms; personal names, names of biblical figures, angels, and historical figures; rabbinic authorities; *meshalim* and *maʿaśim;* and emendations (some addenda and corrigenda).

J. W. VAN HENTEN AND F. AVEMARIE, *Martyrdom and Noble Death. Selected texts from Graeco-Roman, Jewish and Christian Antiquity*, Context of Early Christianity (London—New York: Routledge, 2002, cloth $75, paper $23.95) xvi and 200 pp., fig. Bibliography. Indexed. LCN: 2001045715. ISBN: 0-415-13890-6 (cloth), -13891-4 (paper).

This volume aims at offering undergraduate students in various disciplines (religion, classics, Jewish studies, etc.) a survey of ancient sources about those kinds of "noble death" that can be called martyrdom or are rather similar to martyrdom. While designed primarily as a sourcebook, it has fuller introductions to the texts than most sourcebooks do. After an eight-page general introduction, it treats the pertinent texts under four headings: pagan traditions of noble death (eight texts), noble death in early Jewish sources (eleven), Christian martyrs from the 1st to the 3rd century A.D. (eight), and martyrdom and noble death in the rabbinic tradition (eleven). The texts include Plato's *Apology* 28a–30b (on Socrates); Daniel 3 and 6; 2 Maccabees 7:1-42; *Assumption of Moses* 9:1–10:10; Josephus' *Jewish War* 7:389-406; *1 Clement* 5–6; *Perpetua's Passion* 6 and 10; *b. Berakot* 61b (on Rabbi Aqiba); and ps.-Philo's *Biblical Antiquities* 32:1-4 (on the binding of Isaac). Van Henten is the author of

The Maccabean Martyrs as Saviours of the Jewish People (1997), and Avemarie is the author of *Die Tauferzählungen der Apostelgeschichte. Theologie und Geschichte* (2002).

A. G. VAUGHN AND A. E. KILLEBREW (EDS.), *Jerusalem in Bible and Archaeology. The First Temple Period*, SBL Symposium 18 (Atlanta: Society of Biblical Literature, 2003, paper $49.95) xiii and 510 pp., 47 figs., 3 tables. Bibliography. Indexed. LCN: 2003007005. ISBN: 1-58983-066-0.

After the editors' ten-page introduction to Jerusalem in Bible and archaeology, this volume presents six papers on Jerusalem during the reigns of David and Solomon: J. M. Cahill on Jerusalem at the time of the united monarchy—the archaeological evidence; I. Finkelstein on the rise of Jerusalem and Judah—the missing link; D. Ussishkin on Solomon's Jerusalem—the texts and the facts on the ground; G. Lehmann on the united monarchy in the countryside—Jerusalem, Judah, and the Shephelah during the 10th century B.C.; J. J. M. Roberts on Solomon's Jerusalem and the Zion tradition; and R. E. Friedman on Solomon and the great histories. Then there are eight articles on the rise and fall of Jerusalem at the end of the Judahite kingdom: H. Geva on western Jerusalem at the end of the First Temple period in light of the excavations in the Jewish Quarter; R. Reich and E. Shukron on the urban development of Jerusalem in the late 8th century B.C.; J. K. Hoffmeier on Egypt's role in the events of 701 B.C. in Jerusalem; K. L. Younger on Assyrian involvement in the southern Levant at the end of the 8th century B.C.; Roberts on Egypt, Assyria, Isaiah, and the Ashdod affair—an alternative proposal; Hoffmeier on Egypt's role in the events of 701 B.C.—a rejoinder to Roberts; L. Tatum on Jerusalem in conflict—the evidence for the 7th century B.C. religious struggle over Jerusalem; and G. N. Knoppers on "the city YHWH has chosen"—the Chronicler's promotion of Jerusalem in light of recent archaeology. Finally there are six papers on biblical Jerusalem—toward a consensus: Killebrew on biblical Jerusalem—an archaeological assessment; M. Steiner on the evidence from K. Kenyon's excavation in Jerusalem—a response essay; Y. Amit on Jerusalem in Bible and archaeology—When did Jerusalem become a subject of polemic?; W. M. Schniedewind on Jerusalem, the late Judean monarchy, and the composition of biblical texts; N. A. Silberman on archaeology, ideology, and the search for David and Solomon; and Vaughn on whether biblical archaeology is theologically useful today—an affirmative programatic proposal. Most of these essays had their genesis as papers presented in the "Consultation on Jerusalem in Bible and Archaeology" at the annual meetings of the Society of Biblical Literature between 1998 and 2001.

B. L. VISOTZKY, *Golden Bells and Pomegranates. Studies in Midrash Leviticus Rabbah,* Texts and Studies in Ancient Judaism 94 (Tübingen: Mohr Siebeck, 2003, €69) vii and 206 pp. Bibliography. Indexed. ISBN: 3-16-147991-2.

After a nine-page introduction to *Leviticus Rabbah,* Visotzky, professor of midrash and interreligious studies at the Jewish Theological Seminary in New York and author of *Fathers of the World. Essays in Rabbinic and Patristic Literatures* (1995), treats the following topics: structure—the problem of thematic unity; proem and *soma*—shaping text clusters; a miscellany of rabbinic tradition; folk literature and Aramaic; the work as Hellenistic provincial literature; content—on priests, sacrifices, and Leviticus; *Leviticus rabbinicus;* body and soul; women; poverty and powerlessness; angels and insects—theology, angelology, prophecy, eschatology; and Esau, Edom, and others. He concludes that *Leviticus Rabbah* is best described as a 5th-century Galilean miscellany of earlier rabbinic traditions tangentially related to Leviticus, with quasi-encyclopedic chapter divisions.

M. L. WADE, *Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek,* SBL Septuagint and Cognate Studies 49 (Atlanta: Society of Biblical Literature, 2003, paper $49.95) xiii and 280 pp., 18 tables. Bibliography. Indexed. LCN: 2002011761. ISBN: 1-58983-039-3.

Based on a doctoral dissertation directed by S. D. McBride and presented to Union Theological Seminary-Presbyterian School of Christian Education in Richmond, VA, this volume examines the translation techniques in the two tabernacle accounts of the Old Greek version of Exodus (chaps. 25–31; 35–40) as a basis for evaluating the contradictory claims about the number of translators that produced these sections. After a thirteen-page introduction, it treats the Hebrew *Vorlage* (irrelevant and relevant variants), lexical consistency, grammatical consistency, and accuracy. Three appendixes are included. Wade concludes that the cumulative effect of minute differences between the two tabernacle accounts points to the likelihood that the second tabernacle account was produced by a second translator using the translation of the first tabernacle account as a point of reference.

C. J. WAGNER, *Polyglotte Tobit-Synopse. Griechisch – Lateinisch – Syrisch – Hebräisch – Aramäisch. Mit einem Index zu den Tobit-Fragmenten vom Toten Meer,* Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse; 3. Folge, Band 258, Mitteilungen des Septuaginta-Unternehmens 28 (Göttingen: Vandenhoeck & Ruprecht, 2003, €69) xxxiii and 241 pp. Bibliography. Indexed. ISBN: 3-525-82530-7.

After a 21-page introduction to the text of the book of Tobit (the problem, earlier polyglot synopses, the resources used in this synopsis), this volume first presents on pp. 2-173 the texts of the major ancient versions of Tobit in six vertical columns arranged over two facing pages: Greek I (short text), Greek II (long text), Greek III (fragmentary text), Vetus Latina, Vulgate, and Peshitta. An appendix on pp. 174-179 deals with various Greek fragments. Next on pp. 182-206 it provides the texts of the Hebrew and Aramaic fragments of Tobit found among the Dead Sea scrolls (4Q196-200) arranged according to their order in the book, along with a list of unidentified fragments of these manuscripts. Then there is a Hebrew-Aramaic-Greek index on pp. 207-237, as well as an appendix on pp. 238-241 that provides a German-Hebrew/Aramaic word list. Wagner is the author of *Die Septuaginta-Hapaxlegomena im Buch Jesus Sirach* (1999).

A. WHEALEY, *Josephus on Jesus. The Testimonium Flavianum Controversy from Late Antiquity to Modern Times,* Studies in Biblical Literature 36 (New York—Bern: Lang, 2003, $65.95) xviii and 231 pp. Bibliography. Indexed. LCN: 2001050663. ISBN: 0-8204-5241-6.

This history of the reception of the description of Jesus in Josephus' *Jewish Antiquities* 18:63-64 is carried out in five chapters: the *Testimonium Flavianum* in antiquity, the *Testimonium Flavianum* in the Middle Ages, the beginning of the controversy, the end of the controversy, and the revival of controversy. Whealey concludes that while in antiquity the text was regarded as authentic [see § 40-1829], in the High Middle Ages some Jewish scholars argued that it was a forgery, that its authenticity was challenged in some Protestant circles from the late 16th century onward, and that the 20th-century controversy over it seems more academic and less sectarian (with scholars from different confessional backgrounds supporting its authenticity).

L. M. WILLS (ED.), *Ancient Jewish Novels. An Anthology* (Oxford—New York: Oxford University Press, 2002, cloth $55, paper $24.95) x and 298 pp. Bibliographies. Indexed. LCN: 2001052049. ISBN: 0-19-515141-0 (cloth), -515142-9 (paper).

After a 21-page introduction to the ancient Jewish novels, this volume presents introductions to and fresh translations of Jewish novels (Greek Esther; Susanna, Bel and the Serpent [Greek Daniel]; Tobit; Judith; *Marriage and Conversion of Aseneth*), Jewish historical novels (Artapanus, *On Moses;* 3 Maccabees; the *Tobiad Romance;* the *Royal Family of Adiabene*), and Jewish novelistic testaments (*Testament of Joseph, Testament of Job, Testament of Abraham*). Wills, professor of biblical studies at Episcopal Divinity School in Cambridge, MA, is also the author of *The Jewish Novel in the Ancient World* (1995).

V. L. WIMBUSH AND R. VALANTASIS (EDS.), *Asceticism* (Oxford—New York: Oxford University Press, 2002, paper $35) xxxiii and 638 pp., 8 figs., map. Bibliographies. Indexed. LCN: 94-17642. ISBN: 0-19-515138-0.

The paperback edition of a work first published in 1995 [*NTA* 40, p. 190], this volume presents forty-two papers on various aspects of asceticism under seven headings: general challenges and reconsiderations (two), origins and meanings of asceticism (eight), hermeneutics of asceticism (eight), aesthetics of asceticism (eight), politics of asceticism (eight), the discourse refracted (one), and *ascetica miscellanea* (seven). The essays most pertinent to the NT field are by G. Clark on women and asceticism in late antiquity—the refusal of status and gender; J. D. M. Derrett on primitive Christianity as an ascetic movement; G. Sfameni Gasparro on asceticism and anthropology—*enkrateia* and "double creation" in early Christianity; A. Cameron on ascetic closure and the end of antiquity; B. J. Malina on pain, power, and personhood—ascetic behavior in the ancient Mediterranean; J. Pinsent on ascetic moods in Greek and Latin literature; D. Boyarin on body politic among the brides of Christ—Paul and the origins of Christian sexual renunciation; J. BeDuhn on the battle for the body in Manichaean asceticism; and M. L. Satlow on shame and sex in late antique Judaism. The editors were assisted by G. L. Byron and W. S. Love.

Y. YADIN ET AL. (EDS.), *The Documents from the Bar Kokhba Period in the Cave of Letters. Hebrew, Aramaic and Nabatean-Aramaic Papyri,* Judean Desert Studies (2 vols.; Jerusalem: Israel Exploration Society—Institute of Archaeology, Hebrew University—Shrine of the Book, Israel Museum, 2002, $132) xviii and 422 pp., 48 figs.; iii and 92 plates. Bibliography. ISBN: 965-221-046-3.

The papyri known as the Yadin Collection of Hebrew, Aramaic, and Nabatean-Aramaic texts were discovered during two seasons of excavation in the caves of Naḥal Ḥever undertaken by Yadin in 1960-61. After a 32-page general introduction (subjects of general interest, formal features of the papyri, grammar, presentation), this volume presents editions of the texts in two sections: legal texts, and the Bar-Kokhba letters. Within the first section the legal texts are arranged as follows: Hebrew papyri, Aramaic papyri, and Nabatean–Aramaic papyri. Within the second section the Hebrew and Aramaic letters are arranged according to their numerical sequence, along with two Greek letters. Each papyrus is presented in the following manner: introduction, physical description, hand drawing, text (in Hebrew block script), translation, epigraphic notes, and commentary. The three appendixes deal with (1) Bar-Kokhba's title *nśy᾽ yśr᾽l* ("premier of Israel"), (2) the "tie" (*qšr*) as proof of payment, and (3) the relative pronoun opening short Aramaic inscriptions and the body of the Bar-Kokhba letters. The texts were edited by Yadin, J. C. Greenfield, A. Yardeni, and B. A. Levine, with additional contributions by H. M. Cotton and J. Naveh. A. Gross served as research editor, with Cotton, G. Khan, Naveh, and L. Schiffman as consulting editors. The plates are presented in a separate, paperbound volume as Yadin had arranged them for the future publication of the complete collection of the Naḥal Ḥever papyri in one volume, to include not only the Hebrew, Aramaic, and Nabatean-Aramaic papyri, but also those in Greek. As it turned out, the Greek papyri were edited and published separately by N. Lewis (1989) [see *NTA* 34, pp. 410-411].

D. ZELLER (ED.), *Christentum I. Von den Anfängen bis zur Konstantinischen Wende,* Die Religionen der Menschheit 28 (Stuttgart: Kohlhammer, 2002, €89) x and 474 pp., table. Bibliography. Indexed. ISBN: 3-17-014787-0.

In the part of this project devoted to the origin of Christianity, Zeller considers the time and world of Jesus of Nazareth, Jesus' preaching and activity, the end as a new beginning—early Palestinian Christianity, and the transition from the mixed community to Gentile Christianity. Then in the second part Zeller treats the consolidation of Christianity in the second and third generations under the following headings: securing the origin—Jesus in the Gospels, self-definition over against Judaism, adaptations of hope, conflict and separation within the community, the development of church offices, ethical orientation, and the question of the Hellenization of Christianity. The third part deals with developments in the period from the Apologists to Constantine, and includes chapters by J. Ulrich, W. M. Gessel, W. Kinzig and M. Wallraff, G. Schollgen, A. Merkt, and Gessel.

ADDITIONAL BOOKS RECEIVED

T. AQUINAS, *On Evil,* trans. R. Regan, ed. B. Davies (Oxford—New York: Oxford University Press, 2003, cloth $65, paper $24.95) xviii and 540 pp. Bibliography. Indexed. LCN: 2002155694. ISBN: 0-19-515853-9 (cloth), -509183-3 (paper).

F. B. BROWN, *Good Taste, Bad Taste, & Christian Taste. Aesthetics in Religious Life* (Oxford—New York: Oxford University Press, 2003, paper $21) xx and 312 pp., 11 figs. Indexed. LCN: 99-086563. ISBN: 0-19-515872-5.

M. JUERGENSMEYER (ED.), *Global Religions. An Introduction* (Oxford—New York: Oxford University Press, 2003, cloth $49.95, paper $14.95) xii and 155 pp. Bibliography. Indexed. LCN: 2002153780. ISBN: 0-19-515873-3 (cloth), -515874-1 (paper).

M. LINDFELT, *Att förstå livsåskådningar — en metateoretisk analys av teologisk livsåskådningsforskning med anknytning till Anders Jeffners ansatser,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 12 (Uppsala: Uppsala Universitet, 2003, paper) 298 pp. Bibliography. ISBN: 91-554-5579-4.

D. L. MACHADO, *Of Borders and Margins. Hispanic Disciples in Texas, 1888–1945,* AAR Academy Series (Oxford—New York: Oxford University Press, 2003, $39.95) xiii and 151 pp. Bibliography. Indexed. LCN: 2002025817. ISBN: 0-19-515223-9.

A. O. ROBERTS, *Exploring Heaven. What Great Christian Thinkers Tell Us About Our Afterlife with God* (San Francisco: HarperSanFrancisco, 2003, $21.95) xv and 224 pp. ISBN: 0-06-053068-5.

T. RÖMER, *Jérémie. Du prophète au livre* (Poliez-le-Grand: Editions du Moulin, 2003, paper) 96 pp. ISBN: 2-88469-014-X.

S. ROSSEL, *Bible Dreams. The Spiritual Quest. How the Dreams in the Bible Speak to Us Today* (New York: S.P.I. Books, 2003, $23.95) xiii and 366 pp. Indexed. LCN: 2003092781. ISBN: 1-56171-939-0.

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